





*These Portraits are taken from very ancient originals, and are no doubt true
likenesses of St. Ignatius and the first nine.*

BALTIMORE: JOHN MURPHY & CO.

HISTORY
OF THE
SOCIETY OF JESUS,

FROM
Its Foundation to the Present Time.

In Two Volumes.

Translated from the French of J. M. S. Daurignac,

BY JAMES CLEMENTS,
Author of "The Life of Sir Robert Peel."

SECOND REVISED EDITION.

WITH AN APPENDIX FROM 1862 TO 1877.



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PREFACE

TO THE SECOND REVISED EDITION.

THE author of this excellent compendium of the history of the celebrated society founded by St. Ignatius of Loyola, was not a member of the order; but evidently well acquainted with its actions and its glorious record, deeply grieved at the glaringly unjust persecutions to which it has been subjected, and yet glorying in the success of its labors and in the services which it rendered to the Church. And though throughout the two volumes there is the glow of enthusiasm and the spirit of triumph, yet we are compelled to say that the fidelity of history is maintained, and nothing is related that does not rest on undoubted authority. For this reason, we have deemed it advisable to issue a second edition of a work which will always be read with interest; and, to render it still more acceptable to the public, we have taken the pains to have it accurately revised, corrected of the errors which had crept into the former edition, and especially, we have brought the history of the society, from the point where the author had left it in the year 1862, down to our own day. We trust that, with these improvements, the work will meet with favor, and will continue, with even greater success than before, to do justice to a maligned and slandered body of men whose true character is here so well represented and vindicated.

BALTIMORE, March 17, 1878.

THE PUBLISHERS.

PREFACE

TO THE FIRST EDITION.

THE history of the Society of Jesus possesses so much of deep interest, such a variety of touching and edifying incidents, that it is to be regretted that it has not been better and more generally known. It is frequently said, "the Jesuits are intriguers; the Jesuits are ambitious; the Jesuits are a power working in the dark, wherever they are tolerated."

But are these terrible Jesuits known? No; nor do they seek to know them. "It is enough," they say, "to know that they have been expelled by every government." True, they were expelled by all Catholic states; but has it ever been asked upon what grounds? Has the question ever been asked whether the ministers who extorted from their sovereigns those decrees of expulsion were Christians, either in principle or in practice? And yet, would it not be well that we should investigate the matter for ourselves, instead of adopting, at random, an opinion, the foundation of which we have never taken the pains to examine?

But, you object, "the History of the Society of Jesus, by M. Crétineau Joly, occupies six large volumes; it is impossible to enter upon the perusal of such an extensive work."

This oft-repeated objection has induced the author to prepare a comprehensive history of an Order in itself so illustrious, so fiercely condemned by some, so much admired by others; an Order to which many have been friendly, many hostile, few indifferent.

The author of the following pages has made it his study to be sufficiently elaborate to enlighten the reader, and so brief as not to fatigue or discourage any; for he is aware that those whose life is mostly devoted to social duties, have the least time for reading. But as the perusal of two volumes is never too formidable a task, even for a busy man, the author has some hope of being read.

The matter is arranged chronologically, under the administration of each succeeding General of the Order, and, where it was possible, according to the succession of the cotemporary Popes. The reader will thus be enabled to have a clearer view of events

as they occurred and of the labors undertaken by the Society of Jesus in the various parts of the world, under the direction of the several Superiors.

As the documents which M. Crétineau Joly has collected, and made the basis of his history of this celebrated society, are authenticated beyond doubt or cavil, the author has not hesitated to accept them as evidence in this work.

On the labors of the Jesuits in our own days, under their present General, the Rev. P. Beckx, we touch but lightly, as it is difficult to speak of those who are living.

We deem it a matter of great importance to assert our entire independence as a writer. It has been said of us that our pen was guided by the Jesuits. This accusation is unfounded; we can fearlessly assert that the Jesuits, neither directly nor indirectly, ever asked any favor of us as a writer, not even by a hint or insinuation. They need not our defense—God is with them, and for them. Our object in penning these pages was twofold, and we have no hesitation in making it known: first, to give information, on a very interesting subject, to men who can not find time to read more extended histories; secondly, to discharge our conscience of a debt of gratitude to the saints of the society, to whose intercession we are indebted for many special favors. Besides, as we had already published the history of the founder, it was natural that we should have the desire of following up the fortunes of his Order, from its origin to our own times. True, we did not desire to trespass, and we deemed it our duty to apply to the Jesuits for their sanction, before encroaching on the precincts of their historic domain. Permission was granted without hesitation—perhaps through a fear of wounding our feelings by a refusal; but, however that may be, it certainly can not be said that a writer is directed when his pen is left entirely free. Such information as we needed was readily and cheerfully furnished by the members of the society. For this the author is assuredly grateful; but yet this does not imply that his pen has been directed or influenced by them—quite the contrary.

At the feet of St. Ignatius, St. Francis Xavier, and the other saints of the society of Jesus, we humbly, but confidently, lay this tribute of our devotion, in the hope that they will smile upon the fruits of our labor, and cause Heaven's blessings to descend upon us.

J. M. DAURIGNAC.

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INTRODUCTION.

EVERY one has heard of the Jesuits: throughout the whole civilized world they are either hated or beloved. No one despises them; to no intelligent man is the society an object of simple indifference. To some it is inexpressibly odious; in many souls it begets tender reverence and affectionate gratitude.

The Jesuits are talked of by many; they are known by few. Nor has it, hitherto, been easy for those not brought into actual contact with them to know them as they are. The history of the society, by Crétineau Joly, has been before the world for some years; but, independently of its great length, which deters the general reader from attempting it, it is a sealed book to the many who are not familiar with the language of its author.

The translator of the more popular sketch, recently published in France, by M. Daurignac, has thought that, by offering this work to the public in an English dress, he would be supplying a void in our literature, and rendering a service likely to be appreciated by that large class who are interested in the history of our modern civilization, and who desire that such information as they possess should be derived from authentic sources, and be reliable and precise, so far as it goes.

He has supposed that a natural curiosity may well exist to know something of a society of which so much is said; whose missionaries, theologians, philosophers, orators; whose students and writers in every department of literature and science; whose saints and whose sages have, for three centuries, been foremost in the palaces of kings and the hovels of the poor, in the cell of the prisoner and in the trackless forests of a newly-discovered world, in the council chambers of statesmen and in

the retreats of learning; who have dared all things, endured all things, hoped all things; who have set the world an example of courage which has never been surpassed, of humility and obedience which have never been equalled; who, prudent as serpents and harmless as doves, perseveringly in every clime—and what region of the earth is not full of their labors?—amid all the changes and chances of this mortal life, have made themselves all things to all men, in order that by all means they might gain to Christ a few—their watchword, the maxim of their great founder, “FOR THE GREATER GLORY OF GOD.”

Their founder, a man of the world and a soldier, in middle age so full of the vanities of the world, that he compelled his surgeon to inflict upon him repeated and agonizing tortures, in the hope of avoiding thereby a trifling disfigurement—so ignorant of Christian morals, that he was saved, apparently by a mere accident, from committing murder to avenge an insult to his faith; so illiterate that he had never had the Latin grammar in his hand—renounced in an instant, utterly and forever, the world which he had so much loved, became the spiritual father of theologians, the momentum of whose onset drove back the hosts of error, thereby staying the plague of atheism, and hemming in the torrents of heresy, in Europe, within the bounds which it occupied when the society was formed, and beyond which it has not, to this day, surged, and, finally, stood forth the father of the most learned and most distinguished literary corporation that the world has ever seen.

Of this wonderful society, what is thought by the mass of those who visit it with their groundless dislike, may probably be summed up in the definition of the word “Jesuit,” given by Noah Webster, a man whose definitions are seldom offensively erroneous, and who has certainly not gone intentionally out of his way to attack, under cover of explanation. He says that a Jesuit is, “1st, one of the Society of Jesus, so called—a society remarkable for their cunning in propagating their principles; 2d, a crafty person, an intriguer.” And we believe Dr. Webster to have been in simple good faith in giving that definition. He was a learned man, after

the learning of his age and country, and this was his idea of a Jesuit. To him the word meant this, and this alone; it was associated in his mind with nothing heroic, nothing saintly, with no discoveries in science, no beauties of literature, nothing glorious in art: to him it was simply the synonym of every thing most hateful and most dangerous—craft and cunning.

The candid reader of this book will certainly, on closing it, admit, whatever opinion he may still entertain of the Jesuits, that the very general existence of this prejudice is a remarkable, and he will probably find it an inexplicable, phenomenon. The writer of these lines, a son of a Church which he knows to be holy, and brought up in a land where it is very generally hated and ignored, calmly accepts both facts, and has a theory by which he explains them, which to him is satisfactory and even consoling.

His theory is, that this phenomenon of universal hatred and reproach, taken in connection with those facts in the case which become plain to every inquirer, and viewed in the light thrown upon them by certain sacred words of Him who is Truth itself, proves that the men thus slandered are, indeed, the very opposite of what they are represented to be. "Behold, I send you as sheep in the midst of wolves; be ye, therefore, wary as serpents and guileless as doves; you will be hated by all men for MY NAME'S SAKE. The disciple is not above his Master: if they have called the Master of the house Beelzebub, how much more them of his household?" (St. Matthew x, 16, 22, 25).

He would say, in short, of the society, what a great writer has said of the Church of which it is one of the glories: "If there be a society which is felt to be so simply bad that it may be calumniated at hazard and at pleasure, it being nothing but absurdity to stand upon the accurate distribution of its guilt among its particular acts, or painfully to determine how far this or that story is literally true, what is not proved, or what may be plausibly defended; a society such that men look at a member of it with feelings which no sect raises except Judaism, Socialism, or Mormonism—with animosity, fear, suspicion, disgust, as the case may be; or as if something strange

had befallen him, as if he had had initiation into a mystery, and had come into communion with dreadful influences; as if he were now one of a confederacy which claimed him, absorbed him, stripped him of his personality, reduced him to a mere organ or instrument of a whole; a society which men rate as proselytizing, anti-social, revolutionary, or dividing families, separating chief friends, corrupting the maxims of government, making a mock at law, dissolving the empire, the enemy of human nature, and a conspirator against its rights and privileges; which they associate with intrigue and conspiracy; which they speak about in whispers; which they detect by anticipation in whatever goes wrong, and to which they impute whatever is unaccountable; a society the very name of which they would cast out as evil, and use simply as a bad epithet, and which, from the impulse of self-preservation, they would persecute if they could; if there be such a society now in the world, it is not unlike Christianity as that same world viewed it when it first came forth from its Divine Author." *

The calumnies of the Jansenists, and the pasquinades of the brilliant but malignant Pascal, have also much to do with the popular tradition which has been formed about the Jesuits. These calumnies they never noticed; they answered them as did the great Scipio his enemies in his time—by deeds, not words. At the time of the dreadful pestilence at Marseilles, alluded to by Pope,

“When nature sickened, and each gale was death,”

the Jansenists, calumniators of the sons of St. Ignatius, the soldier, were in spiritual charge of the city. They fled like bad shepherds who care not for their flock; but the Jesuits hastened there from a neighboring town, died at their posts, and left their good name in the hands of the grateful Marseillais.

Many such traits will the reader find in these short and simple annals, which the translator commits to the candor of the public. He has done his best; his aim has been to sup-

* Newman's *Develop.*, p. 116, Am. Ed.

ply a want, to offer means for the satisfaction of a natural and reasonable curiosity. He was convinced that such a work was wanted, and he has taken advantage of its appearance to render it accessible to those who speak his mother tongue. It is no panegyric: it is an unvarnished narrative of facts. The language of panegyric is not often in the mouths of such as know the Jesuits, when speaking of those devoted men, who work not for their own glory, but "*Ad majorem Dei gloriam*"—for the greater glory of God. Their panegyric is in the hearts of those to whom they have ministered the bread of life, rather than on their lips; and now, as of old, words fail, or appear unseemly to one to whom the word "Jesuit" suggests the recollection of many a venerated friend whom he shall see in the flesh no more; of men of whom the world was not worthy, "*quorum non est dignus procumbens solvere corrigiam calceamentorum eorum.*"

ST. LOUIS, MO., December 31st, 1864.

HISTORY OF THE SOCIETY OF JESUS.

Origin and Foundation of the Order.

1522—1541.

I.

ON the 21st of March, 1522, an elegantly attired cavalier alighted at the Benedictine Monastery of Mont-Serrat, in the province of Catalonia, and requested of the good religious that hospitality which they were wont to show pious pilgrims. In the richness of his costume, combined with his noble and elegant manners, it was easy to recognize one of the grandees of the court of Charles V. His manly bearing, his energetic and lofty demeanor, at once indicated the chivalrous warrior. He was conducted to one of the cells of the monastery, where, on being asked his name, he replied that he was the "Unknown Pilgrim."

During the three days which succeeded his arrival at Mont-Serrat, he made a general confession. On the evening of the 24th, he quitted the monastery unobserved, and, calling one of the beggars who surrounded the church-porch, took him aside, and exchanged the splendid garments which he himself wore for the tattered garb of the mendicant. Thus habited in the livery of poverty, he proceeded to distribute among the poor all the money in his possession, and subsequently returned to his cell. There he attired himself in a long

robe of gray cloth, beneath which disappeared the beggar's rags. He then passed a thick cord around his waist, to which he attached his glittering sword and jewelled poniard, and, taking in one hand a pilgrim's staff, and in the other a large slouched hat, called by the Spaniards a *sombrero*, he betook himself to the church, and prostrated himself before the altar of the Blessed Virgin.

This unknown pilgrim was, in fact, no other than one of the highest lords of the royal court, and already an illustrious warrior; for, although he was but thirty-one years of age, he had distinguished himself in several battles, more particularly at the siege and taking of Nagera, and at the defense of the Citadel of Pampeluna. In the latter, his deeds of valor were prodigious; but, as he was gallantly and defiantly fighting the foe, he was struck by a cannon-ball, which broke his right leg, while, at the same moment, some shattered splinters of stone inflicted a severe wound in the left leg. This was on Whit-Monday, May 20, 1521.

André de Foix, who commanded the besiegers, having seen the young Spanish officer fall like a hero, treated him as such. He not only refused to accept his sword, but received him as a brother soldier; and, having carefully placed him on a litter, he gave him his liberty, and had him conveyed to the mansion of his ancestors, at Loyola, not far from Pampeluna.

The dressing of his wounds having become deranged during the transit to the chateau, it became necessary to break the leg again, that it might be properly set. A second time was this cruel operation performed, and, as the result proved to be an obtruding of the bone, which the elegant courtier could not tolerate, he ordered the surgeon to saw off that portion of one bone that bore upon the other; and he underwent the torture without evincing the least sign of pain.

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The nature of his injuries necessitated a long and careful treatment. In order to employ his mind during this forced seclusion, Ignatius requested to be furnished with some of the romances of chivalry. His brothers had, in all probability, taken them into camp, for not a single one was to be found in the mansion of Loyola; and the wounded hero is offered "The Life of Jesus Christ" and "The Flowers of Sanctity."

These works are not much to his taste; he, nevertheless, glances at them, is surprised, reads again, reflects, returns again and again to the perusal of the pages; and grace, descending into the recesses of that soul so great, so strong, and so generous, at once subjugates and transforms it.

Ignatius makes a voluntary sacrifice to Almighty God of all his hopes of honor and glory in the world, his success at court, all the earthly motives which could attract or allure him. The strongest of these was the fond attachment he had for his family, and a truly romantic love he entertained for a young princess, whose colors he wore, and whose beauty he sustained, according to the custom of those days, sword in hand, and to whom he tendered the homage of all his brilliant deeds. All, all these were sacrificed, trampled under foot. Ignatius was a new man!

In some of the ancient chivalric romances, he had read that the heroes of old passed an entire night, clad in their heavy armor, before receiving the sword and spurs which constituted them knights. This was what was called in those times *the Vigil of Arms*. In imitation of their example, he, too, will pass the night in prayer, clad in his new armor, at the feet of Jesus and Mary, whose true and faithful knight henceforth he is pledged to be. And it is with these intentions that he has betaken himself to the altar of Our Lady of Mont-Serrat, clad in the tat-

tered garments of the poor, unknown pilgrim. Here he keeps his *Vigil of Arms*. He offers up his fervent prayers, and devotes himself, body and soul, to the service of the Divine Majesty, making a solemn vow henceforth to acknowledge no other lord and master than Jesus, no other mistress or lady than Mary, the mother of God, and forever to serve and defend them before and against all, until the last day of his life.

Early on the morning of the 25th, he hung up his sword and poniard against the chapel wall. He then assisted at the Holy Sacrifice, communicated, shedding a torrent of tears, and, after a short thanksgiving, left the chapel, so as not to be recognized by any of the numerous pilgrims who had been attracted thither during the feast.

Henceforth the home of Ignatius will be the home of the poor, and his food will be the bread of indigence. He will subsist hereafter on privations, self-abnegation, bodily mortification, and humiliations of all sorts.

He sets out on foot for the neighboring town of Manresa, where he begs for a shelter among the poor of the hospital, and becomes, of his own free will, their servant and nurse. His austere and penitential life soon wins for him the respect of the whole town; his humility is alarmed, and he seeks seclusion from the public admiration in a neighboring cavern. He reached it unobserved, under cover of the brambles and undergrowth which hid it from public view. In this cave or grotto, alone with his God, and unobserved by mortal eye, he gave himself up to a life of penance and mortification, passing whole nights in prayer and meditation; and here it pleased Almighty God to communicate to his soul such extraordinary graces, such profound knowledge, that the gallant young hero, though unenlightened, as were all those whose fortune it was to be attached to the court in those days, became suddenly possessed of, and inspired with, the

most sublime science, so that he discoursed upon the great, the unspeakable mysteries of the Faith, in terms and with a zeal that captivated and astounded the most learned theologians.

It was in this silent retreat that the faithful servant of Jesus and Mary composed, under the inspiration of Heaven, that book of "*Spiritual Exercises*," which, St. Francis de Sales said, has converted more sinners than there were letters in the whole volume. It was in this cave, likewise, that the finger of God imprinted in the heart of Loyola the plan of that chosen society, which He commanded him to establish for the service and greater glory of the Divine Majesty. This society was to have for its chief and model, Jesus crucified, and for banner, his glorious cross. It was to bear no other name than that of Jesus; while its motto was to be, "To the greater glory of God."

In the month of January, 1523, Ignatius embarked at Barcelona for Jerusalem, where he arrived on the 4th of September following, intent upon laboring for the conversion of the Infidels, and founding the Society of Jesus.

Such, however, was not the decree of Divine Providence; for Ignatius, being unable to obtain permission to remain in Palestine, was compelled to return to Europe.

Almighty God had filled his heart with a burning zeal for the salvation of souls; but he felt that, unacquainted as he was with human science, it was almost impossible for him to labor successfully for the sanctification of his neighbor, especially in those times of religious disputes, when every thing was made matter for controversy. Besides, his desire was to recruit faithful soldiers, who should compose the Society of Jesus, from among the most learned and enlightened; and he felt the impossibility of justly discriminating in this regard, unless he possessed

in himself that knowledge which he desired to find in others.

Arriving at Barcelona in the beginning of March, 1524, being fully impressed with his own deficiency, Ignatius of Loyola, although thirty-three years of age, placed himself among a number of mere children, in a grammar class. In two years, by his close application, the barrier which separated him from higher studies was removed, and he entered the class of philosophy at the University of Alcala. The numerous conversions which resulted from his frequent discussions and conversations with his fellow-students, and the abundant fruits of the spiritual exercises, caused no little jealousy, and made him many enemies. They accused the new student of spreading heretical doctrines, and he was henceforth prohibited from laboring for the conversion of sinners, or the reanimation of the faith in the lukewarm, until he had completed his four years' study of theology. He was compelled to leave the University of Alcala, was not more fortunate at Salamanca, and finally proceeded to Paris.

II.

IN the sixteenth century the University of Paris was among the most celebrated in Europe. There were to be found the most learned and erudite professors; young men from all parts of Europe thronged thither, and among the students were numerous followers and partisans of Luther. Ignatius of Loyola was aware of all this, and, impelled by Divine inspiration, and with a view to complete his studies, he entered the University of Paris on the 2d of February, 1528.

From the very first day of his sojourn at the University, he felt that at last he had reached the spot where he was to gather those disciples whom Almighty God had destined to form the nucleus of the Society of Jesus;

but, before all, he was aware that his first duty was to acquire that knowledge which would prove most attractive to them.

After resuming his classical studies at the College of Montaigu, he entered upon his philosophical course at that of St. Barbe, where he soon distinguished among the pupils a young man whose mildness and solid piety attracted his profound admiration. It was Peter Lefèvre, (or Favre), son of an agriculturist of Villaret, near Geneva. He had so many amiable and attractive qualities, that, notwithstanding his humble origin, he had become the intimate and dear friend of Francis Xavier, a nobleman of Navarre, passionately fond of literature, and who, desirous of being admitted to the celebrated University of Paris, filled the chair of Philosophy at the College of Beauvais.

They had pursued their philosophical studies together. Peter was now renewing his, while Francis taught with the greatest success. Nevertheless, they occupied the same apartment at St. Barbe, and remained as tenderly attached to each other as two brothers.

When Ignatius saw the distinguished Navarrene, he felt that Almighty God had destined him to become one of the first and most illustrious members of the Society of Jesus. But Francis Xavier was far from that perfection to which the chosen ones of God must attain. Ambitious in his desire for scientific fame, full of self-complacency in the contemplation of the many attractions which were united in himself; proud of his ancestry, his great intelligence, and scientific attainments; but, above all, being a favorite at the court of Francis I, where he was not only sought for and honored, but, at the same time, received the constant flatteries of the courtiers, he was much attached to these worldly advantages, and tenacious of his position. To Ignatius of Loyola all these sacri-

fices were known by experience. He was well aware how much it costs a man of the world to forsake and trample under foot all that is most dear to him; he was, therefore, nowise discouraged, being convinced that such a soul as Xavier's, once comprehending evangelical perfection, would not hesitate to embrace it. But the difficulty he experienced was in making him understand all this. For three whole years Ignatius labored incessantly and earnestly toward this end. He prayed fervently, fasted, and mortified himself in every possible way, to obtain from above the gift of that celestial flame which was to enlighten the soul of Francis Xavier.

The Divine light at length shone forth: the man of elegance, the proud descendant of the kings of Navarre, was nothing more than an humble volunteer in the army of Christ. Ignatius could now count two recruits for his holy militia; but this did not suffice. Providence knew it; his hour was at hand.

Ignatius, on quitting Spain, had left a reputation for holiness and piety which drew toward him other followers. James Laynez d'Almazan, and Alphonſus Salmeron, of Toledo, though they had never seen him, hastened to Paris with the sole object of following his spiritual direction. Although still in their youth, they were both distinguished professors of the University of Alcalá. Simon Rodriguez, of Azevedo, a Portuguese, and Nicolas Alfonso, surnamed Bobadilla, after the village of that name, where he was born, in like manner enlisted in the ranks of Ignatius.

After having tested their respective vocations, Ignatius, considering them equal to the holy work, proposed to them to consecrate themselves by solemn vows to the service and glory of Almighty God. They, with one accord, eagerly accepted the proposition. Peter

Lefèvre was already in holy orders, while Ignatius had not as yet completed his theological studies.

On the 15th of August, 1534, he called together his followers, in the subterranean chapel of the Holy Martyrs, at Montmartre. Here Lefèvre offered up the holy sacrifice of the mass. Before the holy communion, Ignatius, together with those of his followers who had assembled for the purpose of dedicating themselves to the service of Almighty God, bound themselves by vow to live henceforth a life of chastity and poverty, and, as soon as they had completed their theology, to proceed to the Holy Land, there to labor for the conversion of the Infidels. They, at the same time, agreed, in the event of their being unable to reach Palestine within one year, to proceed to Rome, and there, placing themselves at the disposal of the Sovereign Pontiff, to labor for the glory of Almighty God and the advancement of His Church.

The Society of Jesus, which had, as it were, been budding forth for twelve years in the illumined soul of Ignatius, now burst forth gloriously beneath the all-benign and maternal protection of the Holy Mother of God, and of the Sacred Heart of her Divine Son.

The young recruits of this glorious Order—who, notwithstanding their vow to live and die in voluntary poverty, still possessed abundant riches—had now to strip themselves of all their worldly possessions. This condition had already been complied with by Peter Lefèvre in a recent journey to Savoy. With regard to Ignatius himself, he had not disposed of his fortune before quitting Spain; and being compelled to return thither for that purpose, he undertook to dispose of the worldly possessions of his three disciples. Toward the end of the month of March in the following year, 1535, he started on his journey. During his absence, his disciples were complete their theological studies at Paris, which city

it was agreed they should quit on the 25th January, 1537, and rejoin Ignatius at Venice.

In the mean time, Ignatius, faithful to his vow of poverty, made his appearance in Biscay, habited in his gray tunic, encircled by a girdle of the same color. In his humility, he took up his abode with the poor in the hospital of Azpeytia, and, notwithstanding the incessant importunities of his brothers, he there continued in the practice of the most austere virtues, which he had never, since his first conversion, ceased to cultivate. He nursed the sick poor, instructed adults and children, converted sinners, gave spiritual exercises or retreats to the various religious orders and the clergy; he practised all sorts of mortifications, passing the greater part of the night in prayer, and wrought many miracles.

After disposing of all his property among his relatives and the poor, he bade adieu forever to his native land. He then devoted his time to visiting those families whom he had to consult in his friends' interest, in order to obtain their parents' consent to the step that had been taken, and to dispose of their property. Those obligations complied with, he embarked for Italy, and arrived at Venice on the 31st of December of the same year, 1535, where he resumed the study of theology.

During his absence, the disciples he had left in Paris made fresh conquests for the society. Claude Lejay, of the diocese of Geneva; John Codure, of Embrun, in Dauphiny, and Pasquier Brouet, of Bethencourt, in Picardy, all learned theologians of the University of Paris, after making a spiritual retreat, under the direction of Peter Lefèvre, requested to be admitted as members of the Society.

War having been declared between Francis I and Charles V, and the frontiers being thronged with hostile soldiery, the young society was under the necessity

of hastening its departure, and they set out for Italy, on foot, staff in hand, on the 15th of November, 1536, and arrived at Venice on the 8th of January following.

Toward the close of Lent, Ignatius dispatched three of his disciples to Rome, to beg of the Sovereign Pontiff authority to preach the Gospel in Palestine, and also his sanction to be ordained priests by whatever bishop His Holiness might be pleased to designate, under the title of voluntary poverty. The disciples, on their arrival in Rome, were presented to Pope Paul III, by Don Pedro Ortiz, ambassador from the court of Charles V. They obtained what they sought, and returned to Venice, where they were ordained priests on the 24th of June, by the Bishop of Arbe.

The Turks at this time menacing Italy, the Holy See, Charles V, and the Republic of Venice united, in order to repulse them. The Mediterranean became crowded with the enemy's vessels; not a single Italian ship could essay a passage eastward. Ignatius and his followers, therefore, devoted themselves, with all possible ardor, to the execution of their apostolic labors in the towns of Vicenza, Montselice, Treviso, Bassano, and Verona, and reaped, in every direction, the most abundant fruits. On all sides sinners were converted, morals reformed, and the faith rekindled.

Nevertheless, the war continuing to rage, the year passed away, and the little band was thus involuntarily relieved from the obligations of their vow to preach the word of God to the Infidels in Palestine; but they still had another obligation that they could fulfil, that of placing themselves at the disposal of the Sovereign Pontiff. Ignatius, Lefèvre, and Laynez went to Rome; the other seven betook themselves to the most celebrated universities of Italy, with a view of therein obtaining new members to join the society, but, above all, to com-

bat vice and repel heresy. Previous to bidding his followers farewell, on his departure from Vicenza, Ignatius of Loyola called them around him, and said: "To those who ask us what we are, we will reply, we are soldiers of the Holy Church, enrolled beneath the banners of Jesus Christ, and we form '*the Society of Jesus.*'" *

III.

THE holy founder of the Order proceeded to Rome, ignorant of the reception that awaited the society, whose services he went to tender to the Church of Christ. He felt, nor could he for a moment doubt, that the conception of the design, for the execution of which he had so earnestly and courageously labored during fifteen years, and for which he had sacrificed so much, did not originate with him, but was dictated from above—that it was a Divine inspiration; but, at first, his great humility revolted against looking upon it in this light.

Ignatius, who, since his departure from Vicenza, had prayed incessantly for the success of his undertaking, felt, on approaching his destination, a strong desire to visit the village of La Storta before entering the Eternal City, from which he was separated by but a few thousand steps. On entering the church of that village, in company with Laynez and Lefèvre, he begged of our Lord to direct him aright in the difficult and important mission which had been confided to his care.

While thus in profound meditation and prayer, he is dazzled by a brilliant light, and beholds our Divine

* This is now the recognized name, in the English language, for the society founded by St. Ignatius. The word *Compagnia*, in Italian, *Compagnie* in French, would have been more properly rendered *Company*; for the idea of the Saint was that of a band of soldiers, a company, bearing the special name of their commander-in-chief.—*Tr.*

Saviour himself, bearing His cross, and pointing to it as the emblem of suffering and humility. At the same time he sees the first person of the adorable Trinity, presenting Ignatius and his companions to His Divine Son, to whose all-powerful protection He confides them, at the same moment pointing toward Ignatius, who hears these words: "I wish him to be your faithful follower." Then our Divine Lord, casting a look of tenderness and love on Ignatius, replied: "I desire that thou wilt serve me." When He had uttered these fortifying words, He cast a look full of love upon the young disciples of Ignatius, saying, "I will befriend you at Rome."

Ignatius quitted the church, his countenance beaming with gladness, and his eyes streaming forth tears of holy joy. Turning to Lefèvre and Laynez, he observed: "I know not what sort of reception awaits us at Rome. We may be subjected to many persecutions; but of this I am sure, that our Divine Lord will be with us and aid us; let us, then, not be downcast." He then related the vision he had just been permitted to witness. The entire history of the Order is but the development and realization of that prophetic vision. On the evening of the same day, toward the end of the month of November, 1537, the three travellers entered the Eternal City.

At an epoch when the heretical teachings of Luther had aroused, on all sides, a spirit of revolt against the spiritual and temporal power of the Pope, the Pontiff was, doubtless, nowise loath to receive these men, who came to dedicate their scientific learning, their great talents, their burning zeal, and indefatigable devotion to the support of his power and the defense of the Church. Paul III, who could well appreciate such offers, at such a time, at once accepted their proffered services. He confided to James Laynez a professorship at the College of La Sapienza; to Lefèvre was assigned the expounding of the

Holy Scriptures, while to Ignatius Loyola was intrusted the task of reforming the morals of the people of Rome: this was, of all, the task the most difficult and important, as at that time the people were much demoralized, and indulged in the most frightful excesses.

Ignatius commenced his mission by preaching not only in the churches throughout the city, but in the streets and market-places. At first, the people who crowded around to hear him, ridiculed him for the broken accent in which he enunciated the Italian, and for the simplicity of his style; but, ere long, won over by his goodness, and convinced by the simple truths that flowed from his lips, their hearts were touched; they threw themselves at his feet, and were converted! In fact, unable to satisfy the numbers that crowded around him, he found himself compelled to summon his disciples from the principal cities in Italy, and they accordingly joined Ignatius at Rome, toward the close of the month of March, 1538.

At this period new and vast regions of territory had been discovered and conquered by the Spaniards in America, and by the Portuguese in Asia. Ignatius of Loyola burned with desire to evangelize those distant nations, and reclaim them from their fearful barbarism. At the same time he longed to wrestle with the many heresies which then beset Europe on all sides. He wished to revivify the faith in the souls of men, and to reëstablish those principles of submission and discipline which alone can insure obedience to legitimate authority; in fine, he sought to reform the monastic orders, and reanimate the priesthood with a holy fervor. Hence, he wished his society to devote themselves to distant missions, beyond the seas; yield an implicit obedience to the Holy See in all things, holding themselves ready, at a word, to go to the end of the world; strive to acquire the knowledge necessary to the successful refutation of all heresy; devote them-

selves to the education and training of the young, and thus to ameliorate and advance future generations; and, lastly, that each member of the society should labor incessantly for his own perfection, in order the better to labor for the sanctification of others.

The plan of the holy founder was as vast as the world. The time had come to make it known to his disciples. He called them all together, and pointed out to them the immense field open to their labors, wherein they could exercise their talents and zeal for the advancement of religion and the glory of our Holy Church. He first urged upon them the importance of selecting a Superior, in whom they had full confidence, so that, when far removed from each other, in distant countries, they should continue to be, as it were, but one undivided body, having only a single mind in complying with the mandates of their Superior at home. He also intimated to them his desire of submitting the project for the formation of the society to the Holy See, and that it should be established as a religious order; and, finally, he desired that they should all pray to Almighty God, during three days, in order to obtain from Him that enlightenment and those graces so necessary to the perfect forming of a society of such vast importance and magnitude.

Ignatius having committed to writing his plan of thorough organization, and submitted it to his disciples, they entirely approved of it, and proceeded at once to elect a Superior. All, with one accord, voted for Ignatius, thus recording their admiration for and confidence in him whose pure and generous mind first conceived the idea of forming a society which was destined to accomplish so much for the sanctification and salvation of souls.

The Pope, however, being at this time absent, they were unable to proceed further with the great work, and impatiently awaited his return. During the interim, the new

apostles exercised their holy functions in the capital of the Christian world, and it pleased Almighty God to crown their labors with the most edifying success. Ignatius himself preached in the Spanish language, at the Church of Our Lady of Mont-Serrat. The others preached in Italian: Lefèvre and Xavier, at St. Lorenzo-in-Damaso; Lejay, at St. Louis-des-Français; Laynez, at St. Saviour-in-Lauro; Salmeron, at St. Lucy's; Rodriguez, at St. Angelo-nel-la-Pescheria; and Bobadilla, at St. Celsus. In addition to his chair at La Sapienza, and to his sermons and confessions, Laynez was directed by Cardinal Savelli to visit the various parishes of Rome, with a view to reform any abuses that might be therein found.

While these ten apostles thus incessantly labored for the advancement of the greater honor and glory of God, in the Eternal City, a Brother Augustine, of the Order of the Hermits of St. Augustine, was likewise preaching to the people. Although he was much applauded by those who thronged to listen to him, it was found that the fruits of his sermons fell materially short of the popularity he had acquired as an orator; for, while his essays were brilliant and affecting, it was soon found that there lurked beneath these attractive qualities the pernicious venom of heresy. All listened with admiration and astonishment; but when the more thinking portion of his hearers came to investigate the tenets advocated, they were not slow in discovering that the eloquent and plausible preacher was insidiously promulgating the heretical doctrines of Luther. Ignatius is soon informed of the fact. Laynez and Salmeron, in order to judge for themselves, go to hear the celebrated orator, through whose wily logic and winning manners they are not slow in discerning the deadly venom of heresy. Ignatius, with all the kindness and consideration that charity could dictate, cautions the deluded hermit to desist from his dangerous and wicked

course. Brother Augustine, however, received these gentle admonitions in a very different spirit from that with which they were given. He became infuriated ; but, dreading the action of the Inquisition, and, in order to escape the punishment which he felt he had incurred, he had the temerity to denounce from his pulpit Ignatius and his priests as the real introducers of the heretical doctrines which they had accused him of promulgating. He had the audacity to go further, and assert that he could adduce the most positive proof that the sole object of Ignatius and his followers was the perversion of the faith.

At first the populace blindly believed these calumnious and bold assertions, put forth from the pulpit, whence should have emanated nought but Gospel truth itself, and these, too, uttered against holy priests, who, but a few days before, had been venerated and respected by the very same people who now regarded them not only with distrust, but even with loathing.

But the noble little band was not to be so easily cast down. Our Divine Lord Himself, the chosen Master, of whom they were the adopted sons, in pointing out to Ignatius, in the holy vision with which he had been favored, the Cross, the emblem of salvation, had promised His all-powerful assistance to the newly-created Order ; and they, one and all, well knowing and feeling that Almighty God is ever faithful to His promises, wavered not, but had full confidence and faith. Ignatius, meeting his companions, said to them : “ You are quite right in maintaining your self-control and presence of mind ; but, if we are destined to accomplish the great work in which we have embarked, we must not only labor, but maintain our reputation unsullied ; for, unless we do so, we can accomplish nothing. Hence it is incompatible with the end we have in view to remain under the ban of the infamous slanders that have been hurled against us ; and, in order

that the greater honor and glory of Almighty God may be advanced, it is our bounden duty to seek our justification."

Four Spaniards, avowed enemies of the holy founder of the Order, bribed by the aforesaid Brother Augustine, declared that they knew, of their own certain knowledge, that Ignatius had been burnt in effigy in the cities of Alcala, Paris, and Venice, for sorcery and heresy. One of these, named Miguel Navarro, went so far as to assert that he was an eye-witness of the proceeding, and that he was prepared to produce proof of what he asserted.

Ignatius then sought an interview with Benedetto Conversini, Bishop of Bertinoro, then Governor of Rome, of whom he requested that he might be confronted with his calumniators and accusers. It was not denied that Ignatius had been denounced in the cities named, but he had not only refuted the accusations preferred against him, but his innocence had been widely and publicly proclaimed. Not only was this the fact, but, by a providential coincidence, it so happened that the very persons before whom he had been arraigned were at the very time in Rome. These were Don Juan de Figueroa, Vicar-general of Alcala; Mateo Ori, Grand Judge of the Inquisition; and Gaspar de Doctis, Assessor to the Nuncio at Venice. All these testified in favor of the holy apostle. In like manner, from the various places in Italy, where Ignatius and his disciples had preached to the people, poured in the strongest protestations against the infamous and cruel calumnies that had been spread against them and the doctrines they had preached. Nobles and people, with one accord, bore willing testimony to the virtues and holiness of Ignatius and his followers. At length his enemies, filled with remorse and self-condemnation, were abashed, and acknowledged themselves guilty of the falsehoods imputed to them. Brother

Augustine himself not only openly avowed that he was a Lutheran, but his accomplices were tried, found guilty, and condemned.

But it was the Divine will that these new disciples, who had devoted their labors to the further advancement of the Church of God, should shine forth in still more resplendent brilliancy.

The winter of the year 1538 was unprecedentedly severe at Rome: besides the suffering thus caused, a famine followed. The poor were to be seen wending their way in every direction through the city, in anticipation of that death to which they were certainly destined. So downcast and dejected were they, that they had not the moral courage or energy to seek the aid and assistance they so much needed. Ignatius and his followers, although themselves sustained by the bread of indigence, on witnessing so much suffering around them, are unmindful of their self-imposed poverty, or, rather, they feel that Almighty God ever showers down His choicest blessings upon those who with confidence place their whole hope and reliance on Him.

The good Fathers went about the streets of the city, collecting the dead, upon whom they bestowed Christian burial, and offered up the holy sacrifice and prayers for their eternal welfare, while the diseased and dying they conveyed to their holy and peaceful retreat, where they bestowed upon them all the care and attention that humanity and piety could dictate. By these means they collected in their humble dwelling more than four thousand of the poorest and most destitute. The wealthiest nobles of the city were struck with amazement on beholding so much pure and disinterested charity. They visited the good Fathers, whom they followed to their humble homes, in the greatest admiration of their good deeds, but for which thousands would have perished, in

the very streets of Rome, from sheer want and disease. Such an effect had this holy example upon the wealthy and the great, that they vied with each other in affording assistance to their less fortunate fellow-creatures; and even before leaving the poor retreat of the humble apostles, they devoted some part of their worldly possessions to the benefit of the unfortunate sufferers from famine and sickness. One would lay down so much in money, while others of the admiring crowd handed in the rich and costly jewels with which their persons were adorned, and some even gave a part of their clothing. Thus it was that the very men who had lent such a willing ear to the vile calumnies so cruelly and wickedly promulgated by designing and bad men, became all at once the greatest admirers of those whom they had wronged; for they felt that they had been the true benefactors of the people, in the time of their direst necessity. The latter, in their turn, followed the zealous priests through the streets of Rome, expressing their gratitude and offering them many marks of homage and admiration.

At length the Holy Father returned to Rome, and Ignatius lost no time in submitting to him, through Cardinal Contarini, the plan for the organization of the society. On examining it, the Pope, who was manifestly struck with the sublimity of the idea, exclaimed: "The finger of God is here!" . Forthwith he appointed a commission of three cardinals thoroughly to examine the merits of the proposed institution; but one of the commission, Cardinal Guidiccioni, the President, opposed the formation of a new religious order, and would not even deign to give any consideration to the proposition to establish the Society of Jesus.

At the same time, many bishops, who had been struck with admiration at the untiring zeal and heroic humility of the ten missionaries, sought, by every means in their

power, to encourage them in their labors. Upon the earnest solicitation of Cardinal St. Angelo, the Pope, with the concurrence of Ignatius, permitted Fathers Laynez and Lefèvre to accompany him in a mission to Parma, whither he proceeded for the purpose of refuting more effectually the dangerous heresies with which that city was menaced. Laynez and Lefèvre were soon at their holy work. They preached in the churches throughout the city, and it was not long before the good fruits of their labors were seen; religion and true piety were once more revived throughout Parma. The wealthiest and most distinguished men of the city flocked in great numbers to the spiritual retreats, and soon their hitherto loose habits and tepidity were reformed. Noble ladies, of the highest rank and fashion, were induced to lead a life of self-denial, and to do many wonderful works of charity. The clergy, in like manner, animated by the edifying example of their flocks, soon felt themselves in need of reform. It was not long before they, in their turn, followed the example set them, and once more they returned to a life of self-denial, and the practice of those holy works so edifying and necessary in those who exercised, as they did, the holy functions of a priest; in fact, so great was the happy change that had been effected in the morals and habits of all, that the Parma of old was scarcely recognizable.

The Pope also sent Bobadilla to the island of Ischia, to quell the strifes and dissensions that unhappily existed at the time among the inhabitants. So successfully did he accomplish his mission of pacification, that the inhabitants of the island were loth to part from him.

Lejay was ordered to Brescia, there to combat and refute the Lutheran heresies. To Pasquier Brouet was confided the task of reforming the abuses which had crept into one of the religious houses at Sienna; while Rodri-

guez and Xavier, at the request of John III, took their departure for Portugal, thence to embark for India.

From every direction where these holy missionaries labored for the advancement of religion and the glory of Almighty God, arose a unanimous voice of praise and admiration, which spread throughout Italy, and all over Europe. At length, struck by the reports of the wonderful effects of the labors and preaching of the new society, the heart of Cardinal Guidiccioni is touched; he examines the plan which he had refused to see; he admires it, and, like Paul III, recognizes therein the finger of God. He goes to the Pope, and declares that, although his sentiments are unchanged in regard to the formation of new religious orders, he is forced to make an exception in favor of the Society of Jesus. "It appears that this society is absolutely necessary for the eradication of those abuses with which the Church is afflicted."

All opposition to the formation of the society being now at an end, Pope Paul III, by a bull, bearing date September 27, 1540, formally established the Society of Jesus, as a religious order, and this, contrary to all precedent, he did before being cognizant of the laws by which it was to be governed, leaving all to the judgment and discretion of him whom it had pleased Heaven to inspire with the sublime idea of founding so glorious an order. Up to this time the society had no written laws, but the Holy Father felt that the obedience it promised to his authority was a sufficient guarantee. By the conditions of the bull, the number of members was not to exceed sixty. It was not long, however, before this restriction was removed, for it became evident that the new society, enlisted under the banner of Jesus, was destined not only to combat the enemies of the Church, but daily to augment the number of her followers. Its ranks, therefore, had to be recruited, so as to increase their numbers until they should

form a phalanx that would strike terror into the enemies* of the Church.

As every organized body must needs have a leader, or general, it now became necessary for the society to choose its head. Few of the members were at this time at Rome. Xavier and Rodriguez were in Portugal; but, prior to their departure, they had placed in the hands of Father Laynez a sealed document in favor of Ignatius, with a request that it should not be opened until the day appointed for the election. Lefèvre had left Parma by direction of the Pope, for the purpose of sustaining and defending the doctrines of the Church in a controversy then being carried on between Catholics and Protestants, at the Diet of Worms. The inhabitants of Ischia had obtained from the Sovereign Pontiff a promise that Father Bobadilla should not be removed from among them. The good Father, on the other hand, asked leave to take part in the election of a Superior of the Order, and so much time was occupied in this friendly controversy, that his vote, after all, arrived too late. Lefèvre's vote had been forwarded from Worms to Father Laynez.

Ignatius of Loyola, James Laynez, Claude Lejay, Pasquier Brouet, John Codure, and Alphonsus Salmeron were the only members actually present at Rome when the election took place. Prior to the event, they spent three days in prayer, fasting, and mortification, in order that they might be directed in their choice by the Divine will of God. On the fourth day each presented his vote in writing, together with those of the absent members. On counting the ballots, it was discovered that all, with the exception of the founder himself, had cast their votes for Ignatius. He, in his humility, could not be prevailed upon to accept the dignity of this high office, and to assume that authority which he well knew to be so necessary for properly governing the society. His plea for

refusing was, that he could not see that he possessed one of the qualities or virtues so essential for exercising the duties of such an exalted position; and, at his earnest solicitation, a second election took place, with precisely the same result as the first. Ignatius, on being informed of the fact, with tears implored his brethren to excuse him; but Father Laynez arose in the assembly, and addressing Ignatius in a tone of authority, said: "Father, accept the position to which you have been chosen, or our society will be dissolved; for, in the name of all, I declare that we are resolved to acknowledge no other Superior than the one whom God Himself hath selected." Ignatius was, therefore, constrained to submit to the decision, although so little in accordance with his feelings of humility. Nevertheless, he did not finally enter upon the duties of his new position, nor, indeed, agree to do so, until he had made a retreat of three days in the Franciscan Monastery of St. Peter di Montorio, and at last yielded, under the direction and by the express command of his confessor.

The second election took place on Holy Thursday, April 14, 1541, and Ignatius was finally installed on Easter Tuesday, the 19th of the same month, at which time he was about fifty years of age.

On the Friday following, the little society made visits to the seven privileged churches, concluding with that of St. Paul, outside the walls, where the holy sacrifice of the mass was offered up by the General of the Order, at the altar of the Blessed Virgin, in the presence of the Fathers, who knelt around the sanctuary. Among the numerous attendants on the occasion could be seen many who were distinguished for their profound erudition and high order of talents: youths of the noblest families, not only of Italy, but of Spain and Portugal; priests renowned for eloquence, and revered for their distinguished virtues.

All had taken part in the spiritual exercises which had been conducted by the Fathers, feeling that they had been called by God for his especial service in the society, and longing for the time when they, too, might be admitted as members. Before the communion the Father-General turned toward those who were present, holding in one hand the adorable body of Jesus Christ, and in the other the form of the vows, which he read in a loud voice, so as to be heard by all, after which he received the holy communion. Again turning toward the attendants, he held the paten, on which were deposited five sacred hosts, and each one of the Fathers separately repeated, in a distinct and audible voice, the formula of the vow, and received from the hands of his Superior the holy communion. Thus was completed the founding of the Society of Jesus.*

The house occupied by the society at the time of its foundation was called Melangolo, and was situated in the Piazza Morgana, near St. Catharine *dei Funari*.

*Only a brief account is here given of the institution of the society. More detailed and interesting particulars will be found in the Life of St. Ignatius of Loyola.

Generalship of St. Ignatius of Loyola.

1541—1556.

I.

IMMEDIATELY contiguous to the Melangolo were some extensive buildings, where a novitiate had been established, and into which, on the very day of the foundation of the society, twelve members were admitted, who had, for a long time beforehand, been duly instructed under the zealous care and direction of the Fathers. Of the newly-admitted members, the first was Don Antonio, of Araoz, nephew of the holy founder. There were many other aspirants for admission into the society, but they had to bide their time. As has been stated, the General had but five professed members at Rome. These were totally insufficient for the necessities of the house, and he was considering the propriety of recalling at least one of the absentees. While thus determining, he was unexpectedly summoned to the Vatican, the Pope being desirous of conferring with him without delay. Ignatius lost not a moment in responding to the summons.

On meeting him, His Holiness was deeply affected, even to tears, and addressed him in a tremulous voice. Heart-rending details had just been received at the Vatican, through Robert, Archbishop of Armagh, of the cruel persecutions sustained by the Catholics of Ireland at the hands of Henry VIII, King of England, in which the victims of the tyranny of that cruel monarch were counted by thousands. Sympathizing deeply with

those heroic Christians, who, hesitating not to sacrifice all for their faith, were willing to lay down their lives in its defense, with a heroic courage worthy the primitive martyrs, the Pope, as the common Father of Christianity, was desirous of affording to this persecuted people some consolation and encouragement. For this purpose it was deemed desirable to send among them two legates, in whom should be vested such authority as the exigencies of the circumstances called for—two apostles, whose zeal would equal their learning, and whose self-denial and intrepidity would far surpass the difficulties they would have to overcome, and defeat the dangers with which they were sure to be assailed. Where could such apostles be found better than in the Society of Jesus? And with this feeling it was that the Sovereign Pontiff had recourse, in the hour of need, to that society.

Ignatius of Loyola, deeply affected by the heart-rending account he had heard, and regardless of the urgent necessities of his own house and novitiate, immediately placed at the disposal of the Holy Father two of his co-laborers, Fathers Codure and Brouet. While the necessary instructions and documents were being prepared at the Vatican, Father Codure died, and Father Salmeron was selected to take his place in the proposed embassy. The titles and dignities appertaining to the high office of Apostolical Legate in nowise affected the habitual humility and self-denial of the two holy men: they would take their departure on foot, staff in hand; a dependence upon the charity of the world being their only purse, and the breviary, and full confidence in God, their only outfit.

It was a novel sight in Rome to witness the departure of two such humble individuals in such a high diplomatic capacity as that of envoys from the Holy See to a foreign court; for the two Jesuits were to proceed

to the court of James V, of Scotland, previous to visiting Ireland, there to console and strengthen the persecuted Catholics. Among those who desired to enter the order was Francesco Zapata, Notary Apostolic, who pointed out to the Father-General that the voyage of the envoys would be dangerous in consequence of the existing critical state of affairs, and that it would be more advisable to pay whatever might be required for their conveyance by sea, the better to avoid suspicion; and he offered himself to defray the entire expenses of the voyage, soliciting at the same time permission to accompany the two Fathers, and to share their labors and their dangers. This favor was granted him, and thus he entered upon his novitiate.

Ignatius of Loyola did not trouble himself as to the nature of the confidential instructions given to the two nuncios by the Holy See; his only solicitude was that his brethren should faithfully preserve the spirit of the society, while, at the same time, they proved themselves worthy of the high and important mission with which they had been intrusted. In order to aid them in attaining this double end, he gave them his written advice, which was worded with admirable wisdom and ability.* The two legates, accompanied by Francesco Zapata, commenced their journey on foot, on the 10th September, 1541,† their great mark of distinction being their extreme humility and evangelical poverty.

Thanks to Divine Providence, who watched over and protected them, the holy trio reached Scotland in safety. James V, who expected them, gave them a reception becoming their high mission. He pledged himself to

*This document will be found in the published history of St. Ignatius of Loyola.

† This date is stated by Father Genelli to be the 16th of September.

remain true to the faith of his fathers, and placed at their disposal the necessary means for proceeding to Ireland.

Deprived of their pastors, and having no priests to preach to them the Word of God, to administer the sacraments, to enable them to bear up against the troubles of life, or to prepare them for death, the Irish people at this time groaned beneath the weight of a persecution the most cruel and oppressive; yet, with all this, and although literally deprived of all spiritual succor, they fearlessly and gloriously preserved their faith. The ambassadors of the Sovereign Pontiff, knowing how matters stood, doubted not that they would be gladly welcomed by this oppressed and forsaken people. But such was not the case. At first, every one, looking upon them as the disguised emissaries of their persecutors, refused to receive them; and thus they were without shelter, in a foreign land, where hospitality and charity were punished with death, unless bestowed upon heretics.

But the Fathers were in nowise discouraged, nor was their zeal diminished; on the contrary, their Christian patience, fortitude, humility, and, above all, indomitable courage and perseverance amidst so many trials and afflictions, at last convinced the Catholics of the real purpose of their visit, and won their confidence.

The Jesuits spent thirty-four days in the assiduous and unremitting discharge of their sacred duties, hearing confessions, giving instructions, and consoling and fortifying those whose faith had been so sorely tested.

Henry VIII, having been informed of their arrival in Ireland, and of the purpose of their visit, set a price upon their heads. The people, becoming alarmed, implored them, as they valued their own safety, and if they would not draw down upon their unhappy country redoubled persecutions, to depart, for the tyrant monarch

had threatened death and the confiscation of personal property to such as should dare afford shelter to the apostolical legates. The Fathers submitted. They had the consolation of knowing that they had traversed the entire island, and of having enlightened many a Christian soul, and strengthened, encouraged, and imparted a blessing to them all, in the name of the common Father of the faithful—in fact, of having accomplished their mission; for they were instructed that, should their presence in Ireland be made a pretext for the infliction of fresh persecutions, they should return to Italy. With heart-felt sorrow and reluctance they tore themselves away from those faithful but desolate souls, which were filled with grief at their departure.

In the excess of their devotedness and charity, the two Jesuits conceived the impracticable idea of proceeding to London, and there seeking an interview with the very monarch who had decreed their death. They would fain have confronted him, and, with all the power of truth, and all the eloquence that charity could dictate, conjured him to desist from his cruel persecutions. Such a course would have exposed them to the risk of immediate death; but this could not deter them, for they felt that their lives were consecrated to God, and they would have been but too happy in sacrificing them for such a cause.

They set out with this intention, but, on arriving in Scotland, they found themselves compelled to renounce their heroic project. The Scotch had risen in great numbers, and declared in favor of the new heresies. The Fathers, thus thwarted, and unable to make their way through any part of the country, were compelled to proceed to France. They landed at Dieppe, and made their way to Paris, where they left Francesco Zapata, in order that he might complete his studies.

Francis I was at this time at war with Charles V.

When the two Jesuits made their appearance at Lyons, the people became suspicious and excited at the appearance of two men whose tattered garments indicated extreme poverty and want, but whose language proclaimed them to be persons of the most highly cultivated talents and learning. The fact that one of them was a Spaniard was more than sufficient to suggest the idea that they were spies of Charles V. They were forthwith consigned to prison. They appealed to Cardinals de Tournon and Gaddi, who resided in the city, and who, recognizing the two Jesuits, had them treated with the honor and respect due to the high position they filled. Immediately horses and guides were furnished them, in order that they might reach the frontier without further molestation, and continue their journey in safety to Rome. Besides, although despite the protestations of the two Fathers, they were prevailed upon to accept a sufficient sum of money to defray the expenses of the journey.

II.

ITALY was threatened on all sides with heresy, and, toward the end of the year 1542, information reached Rome that it had found its way into several towns, and that the people of Foligno and Faënza had suffered themselves to be almost totally led away by it. Paul III was desirous of reclaiming those who had been seduced beyond the pale of the Church; but Ignatius Loyola could spare for this service only Fathers Brouet and Salmeron, before whose zealous preaching heresy was put to flight. The Bishop of Modena likewise solicited the services of one of the Jesuit Fathers for his diocese, and Father Salmeron was placed at his disposal, through whose labors, heresy, that scourge of souls, was triumphantly repulsed. Brouet was ordered to Montepulciano, where the same happy results were effected; after which, by the direction

of Cardinal Carpi, he proceeded to Reggio, there to reform abuses which had crept into one of the monasteries.

Layne, during all this time, became the admiration of the city of Venice. He resided at the hospital, notwithstanding the urgent solicitations of the Doge, Pietro Lando, that he should take up his abode at the palace. In the morning he preached in turn at the various churches throughout the city, and devoted his evenings to expounding the Gospel according to St. John, in the Church of the Saviour. His animated and brilliant eloquence excited so much enthusiastic admiration, that crowds waited the entire night around the church where he was to preach, in order to obtain admittance in the morning; and even the Lutherans themselves thronged to the Church of the Saviour in the evening, for it was there that he attacked and unmasked their doctrines with a power of eloquence and a force of logic which they could not but admire. Father Layne was master of Venice. One single instance will suffice to demonstrate the fact.

The holy season of Lent was at hand: the zealous missionary conjured the Venetians, in the name of the sorrowing Church, at the then approaching penitential season, to give up the pleasures of the Carnival. This was, for such a people, to demand one of the greatest sacrifices and acts of self-denial; but, nevertheless, the Venetians could refuse nothing that might be demanded of them by their beloved apostle. For that year the usual three days' festivities and trivial amusements were replaced by exercises of penance and practices of piety.

It has been already stated that the Doge had made frequent and urgent solicitations to the Jesuit Father to make the palace his home. Many of the nobles had made similar overtures, with no better result; among these was Andrea Lipomani. The latter, however, suc-

ceeded in winning the heart and confidence of the missionary: he persevered in his importunities, and Laynez, impelled by Providence, could no longer refuse. Leaving the hospital, he spent the remaining days of his sojourn at Venice, at the palace of Lipomani. His host, desirous of evincing his gratitude, presented the Priory of Padua to the Jesuits, for the purpose of founding a college.

The zeal and learning of Father Laynez had succeeded in restoring to the Church all whom the heretical teachings had seduced: the strayed sheep had once more entered the fold. The mission of the apostle was accomplished.

From Venice he hastened to Padua, where he rendered to the Church the same brilliant services which had signalized his stay in the capital he had just left. Here he also organized the college which Andrea Lipomani had founded. He next went to Brescia, where he encountered an apostate monk, to whose seductive eloquence many had already fallen victims. The wide-spread reputation of Father Laynez, the victories he had achieved over heresy at Venice and Padua, as well as the admiration he had won, were well known at Brescia. The apostate monk was in nowise disconcerted on learning the sensation caused throughout the city by the arrival of the learned Jesuit; on the contrary, he boldly announced that he was ready to meet him and to refute his teachings. "Let me only be permitted to propound to him a few objections on the doctrine of Purgatory, and I will soon silence him! He will soon acknowledge himself a Lutheran!" Laynez had heard of the defiant challenge, which he accepted. The controversy was commenced, and crowds thronged from all parts to hear the two champions who had met face to face.

Father Laynez, standing in front of his adversary, listened to his arguments without once interrupting him,

with eyes bent on the ground, a calm countenance, and a firm though modest bearing. The apostate, rejoicing over this silence, proceeded to propound his arguments, with rapturous and brilliant sallies, which, for the time, seemed to presage a triumph over his adversary. The audience awaited in breathless anxiety; the stolid immobility of the Jesuit kept every hearer in a state of suspense. The monk himself became fatigued with his own effort, and was amazed at the silent patience displayed by Father Laynez, on whom, finally, the whole attention of the audience was concentrated. At length the monk stopped: he had concluded his argument, and called upon the Jesuit to answer him, if he could.

Father Laynez, who was gifted with a most prodigious memory, arose, took up each of the objections in precisely the same order in which they had been presented to him, and refuted them so clearly and so triumphantly, one after the other, that his adversary acknowledged his defeat, reëntered the bosom of the Church, and became the most devoted friend of his victor.

The Holy See could not but be struck by all these extraordinary successes. Perceiving how much the Church might expect from the new Order, the restriction which limited the number of its members to sixty had been already removed. Henceforth it was to be at liberty to enroll as many members as might be deemed worthy of joining its ranks. This step was rendered not only desirable, but indispensable, for the Pope was importuned from all quarters to send priests of the Society of Ignatius of Loyola to sustain the pending struggle against the Lutherans, who were propagating their baneful doctrines and influence throughout the entire extent of Europe, thereby causing piteous desolation in the Church. Providence had foreseen this. The number of novices increased daily. Ignatius himself watched over their

spiritual progress, subjected them to the severest tests, in order to strengthen their virtue, and it was not until they had passed through this sanctifying ordeal that he allowed them to enter upon their studies. The result was most happy; for these trials, far from disheartening the novices, served rather as an additional attraction.

III.

IN accordance with the plan of the holy founder of the Order, the Society of Jesus was bound to have colleges possessing the same privileges as the universities; but, at the same time, such colleges were to be the fruit of its own development. In the mean time, it was provided that the novices were to be distributed among the various universities, there to pursue their studies, and take their degrees.

This providential provision tended materially to augment the members of the society.

The first Fathers of the Order had established such a reputation for themselves at Paris, that it was impossible ever to obliterate it. There it was that their learning was eulogized, their virtues admired, their persons beloved, and a lasting friendship established between them and those who were so fortunate as to have made their acquaintance. Ignatius had sent to the French capital several of his novices, appointing as their superior the eldest and most perfect among them, his personal friend, Diego of Eguia. Their edifying life, their gentle and simple manners, and the brotherly love which reigned among them, revived recollections of those first beloved Fathers, and caused them to be similarly sought for and esteemed. They took advantage of the good-will and favor of their friends to induce them to unite in spiritual retreats, and ere long they reaped a rich harvest, enlisting many recruits for the

Order from among the most learned and distinguished classes.

In the year 1545, William Duprat, Bishop of Clermont, one of their warmest admirers, tendered them his mansion at Paris, for the purpose of establishing a college; but the University and the Parliament being opposed to its formation, the Bishop invited the Jesuits into the diocese, and, at his own cost, established one of their colleges at Billom. This was the first Jesuit college founded in France.

Most of the universities were opposed to the Jesuits as a body of teachers, for the latter had acquired so great a reputation for eloquence and learning, that the most profound among the professors could consider them in no other light than that of rivals. The Parliament at Paris joined in the opposition offered by the universities. The spirit of independence of these two bodies would not allow them to receive or associate themselves with a body of men who so openly avowed their entire submission to the Holy See. Their sole aim and desire, therefore, was to repudiate them.

The holy founder, feeling in his heart that the time decreed by Almighty God had not yet arrived, contented himself with the good his novices were doing at Paris, permitting, however, a sufficient number of them to remain in order to open a college at the Palace of Clermont,* so soon as circumstances would permit.

In Spain the Jesuits did not meet with the same opposition. Don Antonio of Araoz was the first who took the vows after the first ten members of the society. Being compelled to visit his native country, he was preceded

* Thus was designated the Palace of William Duprat, Bishop of Clermont, used, at the present time, as the College of Louis Le Grand.

at Barcelona by a letter from Ignatius of Loyola, announcing his coming to Donna Isabella de Rosello. This information spread rapidly throughout the city, in which Ignatius had left so many affecting recollections. Both rich and poor eagerly flocked to welcome to their city the beloved nephew of the Apostle of Barcelona. Scarcely had Antonio of Araoz made his appearance, when he was surrounded by the multitude and received with acclamations of joy. On the very first day after his arrival, he was constrained to preach, in order to satisfy the eagerness of the Barcelonians; and, as they expressed a wish, above all, to have some tidings of Don Ignatius of Loyola, he selected as the theme of his discourse the fruits already reaped by the society of which Ignatius was the founder. But, as the entire city were anxious to hear him relate these marvels, he was requested to repeat his discourse, and every day he preached at the different churches. Even this did not suffice: the churches were too small to accommodate the vast multitudes that poured in from all parts; he was, therefore, compelled to address them from a platform, erected in the largest public square of the city. Not only was the vast open space crowded, but every window of the surrounding houses was filled with anxious listeners, and even the tops of the houses were occupied. The enthusiasm of the people increased the Father's eloquence. It was decided on the spot that a house of the society should be founded in the city of Barcelona. Every purse was freely opened, the house was founded, and all that was required now was the arrival of the anxiously-looked-for Fathers to conduct it.

Araoz continued his journey through Castile. At Burgos and Valladolid he was urged to address the people, as he had done at Barcelona: he did so, and with similar results. Each of these towns collected the requisite funds for founding a house of the Society of

Jesus. In the Basque Province he was obliged to yield to the wishes of the inhabitants, whom he addressed in the open country, and where every surrounding tree was laden with anxious and attentive listeners. The Viceroy of Catalonia, Don Francis of Borgia, Duke of Gandia, having been present at one of Father Araoz's sermons, intimated his desire to have a private interview. Father Araoz consented, and read to the Viceroy the bull of Pope Paul III, including the object and plan of the society. The Viceroy replied that it appeared to him to be of heavenly origin, and promised to use all his influence for its propagation in Spain.

As early as 1540, John III, King of Portugal, had requested of the Pope to send him priests of the society to preach the Gospel to the people of the Portuguese colonies, in the East Indies. Don Pedro, of Mascarenhas, the Portuguese Ambassador at Rome, was also instructed to solicit six of the missionaries, whose reputation had already spread all over Europe. "As yet," replied the holy founder, "we number but ten members; if we give you six, how many shall we have left for the rest of the world?" The future of the Society of Jesus was predicted in this reply. We have seen that only two members of the young society had been placed at the disposal of the King of Portugal. One of these, it is true, was Francis Xavier. Every-where, and at all times, the followers of Ignatius carried out the mission to which they had consecrated their lives. Rodriguez took shipping for Lisbon, and although, during the voyage, he was suffering from a severe attack of intermittent fever, he preached, heard confessions, and reclaimed sinners, nursed the sick, comforted the dying, and won for himself the good wishes and blessings of all on board. Francis Xavier, who travelled by land, in company with the ambassador and his numerous suite, endeared him-

self to all, and appealed so forcibly to their consciences, that he was obliged to halt by the wayside to hear the confessions of those of the attendants whom he had won over to God, and in the inns to shrive those more immediately attached to the person of Don Pedro Mascarenhas.

On their arrival at Lisbon, the two Fathers begged alms in the streets, and took shelter at night in the Hospital of All-Saints. They continued to preach and hear confessions with so much success, that it became impossible for them to respond to the masses who so eagerly sought their assistance. The King made many fruitless attempts to induce them to take up their abode in his palace. Faithful to their vows, they declined any asylum but that of poverty. By the holiness of their lives, combined with their powers of reasoning, they soon succeeded in making many converts, and effecting most important reforms. The King was most desirous that they should not leave Portugal; that they should enlist novices, found new houses and colleges, and that, at some future day, they should be enabled to send these new missionaries, instructed and prepared by them, to the colonies of India. But such was not the will of God. Ignatius consented to allow Father Rodriguez to remain; but Father Xav'ier was ordered to the Indies. At the request of the King, the Sovereign Pontiff conferred upon him the title of Apostolic Nuncio for the entire East, and he embarked on the 7th of April, 1541, to the great sorrow and regret of the court and the people. On this very day he had completed his thirty-fifth year.

The two Jesuits had already enlisted some new disciples. Two of them accompanied Francis Xavier to India; the rest remained with Father Rodriguez. The year following, the King gave them the house of St. Anthony-Abbot, at Lisbon, and so rapidly did their numbers

increase, that, a few months after, they founded the celebrated College of Coïmbra, which was destined to become a nursery for Indian missionaries.

In less than two years from this time, including fathers and novices, they numbered sixty. Their good works, zeal, and personal piety became so generally known, that the King frequently exclaimed: "I wish there was a house of the Jesuits in every town in my kingdom."

IV.

It will be remembered that Father Lefèvre left Rome in October, 1540, by order of the Pope, to accompany Don Pedro Ortiz, the Ambassador of Charles V, to the Diet of Worms. Lefèvre arrived there, bearing the title of Theologian of the Holy See, in order to take part in the discussion proposed by the Lutherans. These conferences were mainly brought about by the heretics, in sheer opposition to the Church of Rome. Some of them quickly withdrew; the others either refused or eluded all serious discussion, seeking only to try the patience of the Catholic doctors. Father Lefèvre, seeing their dishonesty, determined to devote himself to some other mission. He found that the spread of heresy in Germany was mainly attributable to the ignorance of the people, and, more dangerous still, to the shortcomings of a priesthood abandoned to the gratification of their own passions.

In the entire city of Worms there was but one priest worthy of respect; this was the Dean of the Chapter, who bore also the title, and exercised the functions, of Vicar-General. Disheartened by the indifference of the people, and the bad example of the priests, he was about to abandon both to the enemies of the faith. Lefèvre consoled him, tendering his zealous assistance to bring about a reform in this lamentable state of affairs. The Dean was encouraged, and, through the active and untir-

ing zeal of the Jesuit, the stray sheep were brought back to him.

Lefèvre next proceeded to Spires, where he also reaped a rich and abundant harvest. His stay was not long, being called away to Ratisbon, there to assist at the synod which was to be held by the Catholics and Protestants in the presence of the Emperor. He employed himself during the journey with the spiritual welfare of the officers, and others, who accompanied him; for every moment of his life was to be employed in promoting the greater glory and honor of God.

The Diet of Ratisbon was, in every respect, similar to that which had been held at Worms. The dishonesty of the Protestants prevented any important result. Father Lefèvre, therefore, felt that it was his duty to enter upon a more active and more fruitful ministry. He catechised, preached, and gave spiritual retreats to the bishops, princes, doctors, ambassadors, and to the members of the Diet. All, charmed with his convincing and persuasive eloquence, thronged daily around his pulpit to listen to his consoling discourses. They, one and all, even Prince Charles of Savoy, the son of the King, confided their spiritual direction to him.

The next field of his labors was Nuremberg, where, just as he was about to see a change brought about by his zeal and devotion, he received orders to proceed to Spain.

As it had been decided that Father Lefèvre was to quit Germany, Ignatius of Loyola, not wishing to leave that fruitful field uncultivated, sent thither Claude Lejay and Nicolas Bobadilla.

Father Lefèvre had worked much good among the higher clergy and nobility in Ratisbon: time had not allowed him to extend his labors among the other classes. This field was left open to Father Lejay. But no sooner

did he attempt to call those recreant priests to a sense of the duties of their state, than all indignantly arose against him. The heretics, too, readily availed themselves of this opportunity, and cried out, "Death to the Jesuits!" They threatened to throw him into the Danube; and the apostle was cautioned; but he replied: "What does it matter, whether I go to heaven by land or by water?" And he continued his labors with even more success than he had dared to hope for.

Father Bobadilla accompanied Ferdinand I, King of the Romans, to the Conference of Vienna. He preached daily in Latin or Italian, and held discussions with the most learned heretics, in presence of the king. He subsequently accompanied the Pope's Nuncio to the Diet of Nuremberg, and afterward, by order of King Ferdinand, went with his ambassador, the Bishop of Passau, to the Diet of Spire, and thence proceeded to Worms. These assemblies concluded, the bishops contended among themselves as to which of them should be favored with the services of the Jesuit Father, each one desiring to have him in his diocese, to oppose the efforts of the Lutherans; but Bobadilla, yielding to the solicitations of the King, returned to Vienna, where he undertook the charge of reforming the priesthood. Almighty God showered such signal blessings on this glorious mission, that Ferdinand, enchanted at his success, appointed him his theologian at the new Diet of 1543. He there refuted the heretical doctrines, fortified the faith, and rekindled true piety in the hearts of the Catholics. This accomplished, he proceeded to the Diet of Ratisbon, where he met Father Lejay.

On the arrival of the theologian of King Ferdinand, the Pope's Nuncio felt that he could dispense with his own. He dispatched Father Lejay to Ingolstadt, then be-

set with heresy. Shortly afterward, a synod being about to be convened at Saltzburg, the Archbishop of the place, who was brother to the Duke of Bavaria, desired to have Lejay for his theologian; and the Father, according to his desire, proceeded thither. All the assembled bishops, struck with admiration at the profound erudition of the retiring and humble missionary, sought daily his counsel and advice, prior to the opening of their deliberations. Moreover, at their request, he wrote out for them a summary of his arguments and opinions on the various points that were brought forward for discussion by the Emperor. His advice was adopted and acted upon by the assembled prelates.

Germany, at this time, was in a very critical position. Notwithstanding the untiring energy and unceasing labors of Fathers Lejay and Bobadilla, it was impossible for them to respond to all the calls made upon them to defend the faith and combat heresy. At the urgent solicitation of several bishops and princes, Father Lefèvre, who had accompanied the Emperor's ambassador to Spain, was recalled by order of the Pope. Although unable to devote more than a short time to each of the towns through which he passed with the ambassadors, he accomplished much for the instruction of the poor and the education of the young. While absent, he had been introduced to the Princesses Mary and Jane, daughters of Charles V, and did not fail to profit by the opportunity thus afforded him of imparting to them such counsels as were calculated, at some future time, to produce the most salutary results. It was at this particular juncture that, in obedience to the commands of the Sovereign Pontiff, he returned to Germany. Two priests, Don Juan d'Aragon, and Alvarez Alfonso, attached to the royal chapel, accompanied him, and, shortly after their arrival in Ger-

many, joined the Order, the humility and poverty of its members having more attractions for them than all the riches and pomp of a court.

The arrival of Lefèvre at Spire, in October, 1542, struck terror among the clergy, who, ignorant and depraved as were the German priesthood in general, persuaded themselves that the mission of the Jesuits was to enlighten them and bring about a reform in their lives. In this they were not mistaken. The task was not an easy one, especially in the then agitated and excited state of the public mind. As was his wont, the good Father was the very model of humility, docility and charity: he soon found a means of touching the hearts of the most hardened, and of gaining the full confidence and friendship of all; the consequence was, that his spiritual retreats were productive of the most happy effects, causing a thorough reform throughout the city. At this juncture, Albert of Brandenburg, Archbishop of Mayence, summoned him to that town. He obeyed the call, but it was with feelings of the deepest regret that he tore himself away from the pastors and their flocks, whom he had been the means of restoring to the friendship of Almighty God. On his arrival at Mayence, he found that the irregularities that existed were innumerable. Again did his gentleness, zeal, and piety produce the most extraordinary and happy results. The people reëntered the bosom of the Church, while the priesthood consecrated to penance and study the time which they had been accustomed to devote to idle pleasures. Mayence was regenerated. The Archbishop lacked words to express his gratitude.

Hermann von Weiden, Archbishop of Cologne, attracted by the laxity of the Lutheran doctrine, wavered in the faith. The Catholics of the diocese, taking alarm lest the defection of their chief pastor should spread

among his flock, begged imploringly that Father Lefèvre would come and rescue them from the terrible affliction with which they were menaced. Lefèvre immediately responded, and went to Cologne, but, alas! too late to save the chief pastor of the diocese from the abyss into which he had allowed himself to be drawn; but, thanks to the eloquence and exertions of the good Father, the people were less easily led away, and remained faithful to the Holy Catholic Church.

A marriage alliance being about to take place between Prince Philip, son of Charles V, and the Princess Mary, daughter of the King of Portugal, John III requested the Pope and Ignatius to allow one or two Jesuits to accompany the Princess to Castile; above all, he desired that Father Lefèvre, in preference to any other, should be appointed. Accordingly, the Pope gave the necessary order to that Father to proceed to Lisbon. The humble religious had nothing to say; he left all to the judgment of Ignatius, and the wish of the Holy Father. The Nuncio urged him to remain in Cologne, where he had done so much good; but Lefèvre simply replied that he had taken a vow of obedience, and started on his journey toward Lisbon. On reaching Louvain, he was attacked with a violent fever. The novices of the society, who were pursuing their studies in the university of that town, bestowed upon him every care and attention, and when the fever was at its height, totally disabling him for any exertion, he appointed one of them, Father Francesco Strada, to give public spiritual exercises, with a view to reanimate the fervor of the Catholics of Louvain. The result was, that crowds, whose hearts had been touched, flocked to the sick man's chamber, to whom, notwithstanding the severity of his sufferings, he afforded spiritual advice and consolation. His efforts were blessed in a marked manner by Almighty God. No less than

twenty-one youths of the most distinguished families joined the society.

The finger of Providence was manifest in the apparently accidental circumstance that prevented Lefèvre from proceeding to Portugal. He was compelled to return to Cologne, where a sorrowful event awaited him. The Archbishop, although he had not openly declared his change of religion, not only favored the heretics, but secretly authorized them to preach their pernicious doctrines. On his arrival, Lefèvre encountered three of the most celebrated of the heretical preachers, namely, Bucer, Pistorius, and Philip Melancthon. In his attack upon them he displayed so much spirit and learning, that, after an unprecedentedly energetic discussion, he came off the victor, his opponents being shamefully put to flight. With a view to fortifying himself, and to enlisting new champions, who should be ever ready to battle for the truth, in a city so exposed to the onslaught of the enemy, Lefèvre established a college, of which Leonard Kessler was appointed superior. The learned Canisius was a member of this college. Lefèvre could now leave Cologne with full confidence. Again the King of Portugal requested his services. He quitted Cologne on the 12th July, 1544.

After his departure, the Lutherans, thinking that the field was again open to them, reappeared with more confidence than ever; but Canisius came forward and refuted them with an ability and force equal to that of Lefèvre. Although the Archbishop took sides with them, the Jesuit did but display greater zeal and energy in the discussions. The heretics, feeling themselves worsted, shouted, "To arms!" and, recollecting an ancient decree against the establishment of new religious orders, urged the civil authorities to issue a decree for the expulsion of the Jesuits. The Fathers, thus chased from their homes

took refuge, some with the Carthusians, and others elsewhere. They all, however, remained in the town, subsisting on alms, and suffering all manner of privations, but without once faltering in their labors for the salvation of souls. They exercised their holy calling with as much devotion and confidence as before. Struck by their patience and heroic courage, the magistrates reproached themselves, and withdrew their decree of banishment, and restored to the Jesuits their college.

This circumstance had the effect of exposing the base treachery of the heretics. Archdeacon Gropper and the clergy became alarmed, and begged of Canisius, in the name of the Electorate, to go and lay the grievances of the Catholics before the Emperor, and the Bishop of Liege, George of Austria, who was uncle to Charles V, and son of Maximilian I. His mission was entirely successful. The Emperor deprived the Archbishop of his title, and he was also excommunicated by the Pope: he was succeeded by Adolphus of Schaumburg.

In the mean time, Father Lefèvre had arrived at Lisbon, where he found Antonio of Araoz, whose learning and eloquence attracted large numbers from all parts. He proceeded without delay to Evora, the residence of the court. The King was desirous of conferring upon Lefèvre the title of Patriarch of Ethiopia. So fully did he appreciate the intentions and importance of the society, that he was solicitous of confiding to its members all those delicate and difficult missions in which the glory of God might be involved. It was his desire that Lefèvre should preach at the court and throughout the town. After having complied with the King's command, and visited the college of Coïmbra, where daily application was made by members of the highest families for admission, Lefèvre and Araoz returned to Portugal, passing through Spain, preaching, receiving converts to the faith, hearing con-

fessions, and leaving every-where behind them an example of the highest virtues. During their travels their only home was with the poor in the hospitals. These religious, whose celebrity had become European, for the possession of whom princes and crowned heads disputed, whom the nobility and the people admired and fondly cherished, took care not to lose any of that spirit which had made them so powerful for good; their great desire was to preserve that humility which was their greatest glory, that poverty which was their only riches. In many of the places through which they journeyed, they were solicited to establish colleges, and funds for that purpose were placed at their disposal. It was in the midst of these successes that Father Lefèvre received orders to attend the Council of Trent, at which Laynez and Salmeron were also present, by order of the Sovereign Pontiff, in the capacity of Theologians of the Holy See.

Lefèvre was but forty years of age, but the fatigues and hardships he had endured had completely broken down his constitution. His friends endeavored to prevail upon him to forego his intended journey. "To travel in your condition," said they, "would be death!"

"It is not necessary that I should live," replied he; "but it is necessary that I should obey."

He took his departure, preaching by the way, notwithstanding that he suffered incessantly from the fever which was upon him. He embarked at Barcelona at the beginning of July, reached Rome by the end of the same month, and breathed his last in the arms of his Father, Ignatius, August 1, 1546. He had obeyed; he died happy, and left his brothers deeply afflicted at the premature loss of the eldest of their large family, who, in so short a time, had rendered such important and lasting services to the Church. Their fear was that he never could be replaced.

"He will be," said Ignatius, whose noble countenance was bathed in tears, "a great personage, will join the Society, will contribute largely to its support and propagation, and, by his eminent virtues, will become an edification to us all."

It had pleased Almighty God, at this moment, to reveal to him the vocation of the Duke of Gandia. While his disciples refuted the heretics, reclaimed souls who had strayed from the bosom of the Church, brought about reforms among the clergy and monastic orders, converted sinners, evangelized heathen nations, and established new houses, the holy founder framed the laws for the government of the Order, and left imperishable monuments in the Eternal City.

He founded a house of catechumens for those Jews who, wishing to enter the Catholic Church, were deprived of their possessions and left without the means of subsistence. From the very moment of its foundation, this house had yielded abundant fruits. He also established the Convent of St. Martha as an asylum for women who were not called to a religious life, and likewise St. Catharine's, for young women whose poverty exposed them to the temptations of the world. He founded also two orphanages, one for boys and one for girls.

All these labors, however, did not prevent his constant solicitude for, and watchfulness over, the spiritual advancement of his novices. He was ever ready to afford them advice and consolation in their trials and temptations, as well as to assist their teachers in imbuing them with those virtues that constitute the saint. At the same time he had entire charge of the affairs and of all the houses of the society, he corresponded with many of the princes and sovereigns of Europe, and was constantly consulted by bishops, cardinals, and even by the Sover-

eign Pontiff himself. He seemed to possess an elasticity that was equal to every emergency.

The labors of Francis Xavier in India were a repetition of the marvellous preachings of the first apostles of Jesus Christ. Each step he took was a victory over hell. The most astounding prodigies accompanied and confirmed his powerful words. The Indians surnamed him the "God of nature." In the short space of ten years he had extended the Gospel over an area of nine thousand miles, saved innumerable souls, filled the world with the wonder of his miracles and the sublimity of his apostleship; finally, he won for himself those glorious titles which were awarded him by the voice of the Church in after years, of Apostle of the Indies and Japan, and Defender of the East. In fact he placed the Society of Jesus on so firm a basis in the Indies, that the novices of Goa were in nowise inferior to those of Rome, and, at the death of the great Xavier, (1552), the Society of Jesus had the glory of numbering many martyrs among its ranks.

In the year 1550, the *Badages* made an attack upon the Christians on the Fishery coast in Travancore. Father Antonio Criminalis directed all his new converts to seek refuge on board the Portuguese vessels, he himself refusing to depart until he had seen them all in safety. The barbarians pursued them to the sea-shore, when the missionary, seeing no more hope of saving his children, turned to their pursuers, and offering himself as a sacrifice, begged mercy for the Christians. The Pagans rushed upon the holy Jesuit; some pierced his body with their lances, while others directed their arrows against him, and, believing him to be dead, commenced stripping him of his garments; but Father Criminalis still lived, and assisted his murderers in taking off the humble habit in which he was clad, after which his soul departed to the realms of bliss.

In the same year, Father Nunhez Ribeira met with his death, by poison, at the hands of some savages at Amboyna. The year following was destined to witness the martyrdom of Melchior Gonzalez; he was poisoned by a Pagan, and met his death with a holy confidence in God. In an incredibly short space of time he had converted to the true faith over four hundred Pagans at Bagain, where he also built a church in honor of the Blessed Virgin, founded a college for Christian children, and converted the greater part of the island of Salcete. To this holy man can be traced the foundation of the Society of the Holy Childhood. Finding that the Indians of Tana were in the habit of selling their children to the Mussulmans, who made slaves of them, touched with compassion, he appealed to the Christians for assistance, received their alms, and became himself the guardian of those little innocents, whom he consecrated to Jesus Christ. He had thus been the means of saving multitudes of souls, and God rewarded him with the crown of martyrdom.

In 1552, Brother Louis Mendez, a catechist, was put to death by the Badages. While he was engaged in prayer, they attacked and severely ill-treated him, after which they beheaded him. Father Paul Vallez suffered a similar martyrdom through the cruelty of the same savages. Already the Society of Jesus counted six martyrs in India, and thus felt its power and strength increasing.

While Francis Xavier preached the Gospel of Jesus Christ in the Empire of Japan, Brazil offered a fruitful field of labors to his brothers. In 1549, Emmanuel Nobrega, Juan of Azpilcueta, Antonio Perez, Leonardo Nunhez, San Diego, and Rodriguez accompanied a Portuguese flotilla, which was going to establish a town in the Gulf of Bahia. As a matter of course, this new settlement was to be composed of Catholics, and, before it

could be inhabited, the people had to be civilized. The Jesuits, with their wonted zeal, offered their services, in order to accomplish this work, difficult and perilous as it was. The new town, which was called St. Salvador, was soon established, and the Jesuits, having rapidly acquired a knowledge of the Brazilian language, began to preach and instruct the inhabitants.

Notwithstanding that the Brazilians were a cruel and barbarous race, even devouring the dead bodies of their enemies, and giving themselves up to the most extravagant superstitions, the Jesuits not only succeeded in regenerating and civilizing them, but caused themselves to be beloved and revered by them. They penetrated into their haunts in the forests, where those savages lived in a state of degradation and brutality; they conversed with them with a gentleness and Christian charity that completely fascinated them, and, after a year of unceasing labors, patience, and unheard-of self-denials, succeeded, under the direction of Father Nobrega, in erecting three houses of the Order—one at St. Salvador, and two others in the vicinity of that town. In the interior of these vast territories there still remained much to be done; there were peoples to be discovered, and souls to be saved. Father Nunhez sought, found, and saved them.

Brazil had been conquered by Don Pedro de Correa, a member of one of the most ancient Portuguese families; who, although he had lived there for a long period, had given himself but little trouble to civilize the people by the introduction of Christianity among them. His sole aim was so to employ the natives as to enrich the treasury of Portugal. It was left for Father Nunhez to demonstrate to him the influence which the inculcation of Christianity and the charity of apostolical teaching could exercise over those rude and savage natives. Don Pedro

was struck with admiration by the Jesuit's zealous labors and self-denial, and could well appreciate the reward such labors merited in the world to come, and henceforth he, too, was ready to labor for the greater glory of God and the salvation of souls, even at the risk of his own life. Here was another great triumph; Don Pedro entered the Society of Jesus.

Following the practice of the illustrious St. Francis Xavier, the Fathers had arranged in hymns the fundamental truths of Christianity, which they caused the children to sing in the streets and forests. By this means the parents soon became familiarized with these hymns, which they learned for the sake of the music, and so gained a knowledge of that which, otherwise, it would have been impossible to impart to them. Among these people were some tribes addicted to cannibalism. The Jesuits attempted to oppose this inhuman practice; but the savages, enraged at the mere suggestion, became hostile to the missionaries, and threatened to take their lives, adding that they, too, should soon be devoured. Nothing daunted, the Jesuits persevered in their work of charity and benevolence, succeeded in surmounting every obstacle, and finally caused the savages to submit to the teachings of Divine truth. In the year 1553, St. Ignatius constituted the Brazils a province of the society, with Father Nobrega at its head. Several schools were erected for the education and instruction of children. Already two religious houses were founded in the colony of St. Vincent, and the mission rapidly progressed.

V.

On the 13th December, 1545, the Cathedral of Trent presented a most imposing spectacle. Among those assembled in it were six Cardinals, three of whom were Legates, and afterward filled the chair of St. Peter; eleven

Archbishops, sixty-nine Bishops, six Ambassadors, two Episcopal Deputies, six Abbots, seven Generals of religious orders, eight Canonists, twelve Theological Professors, twelve Theologians of the Dominicans, fourteen of the Friars Minors, eleven Conventual Friars, six Franciscan Fathers, nine Carmelites, and five Servites. All these were assembled at the celebrated council, for which the Church had appealed, in order to decide certain points in dispute between the heretics and Catholics, and by this means to strengthen the faith of those who wavered in it.

In the course of the month of May following, (1546), there were added to this assemblage of eminent personages three priests, whose outward appearance of poverty contrasted strangely with the profuse display of splendor with which they were surrounded. They wore the habit of secular priests; but, by their calm and serious expression of countenance, their modest bearing, and great humility, it was easy to discover that they were members of a regular order. No sooner had they made their appearance, than Don Diego Hurtado of Mendoza, Ambassador of Charles V, stepped forward and shook each by the hand most affectionately: the cardinals likewise appeared to be perfectly well acquainted with them, while several of the bishops treated them as intimate friends.

At first many of the strangers present inquired of each other who those young priests could be, who were so cordially greeted by such eminent personages, and who did not hesitate to take their places in the midst of the august assembly, clothed as they were in the garb of poverty.

The mystery was soon solved: it was whispered on every side, "Two of them are the Theologians of the Pope, and the other that of Cardinal Otho, Bishop of Augsburg; they belong to the Society of Jesus."

Extreme surprise now took the place of doubt. The Society of Jesus had been in existence but five years, and had but a very limited number of professed members, and yet, it was from that body that the Pope had selected his legates for the most difficult, important, and perilous missions; it was also from among the members of the same Order that he chose the Theologians to represent him and speak in his name in an Œcumenical Council, convened to defend the faith and discipline of the Church, as well as to sustain the rights and prerogatives of the Apostolic See. Notwithstanding the many and exalted virtues of the young Fathers, it was much to be apprehended that such honors would excite much jealousy. Father Laynez was but thirty-four years of age, while Father Salmeron was only thirty-one, and yet both had been selected by the Pope for this most solemn occasion. Father Lejay was present as the representative of the Bishop of Augsburg.

St. Ignatius, alarmed lest so much honor and distinction should, in the least, impair the humility of the members of the society, had given admirable instructions to the three Fathers who were to take part in the council,* advice which these fervent religious determined to follow to the letter. They were constantly to be seen nursing the sick in the hospitals, visiting the prisoners, instructing the young, begging for the relief of the indigent, preaching, and hearing confessions; and all this without ever for one moment neglecting the important and onerous duties of the council.

Consulted daily by the cardinals, prelates, and doctors, they had to be always ready to solve the most difficult cases, and explain the most intricate questions. To Laynez, who had an extraordinary memory, was intrusted the

* This document will be found in the Life of St. Ignatius of Loyola.

task of preparing a summary of each day's discussion ; and the manner in which he acquitted himself of the laborious undertaking from the very commencement, created such a deep impression, that it was decided that the work should be continued, preserved, and entered on the records of the council, word for word, as it came from the pen of Laynez.

The duty of the two Theologians of the Pope was to examine the acts of the various councils, the Pontifical Bulls, the opinions of the Doctors and Fathers of the Church, upon which they were to depend for their arguments in defense of Catholic doctrines against the heretical teachings. While the two Fathers were engaged in this laborious work, Father Salmeron delivered a discourse in Latin, which caused an immense sensation and unbounded enthusiasm. The bishops, one and all, were of opinion that a production of such vast importance should not be lost to posterity ; it was, accordingly, published, and is still extant.

As a rule, but one hour was accorded to each speaker. After several times hearing Father Laynez, whose eloquence was equal to his erudition, and whose iron logic completely annihilated his opponents, it was agreed that this rule should not apply to him, and that, to shorten the discussions, he should be allowed three consecutive hours.

About this time, a contagion spread throughout the city of Trent and its environs, and the council, on the 11th of May, 1547, adjourned to Bologna. Charles V disapproved of the removal of the council, and several of the Spanish and German bishops returned to their respective dioceses. The General Synod was suspended, and, in the mean time, the bishops and doctors who had adjourned to Bologna could do nothing but prepare for the labors of the ensuing session. Three entire months were employed in discussing dogmatical questions on Penance

Father Laynez threw so much light upon the subject, that, at the request of the cardinal legates, he committed to writing his arguments on each of the Sacraments. He accomplished this task with such ability as to win the approval and plaudits of the entire synod, and upon his opinions were based most of the decrees issued by the council. These new triumphs in nowise diminished the humility of the disciples of Ignatius. Outside those assemblies they were to be found as before, ever poor, ever simple and unassuming, instructing the young, enlightening the ignorant, consoling and taking care of the sick, and begging for those who were in need. The legates had prevailed upon them to accept, as a charity, new habits more suitable to the rank and position they held amid the doctors of the council. To this they yielded—only, however, wearing their new apparel while actually present at the council, and changing it for their own poor garb as soon as they returned to their abode, so that they might not lose the slightest portion of their spirit of poverty.

On the 10th September of the same year, 1547, the Duke of Parma was assassinated, to the cry of "*Liberty!*" Every one rushed to arms. The insurgents took possession of the ducal palace, and the whole of Italy was menaced with civil war. Under these circumstances it was indispensably necessary to adjourn the council, and await the advent of more peaceful times before again reassembling it.

While Father Claude Lejay expounded before the council the teachings of St. Paul on Grace, the diocese of Trieste became vacant by the demise of the bishop. Ferdinand I made immediate application for a member of the Order of Jesus to succeed to this important See, and he made special mention of Lejay as being best qualified to repulse the heretics who threatened that

portion of his dominions.* He was aware of the prodigious success which Lejay had met with at Ratisbon, Ingolstadt, and Nuremberg. He knew that the Lutherans dreaded equally the talents and the zeal of the good Father, and that they regarded him as their deadliest enemy. It was then Lejay whom he sought to establish at Trieste, as a rampart to defend the faith against the attack of the enemy.

Ferdinand wrote to the Jesuit, begging him, in the name and for the cause of religion, to accept the vacant bishopric. Dreading the honor thus attempted to be thrust upon him, Father Lejay immediately replied that it would be impossible for him to accept a burden which he was too weak to support. He then addressed a letter to his beloved Father Ignatius, imploring him to use all the influence in his power to avert the calamity with which he was threatened, and which he so much dreaded. The refusal of the Jesuit did but increase the desire of the King to possess him. He wrote to the Pope, setting forth the motives which influenced him, and urging the Pontiff to command the Jesuit Father to accept the proposal. The Pope yielded to the King's wishes; but Ignatius of Loy-

*The King of the Romans offered the See of Trieste to Father Bobadilla, to whom it had first been tendered. M. Cretineau Joly says that the bishopric of Trieste was refused by Lejay, and that, the following year, Bobadilla declined that of Trent. This must be an error of name and date. On the 5th September, 1546, Bobadilla wrote word to St. Ignatius that King Ferdinand had offered him the bishopric of *Trieste*, and he added: "I declined it, saying to the King's messenger, that we are men called to humility and poverty, not to honors." It was on the 13th of the same month that Lejay wrote to the holy founder that he had received and rejected the same proposal; and elsewhere we find, in a letter from Ignatius to the Duke of Bavaria, cited by Father Genelli: "The King of the Romans, after having tendered the bishopric of Trieste to several of us, has given up the idea. As to the See of Trent there is no question."

ola, who feared nothing more than the bestowal of ecclesiastical honors and dignities on members of the society, appealed to Margaret of Austria, whose Director he was, and conjured her to obtain from the Sovereign Pontiff, at least a postponement in the appointment of Lejay. "Let His Holiness," said he, "but deign to accord me time to write to King Ferdinand, and receive an answer from His Majesty before finally deciding. I will pray, and cause others to pray, in the interval, and God our Lord will, I hope, avert from us this scourge of dignities, which will be the ruin of our young society."

The Princess having obtained the delay required, Ignatius wrote to the King,* and so forcibly pointed out to him the danger to which episcopal honors would expose the society, the object of which differed from that of any other order, that the King felt constrained to yield to the humility of the holy founder. He, therefore, addressed a letter to Paul III, to the effect that, overcome by this humility, he withdrew his request. Ignatius of Loyola did not stop here. Other princes might entertain like ideas, and should the Pope yield to their demands, the company would be deprived of its most efficient members; and if the road was thus once opened to ambition, what would become of that spirit of humility and poverty which was to be the main strength of this chosen band?

Ignatius, therefore, hastened to the Vatican, pleaded his cause, and finally obtained from the Holy Father a promise that he would never compel a member of the Society of Jesus to accept ecclesiastical dignities.† After the

* This remarkable letter will be found in the *History of the Society of Jesus*, by M. Cretineau Joly; or in the *History of St. Ignatius of Loyola*.

† The Jesuits, by their rules, are prohibited from accepting ecclesiastical dignities, unless commanded to do so by the Sovereign Pontiff, under pain of sin.

holy founder had retired, Paul III, it is said, exclaimed, "This is the first time a Sovereign Pontiff ever had such a request made to him."

As a thanksgiving to God for the success he had met with, Ignatius caused the *Te Deum* to be chanted.

VI.

AFTER having for a long time spared the Lutherans, of whom he feared to make enemies, Charles V discovered, at last, that their doctrines not only attacked the authority of the Church, but insidiously sought to subvert the bases of temporal power. In order to put a stop to them, he threatened to have recourse to arms. They implored him to accord them another conference, in which they contended that they would be able to convince the Catholics that the truth was on their side; "then," added they, "they will leave the Church of Rome in a body, and peace will be restored." The Emperor acquiesced, and the conference was appointed to take place at Ratisbon, on condition that all the decisions were to be submitted to the Council of Trent for final approval. He then sent for Father Bobadilla, and confided to him the defense of the Church and the Holy See in the forthcoming contest with the Protestants. Bobadilla hastened to his post, and spoke in the midst of an assembly composed of princes, bishops, and doctors, and soon refuted all the erroneous doctrines put forth by his adversaries, who, being unwilling to acknowledge their defeat, attempted to temporize and divide the Catholics. The dishonest tactics thus resorted to, being highly offensive—in fact, insulting—to Charles V, he declared war against the Duke of Saxony and the Landgrave of Hesse. The Pope united his forces, commanded by the Duke Octavius Farnese, with those of the Emperor; Cardinal Alexander Farnese being nominated legate to the two armies.

On the 23d of April, 1557, the army crossed the Elbe. Among the foremost ranks, under the command of Prince Farnese, was a priest, who was distinguished by his grave and humble bearing, as well as by his air of fervent piety. He addressed the soldiers, excited their courage, and predicted for them victory. Perceiving one of them fall, wounded by a bullet, the priest rushed to his assistance, bore him to the rear, and was himself quickly again in the thickest of the fight. The dying were falling around him; he consoled them, and gave them the last rites. The wounded awaited him on every side, and he went from one to the other like a ministering angel, doing good to all. At length, arrived on the field of Muhlburg, the battle commenced. It was a most sanguinary one. Again the priest is seen on the bloody field, in the thickest of the fight; and those who hear the sound of his voice, or see the waving of his hand, march forward with greater courage and more confidence than before, even unto death. They no longer fear the foe, all feeling that, should they die beneath the fire of the German heretics, they would receive the holy consolations of religion in their last moments. Suddenly the priest is seen to fall; he has received a wound in the head, from which blood flows freely; but what of that? This priest is a disciple of Ignatius of Loyola; he is a hero! It was Father Nicolas Bobadilla! He raised himself from the ground, and, though covered with blood, he attended to several soldiers who had fallen, like himself, beneath the enemy's fire. He dressed the wounds of some, heard the confessions of others, while on the dying he pronounced a last benediction. He had foretold that the Catholics would be victorious, and the issue verified the truth of his prediction. On the 24th of April, 1547, the Duke of Saxony was taken prisoner by the Imperialists.

Bobadilla, though severely wounded, did not wait to

have his wounds dressed, but immediately after the victory preached at Passau, most of the inhabitants of which were Lutherans. He ordered a solemn thanksgiving for the success of the Catholic arms, which was complied with. He next travelled through Germany, combating heretical doctrines, and bringing back to the fold of the Church many who had strayed beyond her pale, thus reaping an abundant harvest to the greater glory of God.

On the arrival of Bobadilla at Vienna, Charles V was about promulgating a formula of faith which he had himself conceived, and to which he wished every one to conform, until the Council of Trent had arrived at a decision. The Emperor, always rather inclined to favor the Lutherans, whose independent spirit and tendency to revolution he feared, had, by this formula, called the "*Interim*," upon his private authority and personal responsibility, tolerated the marriage of priests and communion under both species.

On reaching Vienna, Father Bobadilla heard that the Protestants complained of the few concessions that had been made in favor of their tenets, in this "*Interim*." He forthwith replied to them in a pamphlet, in which he refuted even those very concessions, and, in so doing, did not spare the royal authority whence they emanated. He even attacked and combated this formula in the presence of the Emperor himself, who was not accustomed to allow his actions to be criticised. The Emperor, irritated at this bold step, ordered Bobadilla to leave the court on the instant, and forthwith to quit his dominions. Bobadilla hastened to Rome, and sought admittance into the house of the Order, but the Father-General would not receive him; and, although the step taken by the Jesuit met with the entire approval of the Sovereign Pontiff, Ignatius persisted in condemning it. "If he was right in the principle," said he, "he was wrong in

the form. We must never, even in the defense of the faith and the interests of the Church, be wanting in that respect which is due to royalty and majesty."

The check thus applied to the over-zealous Jesuit was a source of great exultation to the heretics—a fortunate occurrence for the enemies of the society. Never was intelligence spread with such rapidity—never a circumstance seized with so much avidity by the malicious. The new Order had obtained too much popularity and renown in the world not to have envious enemies; besides, from its very origin, its Divine Chief had pointed to the Cross as the emblem of persecutions and trials which would beset them in their onward course. *The disciples could not expect better treatment than the Master*; but, at the same time, let us not forget the Divine promise, "I will befriend you."

The Jesuits were established in several of the towns of Spain. Salamanca, not wishing to be behindhand, had likewise applied for a college, and, in the early part of 1548, Fathers Sevillan, Sanchez, Capella, and Miguel de Torres were sent there to establish one. But the minds of the people had been so powerfully acted upon, that the good religious, on arriving at their destination, found the house which was intended for their reception completely stripped. They had a chapel whose only decoration was the four bare walls. One of the Fathers made a drawing of the Blessed Virgin, on paper, which he attached to the wall, as an altar-piece, and there, before this poor representation of the ever-blessed Mother of God, the four Fathers offered up the holy sacrifice of the mass, relying upon Providence to provide them with the means of more fittingly worshiping and paying due homage and respect to the Divine Majesty.

This incident may convey some idea of the personal privations they had to suffer. Frequently they were

without the common necessities of life. But, nevertheless, they never faltered nor wavered in their meekness and habitual benevolence; on the contrary, their zeal and devotion for the salvation of souls, and the welfare of mankind, were fortified and increased. Their attentions to the unfortunate sick in the hospitals, their care of the poor children, and all their many other occupations, were as zealously discharged as if they received the highest pecuniary reward. So many estimable virtues were bound to secure for them the respect of every class, and, in fact, very soon they were beloved and courted by all. Availing themselves of the good-will thus evinced toward them, they took occasion to draw the hearts of those they had thus touched more closely to God. Such was the state of affairs when, all at once, as sudden, as unexpected, and as astounding as the shock of an earthquake, a report was spread that the Jesuits were no others than the precursors of Antichrist! The truth of this was proved by a pamphlet written by one Doctor Melchior Cano, a learned Dominican and popular preacher. The thing was so certain, that this same doctor had just proclaimed from his pulpit these words, which were listened to and repeated by the people: "Brethren, the day of the last judgment is at hand! Antichrist is about to appear, and we already behold his precursors among us. All the signs by which he is to be known I can discover in the priests of the Society of Jesus; and it is I, Melchior Cano, who have been designated in the Holy Scripture to expose these hypocrites." For the popular credulity of Spain, this was an astounding and alarming revelation. Unless the Jesuits were burned alive, Spain was irretrievably lost. Her sons would be handed over, body and soul, to the infernal spirits. No one dreamed of replying to Melchior Cano's assertions, and pointing out to him that his absurd accusations were only a repetition of

the same assaults to which every religious order had been subjected, from its very foundation, not excluding his own, the Dominican. Not one member of his own monastery shared in his views and feelings against the Jesuits, yet they could not prevail upon him to desist from publicly attacking them.

Very soon, however, the Superior of the Friars Preachers interfered, and personally intervened in favor of the Jesuits, by addressing an encyclical letter to the religious of his Order. This letter bore date December 10, 1548. Melchior Cano, blinded by prejudice, would not even listen to the voice of his Superior, and disregarded even that of the Holy See. In 1552 he was consecrated Bishop of the Canary Islands. This nomination was attributed to the Jesuits, but it has never been proved that it was made at their solicitation.

The calumnies of Melchior against the Jesuits had resounded throughout Spain. Every-where the world is the same: what they most admire one day, they totally disregard the next. During the time that the Society of Jesus was thus persecuted by its enemies, Providence deprived them of their most powerful protector, by the death of Pope Paul III, who was succeeded by the Cardinal del Monte, under the title of Julius III.

VII.

FRANCIS BORGIA, Duke of Gandia, grandson of the King of Naples, and closely allied to all the sovereigns of Europe, arrived at Rome, at the end of September, 1550, and proceeded to the house of the Jesuits, accompanied by the cardinals and Roman princes who had gone forth to welcome him. He was attended by his suite and servants, to the number of fifty. For two years the Duke had been connected with the society by secret vows; but, by the advice of Ignatius, he had remained in the world for

the purpose of attending to the affairs and interests of his eight children, and properly disposing of his possessions. The time, however, had now arrived when he was to make his solemn vows, and openly declare himself a member of the Order. He, therefore, on the 15th January, 1551, addressed a letter to Charles V, soliciting permission to resign his office, the honors of the court, and the world, in order that he might consecrate his life, in the Society of Jesus, to the service of Almighty God and of the Church. The Emperor answered, without delay: "I will not contend for you with the great Master you have chosen."

But Francis Borgia did not remain at Rome until the imperial answer arrived. Pope Julius III, to whom his intentions were known, wished to offer him a cardinal's hat, and acquainted him with his intention. The Duke, who, in his humility, had no higher ambition on earth than to become a Jesuit, had sought and obtained permission to quit Rome at as early a day as possible, and to return to his own country, in order to escape the importunities of the Pontifical Court.*

The fact of the Viceroy of Catalonia becoming a member of an Order which had, during the two preceding years, been so loudly decried throughout several towns of Spain, caused considerable surprise. The holy life which Francis Borgia led was generally known. His selection of the Society of Jesus appeared to give to the calumniators of that Order the most positive contradiction of the slanders that had been circulated against it. Soon he established colleges, or houses of the Order, in all the large towns which he visited; and youths of the most noble birth hastened to him in numbers, seeking admission into the society. He had a happy tact in attracting around

* See Life of St. Francis Borgia.

him young noblemen, and in forming them to habits of the most solid virtue. Among his disciples were Don Sancho of Castile, Don Pedro of Navarre, and Don Bartolomeo of Bustamente. The celebrated Juan of Avila, the intimate friend of Ignatius of Loyola, and of the Duke of Gandia, feeling himself unworthy to join the ranks of this chosen society, which he could not but admire, recruited for it many noble and worthy members from among the learned and pious men who were under his direction. Of these were Don Diego de Guzman, and Don Gaspar Loarte. The latter was one of the most learned doctors of that period. At the same time, Don Antonio de Cordova, Rector of the University of Salamanca, for whom Charles V had solicited the dignity of cardinal, declined that honor, solely that he might bid adieu forever to the riches, pomps, and honors of the world, by assuming the humble habit of the Jesuit.

Before the end of the year 1552, the Institution of St. Ignatius was in as flourishing a condition in Spain as it was in Portugal, where no opposition presented itself to its propagation, and where, moreover, the vocations were so numerous, that the College of Coïmbra alone was able to furnish missionaries to all the colonies of Asia, Africa, and America. The Cardinal-Bishop of Evora, brother of the King, being desirous of having a college of Jesuits in his diocese, conferred thereupon with Louis of Grenada. "Your Eminence could not do better," replied the illustrious Dominican; "for it is an Apostolical Order, which labors with all its power to reëkindle the faith and to save souls."

In the mean time, Pope Julius III had ordered the deliberations of the council to be resumed; and, accordingly, the first sitting was held at Trent, on the 1st of May, 1551. In the following July, Fathers Laynez and Salmeron joined the council, in the same capacity as before,

of Theologians of the Holy See. Julius III had judged of their qualifications from their conduct in the first council, at which he was present, while yet Cardinal del Monte, and he, therefore, felt that he could not do better than adopt the selection of his predecessor. The title of Orators of the Sovereign Pontiff was conferred upon them, giving them precedence of speech over other members of the council. Father Laynez, in his first address to the assembly, said: "As the dogmas of the faith can only be defined by the Holy Scriptures and the writings of the Fathers of the Church, I declare that I will not quote, in support of my opinion, any text of any Father or Doctor of the Church whose entire works I shall not have first read, or from which I shall not have extracted all the passages which give evident proofs that such is really the opinion of the author."

This declaration produced the most profound astonishment. Each one put to himself the question, how it could be possible to grapple with and accomplish such gigantic mental labors, and at the same time exercise not only the priestly functions, but, also, practice works of mercy and charity with such ardent and zealous devotion? In that session, as in the first one, the learned Jesuit excited the most enthusiastic admiration.

The effect of these herculean labors at length told upon his constitution, and Father Laynez was prostrated with illness. Thereupon the council decided that the regular sittings should be discontinued until he was again in a position to enlighten them with his extraordinary talents. This was the highest compliment that the prelates and doctors could pay to the learning and eloquence of the humble Jesuit. The Bishop of Modena, at the same time, wrote as follows: "Fathers Laynez and Salmeron have so wonderfully refuted the Lutheran heresies on the doctrine of the Holy Eucharist, that I esteem myself highly favored

in having been permitted to live for a time with these learned and holy Fathers."

In the month of April, 1552, the heretics took up arms against their sovereign, and, after having gained possession of Augsburg, they threatened Innspruck and Trent. It was impossible for the council, in the midst of such dangers, to resume its sittings; it was, therefore, suspended, and finally indefinitely adjourned.

Charles V could no longer be in doubt as to the secret intentions of the Protestants. He perceived, too clearly, that it was the very basis of authority that they sought to undermine and destroy. In the first instance, it was the authority of the Church they attacked, but, finding themselves defeated in every discussion by the glorious champions of the Society of Jesus, they threw off the mask of hypocrisy, and attacked the Emperor himself, in his city of Innspruck. The final measures taken by the Duke of Bavaria to save his states from the effects of their pernicious doctrines were, perhaps, not unconnected with the immediate cause of this insurrection.

Duke William of Bavaria had confided two theological professorships in the University of Ingolstadt to the Jesuits, who were looked upon by the Lutherans as their most formidable adversaries and inveterate enemies. These chairs were filled by Salmeron and Canisius, with a superiority of talent that was never questioned by either their enemies or their rivals, and each day they regained a portion of that which the heretics had wrested from the Church. The holiness of their lives added still more to their success, and attracted the hearts of all.

In the following year, 1550, Canisius was prevailed upon to accept the office of Rector of the University; but, nevertheless, he still continued to lead a life of humility, and all the emoluments arising from this office

were employed in good works. The Lutheran partisans had insinuated into every department of education the venom of their doctrines. Father Canisius quickly discovered and extirpated the evil. He also brought about reforms, effected many important improvements, and did so much good, that in the University Register of Ingolstadt, which is still extant, will be found testimony of the veneration and gratitude which the young rector had merited. On the pages which bear his name he is designated the "incomparable Father Canisius."

After Canisius had completely removed the scourge of heresy from the town of Ingolstadt, several German bishops solicited him to come into their dioceses, to aid, by his learning and zeal, in reforming the people. Duke William was succeeded by his son Albert, to whom Canisius communicated the request that had been made to him by the bishops, and to which the Duke refused to accede. King Ferdinand, brother-in-law to the Duke of Bavaria, wrote to Ignatius of Loyola, and begged him to allow the learned Canisius to proceed to Vienna, which heresy threatened to invade. Ignatius replied that he could not afford to part entirely with the learned Father, but that he might go for a time; and, accordingly, Canisius set out for the Austrian capital. This was far from proving satisfactory to the King, who well knew that, although heresy would be refuted and repulsed by the learned Father, it would not be long in finding its way back after his departure. It was, then, of the highest importance that there should be opposed to these heretical teachers a body of volunteers ever ready to meet them, and vigorously to defend the faith of the Holy Catholic Church. The only way in which this could be attained was to establish in the capital itself a college of the Jesuits.

Having this all-important end in view, Ferdinand, in

the most courteous but pressing terms, urged upon Ignatius to spare him some members of the Order, which he finally did, to the number of ten. To Father Lejay was intrusted the organization of the college. On the 6th of August, 1552, however, this holy man was called to receive the rewards of his arduous labors, and the many virtues which adorned his character as a true religious. His work in Vienna was far from completion, and the duty of continuing what he had so well begun devolved upon Father Canisius.

For more than twenty years not a single priest had been ordained, and the clergy were gradually dying away, without being replaced; the Catholics were living without instruction or the practice of their religion. Canisius not only preached in the churches, but taught in the University, enlightening and converting many, having ever before him the necessities of future generations. He won the affections and the confidence of the young, whom he encouraged and fortified, and from among them selected fifty, whom he placed in a suitable building adjoining the college, where he set them to study, and to prepare themselves to enter the service of Almighty God; and their vocation, developing itself in this atmosphere of learning, piety, and virtue, gave hopes of the most beneficial future for religion. This seminary was established on the same plan as that adopted by St. Ignatius for the Roman College.*

Ignatius, constantly occupied in providing for the future necessities of religion, by the education of youth, and greatly afflicted at the dangers that threatened the faith in Germany, where there was such a lack of priests, and where the Jesuits were totally inadequate to the ar-

* A full account of the foundation of this college will be found in the History of St. Ignatius.

duous duties of the mission, conceived the idea of erecting a college wherein should be educated such youths of Germany as had returned to the bosom of the Church. This college was, in fact, to become a nursery for priests, wherein the German clergy would be renewed, and the Catholic faith be sustained or reëstablished in the various states which had been demoralized by the baneful effects of heretical teachings.

Ignatius had not, at that time, the means at his disposal, necessary for the erection of this college, but Providence, who had inspired him with the noble idea, also furnished him with the means of carrying it out.* On the 31st of August, 1552, Pope Julius III issued his bull founding this important institution, and empowered the rector to confer the degree of Doctor on all those students who proved themselves entitled to the distinction. In the following October the college was opened, and eighteen students were admitted, which number, a few days afterward, had increased to thirty. When the intelligence of the formation of this new college reached the ears of the heretics, their anger knew no bounds. "Had not, then, Ignatius enough with his own society?" exclaimed Kemnitz, one of their principal leaders. "Was it not sufficient that he should have us attacked by strangers, that he must now set our own countrymen against us?"

VIII.

THE Cardinal-Bishop of Paris, John de Bellay, was held in high estimation at the Court of Francis I; and, at the decease of that monarch, he essayed to turn to the best account the royal friendship with which he had been

* See History of the Society of Jesus, by M. Cretineau Joly; also, History of St. Ignatius.

honored, and brought into play all the resources at his disposal to win the favor and patronage of Henry II. But he soon discovered that Cardinal de Lorraine enjoyed the confidence and friendship of the King to such a degree as to leave no hope for him to rank more than second in the good graces of his sovereign. With this the Cardinal could not feel satisfied; and, despairing of ever being able to compete successfully with his rival, he desired to leave the capital, and even France itself, and to take refuge in Rome, where he obtained the consent of the Sovereign Pontiff to resign the bishopric of Paris in favor of one of his relations, Eustache de Bellay, President of the Parliament.

On accepting the bishopric, Eustache, however, unhappily, did not forget his feelings of resentment against the Cardinal de Lorraine, whom he looked upon as an enemy, simply because he was esteemed and consulted by the King; or, rather, perhaps, for the reason that, under the old regime, the Bishop of Paris was all-powerful, possessing great privileges, while, under Henry II, he was simply Bishop of the First Diocese of France. This was another illustration of the fact that the ambitious are never satisfied. But, besides this, Eustache had espoused the cause of his predecessor and relative, and he was not of a character to yield one iota. The Cardinal loved and appreciated the Jesuits, and desired to see them established in Paris, that the youth might, under them, be instructed and modelled into true Christians; so that heresy might find in them an impassable barrier; for every effort was being made by the heretical teachers to insinuate themselves into the University. The King entirely concurred in the views of the Cardinal, and had granted letters patent authorizing the establishment of the Jesuits in the French capital; but the Parliament was opposed to this, and refused to record them; they

contented themselves with simply sending a remonstrance upon the subject to the King. The King insisted, but the Parliament again refused to comply, and renewed its remonstrance, and, in addition, appealed to the Theological Faculty, and to the Bishop of Paris.

The prelate, thus finding an excuse for openly opposing the King, Cardinal de Lorraine, and the entire court, did not allow the opportunity to pass by. On the one hand, the King and the Cardinal were in favor of the Jesuits; while, on the other, Eustache de Bellay was opposed to them, and, consequently, took sides with the Parliament and the University. The King, however, was not the less firm in urging Parliament to yield; and then it was that there arose against the Order of the Jesuits the most violent storm of opposition that it had as yet encountered. The theologians of the University declared the society to be dangerous to the faith and royal power, as well as to all religious orders. It was denounced from the pulpits, and by the curates, as the promulgator of several heresies, and as the teacher of the most dangerous doctrines. There was issued against it a host of pamphlets and infamous libels, which were secretly slipped under the doors of the houses, and distributed by thousands in the streets. They even went so far as to circulate the same documents in the churches. The Protestants were jubilant, and loudly applauded this proceeding; and the theologians of the University, the curates, and the Bishop of Paris, siding with them, they triumphantly laughed at the persecuted Jesuits.

The Holy See, true to its promise to be the protector of the society, defended it at the French court; but Eustache de Bellay, in order to gratify his self-love, did not hesitate to place himself in opposition even to the Sovereign Pontiff; he even prohibited the Jesuits from

exercising their priestly functions throughout the extent of his jurisdiction. The Jesuits, thus pursued and persecuted, crossed the Seine, there to beg shelter at the Abbey of St. Germain-des-Prés, which was held directly from the Holy See, and the jurisdiction of which extended over the entire Faubourg St. Germain. The abbot received them with open arms, and gave them full authority to continue their labors, from which had resulted so much good since their arrival in Paris. Cardinal de Lorraine, who had been sent to Rome by the King, had just reached the Eternal City, accompanied by René Benoit, Claude Despençe, Jerome de Sauchieres, (subsequently elevated to the dignity of Cardinal), and Crespın de Brichanteau, four of the most learned and renowned Doctors of the Sorbonne, and all of whom had signed the decree. The Society of Jesus was the more formidable as a rival, that its members were most celebrated for their learning and rare qualities.

Ignatius sought an interview with Cardinal de Lorraine, to whom he clearly explained the plan and end of the society, and begged that a conference might be held between the four theologians who had accompanied him, and four members of the society. Finally this was agreed upon, and the conference was held in the presence of the Cardinal. The theologians appointed by the Jesuits were Fathers Laynez, Olave, Polanco, and Frusis. Father Olave, who was a Frenchman, and a Doctor of the Sorbonne, was too happy to enter the lists in such a cause, and to combat such opponents; victory appeared to him certain. The other three had also studied and taken their degrees in Paris. The triumph of the Jesuits in the conference was complete. The University theologians, forced to acknowledge their defeat, declared that the decree had been issued in ignorance of the real facts. Such a declaration, written

and signed by adversaries of such high standing, was not only valuable at the time, but was calculated to prove of inestimable utility for the future.

Since the suspension of the sittings of the Council of Trent, Father Laynez had resided at the College of Padua. He was devoting himself, with his accustomed zeal, to the exercises of the holy ministry, and to the duties imposed upon him by the bishops, preparatory to the next meeting of the Council, when he was nominated Provincial of Italy, in the place of Father Brouet.

Father Laynez, whose humility was only equalled by his learning, could not, at first, be prevailed upon to accept this charge, and wrote to his beloved Superior, the General, begging him to make choice of one of his brothers more worthy of the responsible office, adding: "I feel that as yet I do not know how to obey well enough to be able to command well." But Ignatius insisted, and commanded him, under pain of disobedience, to accept the charge which had been assigned him. There was no choice but to submit, which he at once did.

It was not long before he complained to his Superior that his most distinguished and gifted members were taken from him and sent to Rome, where, he thought, they were less needed than in his own province. To this complaint the holy founder replied: "The house at Rome is the centre and very home of the society. It is from the Pontifical City that nearly all our Fathers have been sent forth to spread themselves in every part of the world; it is, therefore, at Rome that our brightest lights must shine." To Laynez these motives were far from proving satisfactory, and he rejoined, adding other remarks, in which he endeavored to point out the necessity of retaining in his province learned professors and preachers, capable of combating victoriously the enemies of the Church. St. Ignatius, after reiterating the explanations he had

already given, censured the persistence of Laynez, and concluded thus: "Reflect thereupon, and inform me if you feel that you have been in fault; and if you consider yourself guilty, tell me what penance you are disposed to undergo for your fault."

Father Laynez was one of the first disciples of Ignatius, his bosom friend, and one of the most energetic and able members of the society—a shining light of the Church; but, for all this, he was the more humble. The letter of his beloved General reached him at Florence. The effect that it produced upon him, and the profit he derived from it, will be better understood from his own words. Here is his answer:

"FATHER:

"When the letter of your reverence reached me, I turned to God; and, after offering up a prayer, with eyes overflowing with tears—a rare occurrence with me—this is the decision I have come to, and which I now confirm, with tears in my eyes: I desire that your reverence, in whose hands I place myself, unreservedly, I desire, I say, and I ask it for the love of Jesus, that, as a punishment for my sins, and to subdue my unruly passions, which occasioned them, you would withdraw me from the government of the province, from preaching and study, so as to divest me of every thing but my breviary; that you would make me beg my way to Rome, and that there you would employ me until my death in the lowest occupation of the house; or, should I be unfit for that, that you will order me to spend the remainder of my life in teaching the elements of grammar, having no consideration for me, and never looking upon me but as the dust of the earth. This is what I choose, first of all, for my penance."

Thus he wrote, and thus he condemned himself—he who had attracted the admiration of the entire Council of Trent; he whom the Sacred College had solicited the Sovereign Pontiff to clothe with the Roman purple, in order that they might be enlightened by his brilliant talents and superior knowledge. Such were the virtues

of the disciples of St. Ignatius; such were the examples they left to their successors. The holy founder would not entertain the severe self-imposed penance thus suggested by his dear son. Born a lover of study, to deprive Laynez of his books, of his mental food, would have been at once to do injustice to the best interests of the Church, to detract from the honor of the society, and to injure also the precious life of the humble and gifted Jesuit. In lieu of the severe penance thus sought, Ignatius ordered him to prepare a system or compendium of theology, and, in order to facilitate the work, he accorded him two assistants, inspectors of colleges, Fathers Viole and Martin Olave.

On the 23d of May, 1555, Cardinal Carafa, General of the Order of Theatines, was raised to the Popedom, under the title of Paul IV. He had always been considered as unfavorable to the Jesuits, and it was anticipated that he would oppose them; and Ignatius himself was, at first, fearful of this, but he very soon discovered that he was mistaken. True, the General of the Theatines might have seen with feelings of rivalry the wonderful progress and success of a society which, although so recently founded, had become so celebrated and popular throughout the entire world; but, when elevated to the chair of St. Peter, he only saw the great and important services rendered to the Church by the valiant and heroic members of that chosen society. His first solicitude was to secure the coöperation of the talented Father Laynez in his counsels, and he expressed a desire to create him Cardinal. This fact having been intimated to Laynez, it caused him much uneasiness, and he complained to his good Father, St. Ignatius, of the honors which were threatened to be heaped upon him. The holy founder wrote to console him, saying: "The Pope is too just to do violence to the humility of our little

society." But Paul IV, although eighty years of age, was not the less inflexible in his will. It appeared to him unaccountable that a Jesuit should refuse a dignity which so many others were ambitious of obtaining, and resolved within himself to overcome an opposition to which his predecessors had succumbed. In order to accomplish this, and to carry his point, he thought that all that was necessary, was to familiarize Laynez with the splendor and pomp of the Pontifical Court; he, accordingly, took the necessary means to attract him thither, by ordering him to occupy an apartment at the Vatican, where he desired to engage him on a special and important business concerning the benefices of bishoprics and abbeys. Many grave and serious abuses had crept into the administration of this department, but Laynez was not long in discovering them, and, after pointing out their dangerous tendency, indicated the best means of bringing about reforms and ameliorations; however, he soon perceived that, besides this occupation, the Pope and Cardinals entertained other views regarding himself; and surrounding circumstances led him to believe that they had not abandoned their original project of making him a member of the Sacred College; he, therefore, fully comprehended the position in which the Pope had placed him. But Paul IV, as has been said, possessed an inflexible will, and it might have been imprudent to oppose him. Of this Laynez was not ignorant, yet he felt, above all, that he was a member of the Society of Jesus. He pondered well in secret meditation all the circumstances by which he was surrounded, and calculated the consequences. He felt that he had but one course to pursue, and he adopted it: he fled from the Vatican, and took refuge with his Father-General. The will of Paul IV, who could not misconstrue this sudden flight, for once yielded before the humility of this simple religious.

IX.

ON Wednesday, in Easter Week, 1555, the town of Saragossa, the capital of Aragon, presented a scene which contrasted strangely with the feasts and rejoicings of the preceding days. A procession, composed of a numerous body of the clergy and monks, preceded by a cross draped in black, followed by an exasperated crowd, wended its way through the different streets of the city, singing the CVIIIth Psalm, which was repeated by the people, verse by verse, in loud and angry voices. Ever and anon arose a roaring noise as of distant artillery, amidst which could scarcely be distinguished the cry of "Mercy! mercy!" Others shouted "Malediction! malediction!" while the clergy and religious continued their lugubrious and reprobating chant. What had befallen that town, where but yesterday peace and joy beamed from every countenance, and filled every Christian soul, and where every church reëchoed with the sounds of their triumphant and glorious *Alleluias*!

The fact was, that the Vicar-General had just announced that the town had been infected and profaned with heresy, by the simple fact of the presence among them of the Jesuits. The citizens of Saragossa were not ignorant of the good that the members of the society had effected throughout Spain. They had been eye-witnesses of the marvels which the preaching of Francesco Strada had wrought in their own town, hence they had solicited that a house of the Order should be conceded them, they offering to defray all the cost of its establishment; but, while the Archbishop of Aragon shared in this wish, there existed a law prohibiting the erection of a chapel or monastery within a certain distance of an established parish church or religious community. This measure had been deemed necessary for the prevention of disputes as

to precedence. The churches and monasteries in Saragossa were so numerous, that the property proposed to be given to the Jesuits was found to be situated within the prescribed limits, and it was this fact that delayed the establishment of the Jesuits in the town, while, at the same time, the people became more anxious to possess them.

At length, in the year 1555, a suitable dwelling, situated beyond the prescribed limits, was purchased, and, to the inexpressible joy of the people of Saragossa, the Jesuits were called thither by the Archbishop, and Easter Wednesday was fixed upon for the inauguration of their chapel. All applauded the course taken by the good prelate, in selecting one of those days on which the Church celebrates the greatest triumph of Christianity. On the preceding evening, Don Lopez Marco, Grand Vicar, forbade Father Barma, Superior of the new house, to inaugurate the chapel until further orders.

"The Augustinians," he added, "have made complaint that you are too near them."

"I can not submit to such an injunction," replied the Superior, "as it is not supported by any reasonable motive. We are in order, and fully authorized by the Lord Bishop, who himself made the arrangement, and ordered us to take possession; moreover, here are our privileges."

"I formally object to the inauguration," replied Don Lopez; "you can not establish yourselves here; endeavor to remove further."

"Let us, first of all, consult the most learned canonists," rejoined the Father.

The canonists, who were consulted on the same day, decided that the Augustinians had no ground of complaint, and that the Jesuits might continue.

"I hold to my opposition," exclaimed Don Lopez.

"But we can not conform to it," replied the Father.

The Guardian of the Franciscans defended the Augustinians, and supported their claims. On the following day he presented himself to Father Barma, and made the most of the prohibition of the Grand Vicar; but, perceiving that he could make no impression upon the Jesuit, he said:

“Well, then, you will all be excommunicated!”

“We appeal to the Holy See,” said the Jesuit, with becoming dignity; and, regardless of the threat of excommunication, he proceeded with the ceremony. An immense concourse of people thronged the chapel and congregated around the house, ignoring the unforeseen difficulties which had arisen since the preceding evening. While Father Barma celebrated mass in the chapel, Don Lopez Marco placarded about the town a printed notice, prohibiting the people, under pain of excommunication, from entering the chapel of the Jesuits. The Fathers were declared accursed, and anathema was hurled against them. In that age of faith, the word of a dignitary of the Church was all-powerful with the masses of the people, and Christians did not ordinarily hesitate to prefer death to excommunication. It was like a clap of thunder to the people when they learned, on leaving the chapel, of the penalty which awaited those who should have the temerity to enter it again, and thus, when the procession above referred to made its appearance, they felt bound to support the sentence which had been pronounced against the Jesuit Fathers. Thus it was that they joined their voices with those of the priests and religious, who, in their anger, called down maledictions upon those who had brought them the blessings of heaven, but in whom they could now only perceive men of guilt, meriting the tortures of the Inquisition.

The more enlightened among the people, while they lamented the existing state of affairs, felt that, eventually,

it would turn to the still greater triumph of the Jesuits. The dignity of Don Lopez being thus wounded, he did not stop here. Not only had Father Barma disregarded his authority, but the threat of the Guardian of the Franciscans had had no effect, and it was necessary, at any cost, to devise means whereby to compel him to depart. Strange measures were resorted to. Effigies of the Jesuits being precipitated into hell by legions of devils were exhibited in the streets, and it was even inculcated among the people that the town was profaned by the presence of the Jesuits, who, it was declared, had brought heresy into it, and that the whole of Saragossa was under excommunication, and would so remain until they left it. These extravagant absurdities were paraded and placarded all over the town, and were the general theme of conversation on all sides. At length the populace, whose feelings had been thus worked upon, became more violent, and, proceeding to the house of the Jesuits, they threw stones, breaking the panes of glass, and threatening the inmates with their vengeance, while a procession, similar to the one already described, paraded round the ill-fated house, uttering cries of disapprobation, reproach, and condemnation.

These absurd but aggravating demonstrations having, within a fortnight, been several times reënacted, the good Father felt it to be his duty, by quitting the place, to put a stop to the disgraceful proceedings, which had already created too much commotion and excitement to be ignored by the court.

The Archbishop, Ferdinand of Aragon, the Pope's Nuncio, and the Princess Jane, who was Regent in the absence of Charles V, instituted an investigation into the cause of these troubles, and the Ecclesiastical Tribunal declared that the Augustinians were in the wrong, as well as the Guardian of the Franciscans and the Grand Vicar.

Don Lopez, thereupon, was compelled to remove the ban of excommunication, after which the Jesuits were invited to return, and take possession of their house ; their heresies were forgotten, and the people only remembered their zeal, their charity, and the sanctity of their lives, and the solicitations for their return were accompanied with tears of regret for the past, and of hope for the future. The clergy, the nobility, and magistrates proceeded, in a body, to the gates of the city, to give them a public reception, and conduct them to their house, where the Viceroy was in attendance to receive them, and to deliver up the keys. Among those who rendered this public homage to the Jesuits was Don Lopez Marco himself.

From this moment commenced the mission of the good Fathers, which, by the grace of Almighty God, was abundantly productive of the best results. Their virtues soon drew around them new disciples, and neighboring towns seeking missionaries from the society, it soon became necessary to respond to their solicitations, by erecting new colleges and establishing new novitiates ; in fact, the desire of the people, throughout Spain, to secure the services of the Jesuits, spread like a holy contagion.

X.

JOSEPH ANCHIETA, who had barely attained his twentieth year, and who had just entered the Society of Jesus, in Brazil, was sent, by Father Nobrega, to propose terms of peace to a savage race, known as the Tamuyas ; but these cannibals, far from listening to such a proposition, replied to the young novice by fixing the day on which they would devour him, which they proposed doing while celebrating one of their horrible and revolting orgies. On hearing this from a people whose eternal welfare he sought to promote, he betrayed not the slightest emotion, and a simple and benign smile illumined his counte-

nance, as he replied, with great gentleness, but in a firm voice: "I have nothing to fear but from God alone, and the hour of death has not yet arrived for me."

He remained among the Tamuyas, from whom he could easily have escaped, and they were struck with amazement at the coolness and courage displayed by the young Jesuit, in the face of the vengeance with which they threatened him. The youthful hero spoke to them upon the truths of the Gospel, which he had come to preach to them, and of the Cross of Jesus Christ, the emblem of the world's redemption, pointing out how they, too, might be saved by it. At length, having gained their confidence, he was listened to with eager attention, and finally succeeded not only in making them esteem and love him, but, far more important still, in converting them to the Christian faith. Another tribe, the Carriges, hearing of the wonderful results of the labors of the missionaries, were at a loss to comprehend the existence of so much goodness and virtue; but, savages as they were, they came to the conclusion that the religion inculcated by the Fathers must be the true one, as nothing could resist it, and they, in their turn, expressed a desire to become Christians. As their request to have one of the Fathers among them could not, at the time, be complied with, they determined to go to the missionaries. Two hundred of them accordingly set out for the nearest mission, seeking to be baptized. Some Spaniards who, yielding to their passions, lived among these savages, tendered their services to escort them to a Christian settlement; but, on their way, they were attacked by a horde of savages, who fell upon and massacred the greater number, reserving the remainder for their abominable orgies. The Jesuits, being informed of this circumstance, dispatched two of their members, Fathers de Souza and Correa, who, arriving in the midst of the savages, secured the liberation of the pris-

oners, conducting them in all safety to their house. Among these prisoners was a Spaniard, whom the conversion of the Carriges had deprived of the means of gratifying his depraved inclinations and passions; and, to revenge himself upon the missionaries who had thus saved his life, and compel them to retire from among a people who yielded with so much docility to their holy teaching, this apostate had recourse to the foulest calumnies.

"The Fathers deceive you, and take advantage of your credulity," said he to them; "their object is not the salvation of your souls, as they would lead you to believe, but to conquer and subjugate you, and reduce you to the condition of slaves." Thus worked upon, the Carriges believed that they had been duped, and, in their maddened fury, rushed upon the missionaries and martyred them.

It was not long before Europe heard of the successes and the reward of the missionaries whom she had sent to the Brazils; and the Jesuits, whose zeal was inflamed at the recital of these glorious victories, eagerly sought the happiness of replacing, in this hazardous but glorious mission, those of their brothers who had gone to heaven.

Public rumor soon brought to the ears of Calvin the marvellous and extraordinary successes of this blessed ministry in the Brazils, and he inwardly resolved to exercise every means in his power to disseminate his own doctrines in all those places into which the Jesuits had penetrated. Nicolas Durand de Villegagnon, an apostate Knight of Malta, for this purpose offered to set out for the Brazils with a little colony of heretics. Calvin readily accepted the proposition, and hastened to expedite their departure, and, toward the end of November, 1555, they made the coast of the Portuguese possessions in the new world. Two Protestants had anticipated Calvin's scheme, and were already settled in the Brazils, when the

expedition arrived; but neither of them had as yet been able to make a single convert. Differing from each other upon certain points of doctrine, each tried to convince the other of his error, and these discussions occupying their time day after day, they made no progress in the conversion of others. Villegagnon's first effort, on arriving, was to reconcile the two disputants; but he soon discovered that both equally differed with him in their views, and that there was no hope of their ever agreeing. The difference of opinion thus existing among the three men who appeared in the quality of leaders of the new religion, was far from tending to make it popular. While thus engaged in discussing their different points of belief and interpretations of Holy Scripture, the Jesuits, who were ever united, labored with an earnestness, a zeal, and a unanimity, that almost trebled their forces. They built new residences, erected churches, increased the number of their hospitals, schools, and religious houses. The newly Christianized colonies increased each day, while the miracles of Father Anchieta, frequently corroborating the doctrines they inculcated, left little for the Calvinists to hope for from their own preaching. The very knight who had been sent to frustrate their works was struck with admiration of their wonderful progress and success, and the question suggested itself to him, how it was possible that he should have denied and persecuted a religion which could produce such men; at length, being unable longer to resist his remorse of conscience, he cast himself at the feet of one of the Jesuits, and returned to the bosom of the Church.

The Society of Jesus spread not only throughout Europe, Asia, and America, but penetrated into the wilds of Africa, where, as in every other place, it numbered heroes and martyrs in its ranks.

As early as the year 1546, the Emperor Claudius, of

Abyssinia, who was called Priest John,* had applied to the King of Portugal for Catholic priests. The Christianity of the ancient Abyssinians had disappeared in a mixture of the errors of Eutyches and Dioscorus. Besides these sectaries, the population comprised a great number of Pagans, Jews, and Mussulmans. The Emperor had remained true to the Catholic religion, and, obedient to the advice of his father, the Emperor David, refused to recognize the schismatic bishop, who had been sent to the Christians by the Patriarch of Alexandria.

The King of Portugal had urged Ignatius of Loyola to make choice of a patriarch and priests from the society, to send to the Emperor Claudius, and the holy founder, perceiving nothing but perils, humiliations, and poverty in the dignity of Catholic Patriarch in an Infidel country, willingly yielded to the expressed desires of John III and the command of the Sovereign Pontiff. Father Nunhez, with the title of Patriarch, and Andrew Oviedo and Melchior Carnero, as Coadjutor Bishops, left Rome in the month of March, 1555, accompanied by ten other Fathers, to assist them in this perilous and difficult mission. On their way they stopped at Goa, where they instructed Gonzales Rodriguez to proceed to Ethiopia, and report upon the condition of affairs there.

Pending these negotiations, and during their journey, the schismatics had succeeded in persuading the Emperor that the Jesuits were but the precursors of a European invasion, and that Abyssinia would be conquered by them, and its sovereign reduced to a mere tributary of the northern conqueror. When Father Rodriguez arrived, he was presented to the Emperor, who confronted him with some of the learned schismatics, and, after listening to his

* In the Ethiopian language, "Priest John" signifies "Great and Precious."

arguments, dismissed him with a letter to the King of Portugal. Claudius no longer desired the service of these Catholic priests, whom, before, he was so anxious to have, and whom he had brought so great a distance from their homes. Rodriguez, therefore, set out on his return for Goa, where we shall leave him for the present.

XI.

To the great dismay and chagrin of the Lutherans, the Jesuits continued to make rapid progress in Germany. The disasters and ravages of war were succeeded by a plague, which carried great devastation throughout the city of Vienna. As ever, the Jesuits were at their post, and devoted themselves with a zeal and self-abnegation hitherto unparalleled in that country, and their tender charity and incomparable devotedness to the cause of religion tended as much to the good of the Church, as had their courageous contests with the heretics. The preaching of true evangelical charity is irresistible. The Lutheran ministers possessed it not, hence they could not compete with the followers of Ignatius in this sphere of suffering and danger. They fled precipitately, abandoning those whom they had misled, leaving them to be cared for by their reputed enemies.

By this time the full value and importance of the Jesuits was duly appreciated throughout Germany, where their learning, their eloquence, and their gentle and heroic virtues had won for them the admiration of all. It was then sought to form houses of the Order throughout the country, and urgent applications poured in from all sides. At the request of the bishops, Father Canisius went from one diocese to another, preaching, hearing confessions, extending aid and consolation to all, thereby adding daily to the brilliancy of his reputation. On the death of the Bishop of Vienna, the King of the Romans

begged Ignatius to allow Canisius to fill that important See; but upon this point Ignatius was inflexible, and gave his positive refusal. The King did not urge the matter further; but the condition of the diocese still needed much the wise and judicious counsels and direction of such a mind as that of Canisius, and Ferdinand conjured Ignatius to permit him to remain in the diocese for a short time, as Administrator. To this the holy founder consented, and directed Canisius to accept the position, but, at the same time, never to appropriate any of the rich revenue attached to it. Canisius well knew the wants and necessities of the diocese, and being aware of the means he could employ to meet these, and remedy existing evils, he applied himself vigorously to the task, and accomplished wonders. In the mean time the *Vaivode* of Transylvania sought the services of the Jesuits for his states, and the Archbishop of Grau and the Bishop of Breslau made similar solicitations—the former for Hungary, and the latter for Silesia; the Poles, likewise, asked for missionaries. From the very commencement of the year 1556, Germany became a province of the society, with Father Canisius as Provincial.

Corsica, having fallen into a state of semi-barbarism by the extreme ignorance and depravity of its inhabitants, was a continual source of anxiety to the Genoese Republic, to whose yoke it reluctantly submitted. There appeared to the republic but one means by which this untractable people could be brought into subjection, and that was to send among them the Jesuits. Accordingly, Ignatius was applied to by the Genoese government, upon which Fathers Sylvester Landini and Emmanuel de Monte-Mayor were selected by him, and at once proceeded to the field of their labors, with the title of Visitors Apostolic. They scoured the forests, visited the villages, went into the mountains, and penetrated into the most

out-of-the-way places, wherever they were likely to find a sinner to be converted, a soul to be saved, or the ignorant to instruct. By this means, combined with perseverance, patience and charity, they succeeded in entirely reforming those half-savage natures. In fine, Corsica returned to God; reëntered the bosom of the Church, and was once more civilized, and all this was the work of the followers of Ignatius, whose gentleness and humility nothing could resist.

While these two apostles, by the most mild and gentle means, succeeded in subduing a people the most rebellious, Father Francis Borgia, by a simple word, overcame the self-will and stubbornness of a prince who possessed the reputation of never yielding. Charles V had given to his son, Philip II, the Kingdom of Naples and the Duchy of Milan; and the new monarch was solemnly acknowledged on the 25th of July, 1554, when he was about contracting an alliance with Mary of England. On the occasion of his elevation to the throne, and his marriage with the English princess, he desired to see the Roman purple conferred upon his relative, the Duke of Gandia, who had entered the Order of Jesus, as the humble Father Francis. The Pope was willing, but not so Francis Borgia, who dared refuse to Philip II what he had denied to Charles V. Inflexible in his will, the King of Naples commanded him to obey, to which the Jesuit simply replied: "I am but a poor sinner, but I can not obey your Majesty in this." Thus, by the humility of the holy Jesuit, Philip, like Charles V, was defeated. The result was, that the holy founder once more saw his society preserved from that which he regarded and called a *scourge*. At this time the general health of Ignatius of Loyola was visibly declining. There were three things he had desired to see accomplished before he died, namely: the sanction of the society by the Pope, the book of *Spiritual Exercises* approved by the same

authority, and the constitutions known and enforced wherever a member of the society was found. These three he had seen accomplished. Almighty God had even granted more than this holy man had ever hoped to accomplish, for he saw his society spread all over the known world. Although in existence barely sixteen years, it already numbered more than a thousand members, possessed a hundred houses or colleges, and comprised twelve provinces, including the Brazils.

Ignatius had the happiness of living to see the Roman College in such a prosperous condition that, at the end of 1555, the first hundred pupils, most of whom were employed in the society, had spread themselves over the world, to labor for the glory of God, while they were replaced at college by two hundred others. In the following year, Paul IV accorded to this institution all the privileges enjoyed by universities. It was the desire of the holy founder that the colleges of his Order should follow the same system as that employed in the University of Paris, and it was on this account that he always selected professors educated there.

The German College was equally prosperous, and was the hope of Germany. The cardinals and bishops, admiring the organization of this seminary, and the perfect administration of its affairs, decided, in the Council of Trent, that it should serve as a model in the formation of the diocesan seminaries.

Ignatius now felt his end approaching, but, preserving all the vigor of his mind, he still employed his time in the business appertaining to the government of the Order, not one of his religious believing that his end was so near. On the 30th July, 1556, while still on his bed of suffering, he was earnestly laboring for the good of his society, assisted by Father Polanco, his secretary. At five o'clock on the following morning, while pronouncing the holy name of Jesus, he quietly expired, at the age of sixty-five.

Generalship of Father James Laynez,

SECOND GENERAL.

1556—1565.

I.

CHARLES V had just abdicated and retired to the Monastery of Yuste, in Estremadura, leaving the imperial throne to his brother Ferdinand, and the crown of Spain to his son Philip, who already occupied the throne of Naples and the dukedom of Milan. At the time the holy founder of the society went to receive the reward of his holy and laborious life, Philip was at open war with Pope Paul IV. It was naturally to be feared that this existing state of hostility would lead to a difficulty in the speedy election of a successor of the deceased General.

The month of April, 1557, was fixed upon for the election, for which purpose the members were convened; but it soon became known that the King of Spain had not only prohibited the Spanish Jesuits from going to Rome to take part in the election, but that he had actually forbidden them to pass beyond the frontier of his kingdom. This was equivalent to an indefinite postponement of the General Assembly. The question arose with the Fathers in Rome, whether, in order to obviate the delay in the election of a new General, it would not be advisable to convene in Spain; but the Pope and the Sacred College loudly protested against such a step, it

having already been suggested to the Sovereign Pontiff, by the opponents of the society, that they sought to establish their mother house in Spain, and thus be withdrawn from the authority of the Holy See. The Pope, therefore, ordered that the Jesuits should not leave Rome without his permission, and, moreover, required that their rules should be submitted to him: hitherto, those rules which were observed throughout the entire Order were not legally binding. It had been the desire of Ignatius that they should be in force in the society for a time, so that, afterward, such modifications as might be deemed necessary might be made in them. For this purpose, he had provided that the rules and constitutions should be submitted to the second General Assembly for final approval and adoption, and it was this assembly which was to elect a new General. They could not meet in Rome until the conclusion of a treaty of peace between the Holy See and the King of Spain. The Congregation, or General Council, commenced its sittings on the 19th June, 1558, and, on the 22d July following, Father Laynez, who, since the death of Ignatius, had acted as Vicar-General of the Order, was duly elected General.

In his retirement, Charles V regretted the step he had taken in allowing the Duke of Gandia to embrace a religious life. He felt that it would be a consolation to have him near himself, and frequently expressed a desire to send for him, thinking that, if he could but see him privately, he might prevail upon him to leave the society, and to retire to the Monastery of Yuste. Eventually he wrote, begging him to come and see him. Francis Borgia acceded to this request, and spent three days with the monarch, who overwhelmed him with marks of affection; but Francis Borgia evinced so strong an attachment for the Society of Jesus, that the Emperor no longer urged

him to make the sacrifices he had suggested.* Francis was both beloved and respected at the court of Portugal. King John III had just breathed his last, and Charles V begged the former duke of Gandia to visit Queen Catharine, and offer her spiritual consolation in her severe affliction. Francis Borgia delayed not a moment in complying with this request, and hastened to the Queen, who was the sister of Charles V. This mission fulfilled, he next visited the various houses of the society, which were even more prosperous in Portugal than elsewhere. But he was suddenly called back to Spain. Charles V was at the point of death, and having appointed Francis Borgia his executor, he desired to see him, bid him a last farewell, and receive at his hands, in his last moments, consolation and his final blessing. The holy Jesuit proceeded, in all haste, to perform this last duty to the Emperor, and to prepare him finally for his entrance into eternity. After his decease, he delivered his funeral oration in the presence of the whole court.

The enemies of the society beheld no longer in Francis Borgia the former Duke of Gandia; he was only the humble Jesuit, and they looked upon all the marks of honor and respect which he had received from the sovereign, whose intimate friend he had remained to the last, but as honors paid to the entire Order. On the other hand, the envy of the enemies of the society had been excited by its successes in other respects. Thus, in the single year of 1558, thirty-four doctors of the University of Alcalá, among whom were the most celebrated, had renounced the honors and riches of the world, in order to embrace a life of humility and poverty in the Society of Jesus.

* See History of St. Francis Borgia, which contains an interesting account of the interview between the holy Jesuit and the Emperor in the Monastery of Luste.

A short time after this, the Queen of Portugal and her brother-in-law, Cardinal Don Henrique, urged Father Laynez to allow Father Louis Gonzales da Camara to proceed to the court for the purpose of superintending the education of the young King, Don Sebastian. Knowing the character and disposition of the Prince, and foreseeing the difficulties of the position, Father da Camara declined to go to the court, but the Father-General, Francis Borgia, and all the Provincials, came to the conclusion that the society could not, without ingratitude, refuse such a service to the son of John III, and the nephew of Charles V. Father da Camara thereupon obeyed.

Success is a fault which the envious forgive with reluctance. It was now all-important to make the society atone for the celebrity it had attained by the learning and sublime virtues of its members. As not a single accusation could, in truth, be brought against it, its enemies had recourse to calumny, and, in order the more effectually to attain their wicked ends, they allied themselves to the heretics.

Some sectarians had succeeded in secretly entering Spain, and there publishing their books and pernicious doctrines, had already misled many independent minds; but the Jesuits, having been advised of the fact, immediately made their appearance, and soon succeeded in repelling the enemy. A report was spread in Seville and Valladolid that the heretical books had been introduced by the Jesuits, and that they merely affected great zeal in favor of the Roman faith, in order to remove from themselves all suspicion of the heresy of which they were the propagators. It was not the first time that such reports had been spread, and, absurd as they were, they were received with the same credulity as before, and the calumniators did not hesitate to point out Francis

Borgia as the head of these disseminators of heresy, asserting that it was only out of respect for the crowned heads with whom he was related, that he was not condemned to the stake.

Previous to joining the society, Francis Borgia had written two religious books, which, until this time, during twelve years, had been read with edifying effect: even the Inquisition itself had nought to say against them; but, all at once, they discover that they are very objectionable, and, for the first time, find out that they contain monstrous errors! What could be the reason? Why had not these books been condemned before? "It is," said they, "because the Jesuits have taken possession of the Tribunal of the Inquisition; they hold their court and conduct their proceedings in secret, and this is the reason the Archbishop of Seville, who is, at the same time, Judge of the Inquisition, has just decreed that the doctrine of the Society of Jesus is that of the Catholic Church, and that all that has been said against this institution is pure calumny."

This supposition was a most happy one for the enemies of the society, who every-where spread the report that the Jesuits were members of the Inquisition. The Jesuits treated this report with silent contempt. The works of Francis Borgia were submitted to the Inquisition, and condemned. The pious author felt some surprise that the Tribunal had delayed his condemnation so long; the books were produced and the errors they contained pointed out to him, and he at once discovered that the books had been most wickedly interpolated, altered, and falsified, before their condemnation by the Inquisition. The unscrupulous enemies of the society were in nowise disconcerted. It was then well known that the Jesuits were neither Inquisitors nor heretics; it now becomes the

aim of their enemies to make them out accomplished conspirators.

During his sojourn in the Netherlands, Philip II had confided the regency to the Infanta, whose custom it was to consult Francis Borgia, and to be guided by his counsels. This appeared to afford good material to work upon, and, accordingly, Father Francis was forthwith denounced to Philip II, as having abused the confidence reposed in him by the Infanta, to the profit of the enemies of Spain, with whom he had secret communication through the medium of the society to which he belonged. This new calumny was treated by Father Francis with the contempt it deserved, and, in compliance with an order from the Sovereign Pontiff and Father-General, he prepared for a journey to Rome; but, just as he was about to set out, he was detained by the Prince of Eboly and the Duke of Feria, who were his intimate friends.

"What are you about to do, Reverend Father?" said the Prince. "The King looks to you for a justification of your acts, and you leave Spain without assuring him of your fidelity."

"The King knows well that I am not guilty," replied the Father. "Why should I seek to defend myself against an imaginary crime?"

"The King, indeed, is fully aware that the accusations against you are nothing but foul calumnies, but, for the sake of appearances, he desires that you should exculpate yourself."

"The interest of the society is at stake," added the Duke of Feria; "for it can not but suffer from the displeasure which the King would feel himself obliged to assume."

"There is nothing that I will not do," replied the holy Jesuit, "for the society; and, to secure its peaceful progress, I will forthwith write to the King."

Accordingly, he did so; but, being anxious to obey the orders of the Pope and the Father-General, he quitted without the formal consent of the King, contenting himself with merely announcing his immediate departure. Philip, thereupon, displayed much dissatisfaction, and the sudden departure was represented to him as a flight. Then matters grew worse at the court, and the enemies of the society, taking advantage of the circumstances, used every means in their power to make the King believe that the Jesuits sacrificed the best interests of Spain to those of France. The monarch gave ear to these calumnies, which he fully credited, and openly reproached the society. On the other hand, the society was censured by France for their too close attachment for Spain to the detriment of France.

On the 19th of August, 1559, Paul IV breathed his last. So soon as the usual conclave was convened, the intrigues of the various powers were brought into play, and the consequence was that nothing was decided upon, and all, for a long time, remained in a state of uncertainty. The Catholic world awaited the result with impatience and anxiety; the minds of all were agitated and alarmed at a prolongation of the sittings, to which, it appeared, there was to be no end. In this state of affairs, Cardinal Otto Truschez, Bishop of Augsburg, proposed to consult the General of the Jesuits, and accordingly sent for him. When the learned and pious Laynez made his appearance, the cardinals, who remembered him in the Council of Trent, were all struck with the same idea, that of making the humble Jesuit the choice of the conclave. The idea met the approbation of all, and was about being acted upon, when, all at once, it occurred to them that a custom, from which they could not depart without exposing themselves to serious difficulties, required them to elect the successor of the deceased Pontiff from among

the members of the Sacred College. Upon this, all the votes that were to have been cast for the General of the Jesuits were given in favor of Cardinal Medici, who was duly elected, and took the name of Pius IV.

II.

THE three first years of the Generalship of Laynez were about to expire. Paul IV had expressed a wish that the election of a General should be triennial; and, although such a clause had not been incorporated in the constitution of the society, Laynez, being aware of the fact, felt it to be his duty to intimate to the newly-elected Pope, and to the society, his intention of resigning his charge. By this proceeding he showed entire submission to the Pope, and again brought forward this important question for final solution. Pius IV would not listen to the proposed resignation of Laynez, and the assistant Provincials took the same view; but Laynez, desiring that the question should be settled for the future, ordered all the professed members of the society, in virtue of holy obedience, to send in their opinions, in writing, upon this important point, and added that he had appointed a commission to receive and collect these opinions, he himself only desiring to know the conclusion arrived at. Without a single exception, all desired that the General should continue to hold his office for life. Father Bobadilla, who was at the time at Ragusa, addressed his answer to Laynez personally, and the peculiarity of this document warrants its quotation here.

"As for the Generalship," wrote he, "my opinion is, that, according to the requirements of the constitution, it should be for life. I would desire that it might be so lasting in your hands that you might hold it for another hundred years; and, if after your death it were permitted to you to rise again, my opinion is that it should be re-

stored to you, and that you should hold it until the Day of Judgment. And I implore you, by your love of Jesus Christ, to retain, with peace and gladness, the charge which has been imposed upon you. These sentiments, which are deeply engraven on my heart, I here subscribe with my own hand, *ad perpetuam rei memoriam*."

The Sovereign Pontiff had decided that the General should hold his office for life, and in this view the society unanimously coincided. Father Laynez was, therefore, compelled to retain his position. The Holy Father not only tenderly loved the society, but regarded it as a great glory to the Church, and on all occasions evinced for it the most paternal solicitude, ever aiding it by his powerful protection.

The houses and colleges of the society went on increasing without intermission, and there arose frequent disputes with other religious orders in regard to the distance that should separate the foundation of one Order from that of another. The distance that had been legally fixed upon was one hundred and forty rods (*cannes*).* Pope Pius IV made an exception to this regulation in favor of the Jesuits, and, by a Bull, bearing date April 13, 1561, authorized them to establish houses and extend the society, guaranteeing them from a repetition of the persecutions to which they had been subjected, on this score, at Saragossa.

It was a common occurrence for the universities to refuse to confer the degree of Doctor upon candidates who had made their studies under the Jesuits. The society taught gratuitously, while the universities placed so high a price on the conferring of degrees, as frequently to preclude the possibility of many of the students meeting the heavy demand. Moreover, in several cities they required

* The *canne* measures about one metre and seventy centimetres.

them to take an oath which was repugnant to their conscience. Laynez, therefore, implored the Pope to free the society from this entire dependence upon the universities, and, by a Bull, dated August 19, 1561, Pius IV granted the privilege, in perpetuity, to the General of the society, either personally or by delegation, to confer on the members of the Order and the students of their colleges the degrees of Bachelor of Arts, Licenciate, Master of Arts, and Doctor; but, at the same time, it was provided that the rich should pay to the universities the usual tax fixed for the various grades. This Bull, the necessity for which was beyond all dispute, tended, as a matter of course, to exasperate the universities, and to increase and perpetuate their feelings of animosity toward the Jesuits.

In the mean time, the society was making rapid strides in France. Upon the death of Henry II the disciples of Calvin seemed to revive, and exerted themselves with more than ordinary vigor. They had succeeded in insinuating themselves into most of the public bodies throughout the country, and had even obtained a footing among some of the religious orders. They had made proselytes in numbers, and every-where they had caused the most deplorable ravages. In the midst of this calamity, the idea suggested itself to several bishops that the best and only remedy for the deplorable state of things was to secure the services of the Jesuits in their respective dioceses, and Robert de Pellevé, Bishop of Pamiers, was commissioned to solicit their assistance. He accordingly wrote to Father Laynez, setting forth the deplorable condition of things in the south of France, and imploring him to send to their aid some members of the society; and he urged particularly that Father Edmond Auger might be of the number, for he felt assured that, from his many attractive qualities, he was more likely to meet with success. The Calvinists, on learning that the Jesuits were

expected, offered public indignity to the prelates who had invited them. In order to avoid these attacks, the Bishop withdrew from Pamiers, and when, in the month of October, 1559, the Fathers arrived, they found themselves in a strange city, without a shelter, devoid of resources, and without protection. There were three Fathers who came on this arduous mission—Pelletier, Emond Auger, and John Roger—who, notwithstanding their lonely condition, were no more disconcerted by it than they were with the open insults and jeers with which they were assailed by the sectarians, whose favorite epithet applied to them was Papist. To this the Jesuits simply but firmly replied, that devotion and attachment to the Holy See was their glory, adding that they were prepared to sustain and defend its rights, and that this was part of their mission. This declaration excited public curiosity. The Fathers preached, carrying conviction home to all who heard them. The Catholics renounced the heretical errors, and once more the faith was revived and fortified in the city of Pamiers. In compliance with the desire of the Bishop, a college of the society was founded in the city, and was soon filled with students, who flocked in numbers from all parts. Finally, through the untiring exertions and zeal of these holy men, the entire district was saved from the fatal errors with which it had been menaced. The next field of labor was Toulouse, whither Father Pelletier proceeded alone. He preached during Lent, and was so entirely successful in his efforts against heresy, that its ministers abandoned the place. At the same time, Cardinal de Tournon summoned Father Emond to Dauphiny, where his labors resulted in the entire expulsion of the heretical teachers from that province. In fact, it is fully borne out by history that wherever the Jesuits preached they succeeded in bringing back the Calvinists to the bosom of the Church; their books were destroyed

and their preachers compelled to flee. But, as yet the number of the disciples of St. Ignatius in France was limited.

In Paris, the Protestants, feeling themselves sustained by the Prince of Condé, several members of Parliament, and the partisans of the universities, had become exacting, and sought to enter into negotiation with the court as on an equal footing. They wished to have entire freedom in the propagation of their doctrines, and control of their clergy. They also demanded houses of worship, and it was well known that, in case of necessity, they would have recourse to arms to enforce that which might be refused to them. They had already seen princes obliged to use them as political instruments. Francis I had employed them against Charles V, who, in his turn, used them against the Popes; they, therefore, were fully aware of their power. The court sought to come to an understanding with them, but was far from being willing to yield to their exacting demands. They had already held conferences in Germany, and they asked to hold similar meetings in France, as a means whereby their public speakers could address themselves directly to persons of the highest distinction, as well as to the most learned divines; and by this means they hoped to win some of them over. They succeeded in obtaining this concession, and the conference was appointed to take place at Poissy, on the 31st of July, 1561.

The Pope, who beheld with regret and pain these meetings, which were always without result, and desiring that all should await the final and sovereign decision of the Council of Trent, commanded the General of the Society of Jesus to repair to the synod, and to use his best efforts to bring its labors to a speedy close. He thought, also, that his presence in Paris might hasten the admission of the Jesuits into that diocese.

Layne, prior to his departure, confided the charge of Vicar-General to Francis Borgia, who had then just arrived in Rome, and possessed the full confidence of the Roman court, and particularly that of Cardinal Charles Borromeo, the Pope's nephew. This affair settled, the Father-General quitted Rome, accompanied by Father Polanco, and by Cardinal Hippolito d'Este, who was likewise going to take part in the conference at Poissy.

III.

THE contest continued between the court and the Jesuits, on the one hand, and the Bishop of Paris, the University, and the Parliament on the other, without leading to any result. The court renewed its application to Parliament for the judicial approval of the letters patent granted by the King to the Jesuits, while the only action taken by the Parliament was a reiteration of its remonstrance; thus the question remained undecided, not having advanced one step. After the death of Henry II, Father Ponce Cogordan urged Catharine of Medicis to show a bold front against the incursions of heresy, by at once compelling the Parliament to acknowledge and receive the Jesuits. The Queen was fully aware of the delicacy and perils of the position in which she was placed. She promised her authority and protection, for she could not help seeing the indifference of the majority of the clergy, in the face of the continual and daily increasing progress of Calvinism.

On the 12th of February, 1560, new orders were given to Parliament to record the letters patent granted by Henry II, which had been deposited in the archives eight years before; but the Parliament was as intractable as ever. On the 25th of April following, Francis II issued new letters patent, with orders for their immediate enrollment, "notwithstanding the remonstrances of the Assembly and

of the Bishop of Paris." Parliament replied that these letters, and the statutes of the students of the Jesuits, should be communicated to the Bishop of Paris, and Eustache de Bellay submitted them to the four faculties of the University. Thus was displayed a determination, on one side and the other, not to submit even to the authority of royalty. The four faculties came to the conclusion that the Jesuits were inadmissible, on the ground that that Order "had excessive privileges accorded them to preach, and yet no particular practices by which they could be distinguished from the laity, or common people, and that they had not the approval of any council, either general or provincial." These reasons were very trifling. The Jesuits soon removed the obstacle by addressing a petition to the King, in which they set forth that they would use their privileges only in so far as they were in conformity to the laws of the country and to the Church in France; and they declared their willingness to renounce all others. Eustache de Bellay had no further objection, and was about to yield, when the idea suggested itself of exacting from them a condition that they would cease to bear the name of Jesuits, or to apply to their society the name of Jesus; and that, moreover, they should not be considered as a religious order in the diocese of Paris, but be designated simply as members of a society. The Parliament, coinciding in these views, would yield to the King's desire only on these conditions.

After the death of Francis II, Charles IX being a minor, the Queen mother was appointed Regent. Father Cogordan renewed his entreaties both to her and to her council. The new King then applied to Parliament to have them recognize the Jesuits at once, or to make known the reasons of their refusal within a fortnight. The

Parliament, unable longer to defer action in the matter, summoned Cogordan to appear before it.

"Tell us," said the President to Father Cogordan, "strange men that you are, what means of existence have you to depend upon, in these calamitous times, when the charity of many has grown cold?"

"The charity of several, doubtless, has cooled," answered the Jesuit, "but not that of all. Our Lord will never refuse the necessities of life to the indigent who serve Him piously and uprightly, no matter whether they be poor from necessity or from choice."

The President then read the decree of the Sorbonne, stopping at the conclusion of each sentence to ask the Father what reply he had to make. Father Cogordan addressed the assembly, with so much eloquence, and so clearly and energetically exposed the plans and projects of the Calvinists, in this affair, as well as the machinations and collusions existing between them and the University for the purpose of attaining their ends, that several of the members declared the decree to be "futile and erroneous." It was decided that the matter should be referred to the States General, or to the next National Council. In the interim, the nobility of Auvergne entreated that the Jesuits might be admitted into all the towns of the province, saying, "Unless the King wishes the whole of Auvergne to fall into heresy, it is necessary that the Society of Jesus should be admitted into France."

Meanwhile, the National Council was opened at Poissy on the day fixed upon, and held its first sitting in the refectory of the Royal Monastery of the Dominicans. Cardinal de Tournan presided, and there were present the Queen Regent, the King, and the entire court, while Cardinals d'Armagnac, de Bourbon, de Lorraine, de Chatillon, and de Guise, forty Archbishops and Bishops,

and a great many Doctors, took part in the proceedings. The most celebrated Calvinist ministers were also collected there by their partisans, at the head of whom were the King of Navarre and the Prince of Condé.

Father Laynez had been in the synod but a few days, when, on the 26th of September, he was much shocked and grieved by the fearful blasphemies which had fallen from the lips of one Peter Martyr, an apostate monk. In the presence of the Queen and young King, the good Father delivered a scathing and vehement discourse upon the dangers of such assemblies, and addressed himself in a forcible manner to the Queen, who, yielding to the solicitations of the heretics, had sanctioned them. He pointed out to her, and expatiated upon, the indecency and danger of this sort of discussions, more particularly at a time when the Council of Trent, which had been convoked by the Sovereign Pontiff, was about definitely to settle all the questions in dispute. He addressed the apostate monk as *Brother* Martyr, and by his pungent remarks caused a blush to suffuse his countenance. He then dwelt upon the impropriety of permitting any but theologians to be present at these meetings. "There would be this additional advantage," said he, "that your Majesty and these right honorable nobles would be spared the tediousness of such protracted and intricate discussions." This was in plain language, intimating that neither the presence of Catharine de Medicis nor that of the youthful King were desirable in such an assembly. The Queen, unaccustomed to be addressed thus plainly and openly, could not conceal her displeasure, which was unmistakably indicated in her manner, and by the expression of her countenance, and, in spite of her effort to conceal her feelings, she was seen to shed tears. But this did not, in the least, affect the Jesuit Father. On the following day, the Prince de Condé, who was much attached to the Father General, said to him:

"Father, are you aware that the Queen is much displeased with you, and that you have caused her to weep?"

"I know Catharine de Medicis too well," replied Father Laynez, smiling. She is a great dissembler; but, fear not; she can not deceive me."

The Queen, the King, and the nobles of the court appeared no more at the discussions.

The result of the conferences was the adoption of a Rule of Faith on the doctrine of the Holy Eucharist, to which the Protestants had agreed to subscribe as well as the Catholics; but, when the time came, they refused to sign it, and the Synod was dissolved on the 14th of October.

A few days before, on the 30th September, Calvin, who had been fully informed of all that had taken place in the assembly, thus wrote to one of his coreligionists: "Use your best endeavors to rid the country of these zealous scoundrels, who not only induce the people, by their speeches, to rise against us, but blacken our characters, impugn our motives, and represent our creed as visionary. Such monsters should be dealt with as was done here in the execution of Michael Servetus, the Spaniard." It was well known that the latter was burned alive by the order of Calvin. Such was the speedy method which he suggested to "rid the country of these monsters," who, by their apostolical zeal, impeded the progress of his pernicious doctrines. Such henceforth was the toleration of those who had never ceased to accuse the Catholics of intolerance. Calvin ought to have known that if he burned one Jesuit ten more would have immediately come forward to seek the like honor.

Father Laynez prolonged his stay in Paris, in order, by his preaching and by the influence he had acquired at the court, to fight against the errors of Calvinism. The heretics asked for places of worship, but the council of the

Queen refused to comply with the request. Laynez addressed a memorial to the Queen upon this subject, and pointed out to her so forcibly the danger to the Church and state that such a concession would entail, that, appreciating his arguments, she refused to sanction the erection of Protestant places of worship. The refusal led to the conspiracy of Amboise. The heretics, fully aware of their power, did not hesitate to throw off the mask, and to have recourse to arms against the royal authority; and, as they had succeeded in their revolt in Germany, so, in like manner, did they accomplish their ends in France, which was weak enough to yield to their demands in order to induce them to lay down their arms. But it was not long before she repented of the step. The Prince of Condé had foreseen this result. In his apprehensions of the incalculable evils which would follow, he had consulted Father Laynez on the best means to be adopted to avert them. The Jesuit Father assured him that he saw no other remedy than in the return of the heretics to the bosom of the Church. In order to bring this about, it was desirable that their leaders and divines should meet in that conference which they had so long sought, and of which, when granted, they would not avail themselves. Had they been honest in their intentions, they would have been convinced of their errors. "To see this much-desired union," said Father Laynez to the Prince, "I would sacrifice a hundred lives, if I had as many to offer."

In the mean time, the prelates who were present at the Council of Trent, which had resumed its discussions since the 8th of January, 1562, sought the benefit of the learning, logic, and eloquence of Father Laynez. The Pope, therefore, ordered him to accede, with as little delay as possible, to the wishes thus expressed, and the legate having made every necessary arrangement for his journey,

in order to hasten his arrival, he reached Trent about the middle of the month of August, 1562, and, on making his appearance in the august assemblage, the Cardinal Legates assigned to him the first place before the generals of the religious orders; but the humble Jesuit, with a modest bow, retired and took his seat on the lowest bench. The prelates, however, insisted, and Laynez, at once perceiving the effect produced by this mark of distinction, which elicited murmurs of disapprobation among the generals, entreated the legates to allow him to retain the seat he had selected: "I conjure your eminences to urge me no further, but to have some regard and respect for the seniority of the other orders." "If we give way to the humility of your Reverence, Father," replied the legates, "it might establish a precedent in the hierarchy for the future, and to that we can not consent; in order, therefore, to conciliate all, we insist upon your Reverence taking your place among the bishops."

Such respect paid to the learning, talent, and virtue of the General of the Society of Jesus by the Legates of the Holy See, and concurred in by the entire episcopacy present, was a real *coup d'état* in favor of the entire Order, and, therefore, well calculated to create new rivalries; for human nature is ever the same, and, unless humility predominates over all other virtues, it is next to impossible for an individual to overcome that greatest of all trials—jealousy; especially when he feels that a slight has been passed upon the body to which he belongs, or its reputation impugned.

The monastic orders claimed precedence, on the ground that they were of ancient while the Jesuits were but of recent date in the Church. It, therefore, became necessary for the council to settle this dispute forthwith; and although, as regards any benefit to the society, the fact was purely accidental, still it was probable that it entered into

the views of the prelates and cardinals composing the majority of the assembly, who gladly availed themselves of this happy opportunity to recognize, in the name of the Church, the essential services she had received from the Jesuits, and to bear a solemn testimony of gratitude to an order so envied and calumniated.* They published a diploma setting forth the case, and, among other things, said of the Society of Jesus: "This society, to the great advantage of souls, embraces numbers of Christian and Pagan countries, Almighty God protecting the work which they have commenced."

St. Charles Borromeo wrote to the cardinals assembled at Trent:

"I deem it superfluous to adduce the motives which move the Sovereign Pontiff to cherish the society, and to desire its admission into all the Catholic provinces. As feelings of aversion are entertained in France against the Jesuits, the Sovereign Pontiff hopes that the council, when it deals with the regular orders, will make honorable mention of the society, in order to recommend it."

The members of the council spoke from their places, thus preventing all commotion, and preserving that calm demeanor and dignity so essential in discussions of the grave nature of that in which they were engaged. The General of the Society of Jesus having to speak in the discussion on the Holy Sacrifice of the Mass, the Cardinal Legates, at the request of the bishops, had a pulpit prepared for him, in order that no one should miss a single word of his discourse. This was an additional trial to

* At the same time the apostate Brother Paolo Sarpi wrote, for the information of all, "There is nothing of more importance than to ruin the reputation of the Jesuits; in destroying it, you ruin Rome, and if Rome is ruined, religion will reform itself." The advice here given has been followed in all periods, but the constant work of three centuries has not been able to accomplish the utter "ruin of the reputation of the Jesuits or of the power of Rome."

the Jesuit's humility ; but, the legates insisting, Laynez had to obey. His pale complexion and his long and attenuated face gave proofs of much suffering, while his high and largely-developed forehead, his strongly-marked aquiline nose, his brilliant and piercing eyes, betokened the man of deep thought and lofty intelligence ; the mildness of his look, his benevolent smile, his quiet and modest bearing, inspired confidence, and caused him to be respected and beloved as a man and as a religious.

When he ascended the pulpit which had been prepared for him, every eye was fixed upon the Jesuit, whose appearance was so poor and unassuming, but whose celebrity was European. He betrayed not the least emotion. The sole honor he sought in that vast assemblage of illustrious personages and most learned men was the glory of God ; his only ambition the triumph of the Church. He spoke for two hours and a half, and kept the whole assembly in a state of suspense and surprise by the brilliancy of his discourse. Never before did he display such eloquence ; never had his logic been used with greater vigor and conclusiveness.

At the close of his address, a murmur of admiration resounded throughout the council-chamber. "He has answered every objection," said some. "He has dispelled every doubt," said others ; "he has left nothing to answer." He was assailed with congratulations on all sides ; his triumph was complete. Providence had reserved for him another, which would equally reflect upon the whole society.

Cardinal Hercules de Gonzaga, the legate who presided at the council, being taken dangerously ill, expressed a desire to have the spiritual attendance of Father Laynez. He wished for his exhortations and consolations in his last moments, to prepare him for his entrance into eternity. This preference shown for the Jesuit over all the

princes of the Church congregated at Trent, was such a mark of high esteem for the society that its enemies and rivals took offense at it—an offense which was easily understood. They ceased not in their endeavors “to ruin the reputation of the Jesuits,” in which they but carried out the instructions given them by the apostate Sarpi, in order to “ruin Rome,” while, in fact, all their efforts tended only to the triumph of Rome and the increase of the reputation of the Jesuits.

It was not sufficient that the council had cleared up all the questions that had been submitted to it; it had also investigated the cause of the evils which afflicted the Church. It had discovered that these causes were, principally, the ignorance and immorality of a great portion of the clergy and the monastic orders, and it had decided that the best remedy for this great evil was to prepare Christian generations by a good system of education. The majority of the bishops requested that the number of the seminaries and colleges of the Society of Jesus should be increased every-where; and the Count Lune, a German, and ambassador of Philip II, being consulted as to the means of ameliorating the condition of Germany and Spain, and of securing them against heresy, answered: “I know only two methods: train good preachers, and propagate the Society of Jesus.” Other ambassadors made similar replies.

The Council of Trent closed its sittings on the 4th of December, 1563.

IV.

FRANCIS DE BEAUMONT, Baron des Adrets, finding the doctrine of Calvin easier than that of the Church, and its morals more in accordance with his taste and passions than those of the Gospel, had become a Huguenot. He traversed Dauphiny at the head of a few thousand fanat-

ical peasants, who had been misled by the ministers of Calvin. They burned churches, persecuted the Catholics, whom they massacred without pity, pillaged their towns, and carried desolation into villages, putting all to fire and sword. He was the terror and the scourge of the southern provinces.

While in the midst of the frightful ravages which he was committing, he one day gathered his soldiers around him, and, haranguing them, directed them to attack Valence: their reward would be worthy of their cruelty; it is a Jesuit that is promised them. At the name of Jesuit, the infuriated soldiery shouted with fiendish delight, and directed their march for Valence.

Lamothe Gondrin, Lieutenant of the Province, being warned of the proposed attack, repaired to that place, where he arrived in time to make a defense of the town. But all his efforts could not save it from the invasion of the Protestants, and he himself was taken prisoner by the Baron des Adrets, who, although promising to spare his life, had him foully assassinated. Thus did the Baron prove himself as true to his word as he was to his faith. He next sought the Jesuit whom he had promised to deliver into the hands of the murderers composing his army. His search was not a difficult one, for he whom he sought was to be seen on the field of carnage, there bending over the wounded and the dying, offering them spiritual consolation, and preparing them to receive their reward in heaven. It was the good Father Emond Auger, whose name was known and venerated throughout the whole of Dauphiny. The soldiery were about to rush upon and mercilessly massacre him, when the Calvinist ministers cried out:

“Hold! A Jesuit merits not so honorable a death; the gallows alone is fit for him!”

Immediately the Protestants applauded, and made the

streets resound with the cries of "To the gallows! the Jesuit to the gallows!" The soldiers rushed upon their victim, placed a cord about his neck, and thus conducted him to the place reserved for the execution of criminals—the populace following and continuing the diabolical cries they had before set up, "To the gallows! to the gallows with the Jesuit!"

The good Father Emond, as he was called by the Catholics, did not betray the least emotion. With firm step, and humble though dignified bearing, he went calmly and boldly to death; an angelic serenity was diffused over his whole countenance. Arrived at the place of execution, he ascended the scaffold, and cast a gentle and modest glance on the sacrilegious crowd who desired his death; he then raised his eyes toward heaven, with a countenance beaming with ineffable sweetness, and, once more turning toward the assembled multitude who were thirsting for his blood, he addressed them in a clear voice. He defended truth, called upon all those who had abandoned the faith to repent, and exhibited a holy joy in the very face of the death which awaited him, and of which he considered himself unworthy. He felt happy in being thus condemned to an ignominious death for a cause to which he had consecrated his life. His inspired air, the sweetness of his voice, and the sublimity of his expression puzzled and bewildered the ministers of Calvin. The crowd are deeply affected and moved, even to tears; an *emeute* may ensue. On the other hand, what a triumph for the cause of the Reformation, if, instead of putting the Jesuit to death, they should succeed in making him an apostate! This appears to them a happy idea, and, accordingly, they set to work to attempt its accomplishment.

The Calvinist ministers were so many apostates, who hoped to lead astray a disciple of Ignatius of Loyola by the same means by which they themselves had been se-

duced. In this idea they were not very far-seeing; but how can we expect to receive light from darkness?

Peter Viret, one of the preachers, proceeded in all haste to the Baron des Adrets, and requested an order adjourning the execution of the Jesuit. The enraged Huguenot listened with a frown, without deigning so much as to look at Viret, whom he did not even answer. Viret continued:

"I only ask you," added he, "for the time necessary to discuss a few points of religion with him, in order to confound him publicly, and force him to avow his defeat."

"Do what you like with him!" thundered forth the ferocious des Adrets, hastily dismissing the apostate.

Peter Viret returned to the place where he had left the Jesuit; he caused him to descend from the scaffold, near which he had remained. They overwhelmed him alternately with caresses and threats, flatteries and arguments. Nothing was omitted to induce him to yield; but the good Father was proof against all their wily assaults.

"We spare your life until to-morrow," said one of the apostates to him; "perhaps you will reflect upon it."

"The dungeon is useful to collect one's thoughts and to lead to reflection," said another. They then confined the angelic Father Emond in one of the dungeons usually assigned to the most dangerous malefactors.

On the following day they proceeded frantically to the prison. The dungeon was empty! God had refused the crown of martyrdom to his young apostle. He had assisted the Catholics of Valence to enter the prison during the night, and to liberate their beloved Father, conduct him outside the town, and place him beyond the reach of his blood-thirsty enemies.

Some days after, Father Emond was in Auvergne, where he publicly preached at Clermont, whence he proceeded to Riom, and thence again to Issoire, there to reanimate

the faith among the Catholics and preserve them from the contagion of heresy. Very soon the Marshal de Vielleville, and the Chapter of the Cathedral of Lyons, called him to that city, where the Catholic worship appeared to have been abolished forever by the cruel tyranny of the Protestants.

Father Emond, on arriving, in the month of July, met Father Possevin, who had been likewise called to the aid and comfort of the Catholics. Neither one nor the other feared the death with which they were threatened; they were ready to brave it in defense of the faith—happy and proud of such a mission. They preached with marvellous success, regaining all those who had been led away from the true fold, and giving fresh confidence and encouragement to the weak and faltering. The city assumed a new aspect, Catholic worship was reëstablished, and the names of the Fathers were blessed and venerated by all. But suddenly the plague, which had made fearful ravages in France, broke out in this city, in a most violent form, and paralyzed the energy of the entire population. Every one who could, fled precipitately from the city, abandoning the poor, who had no other alternative but to remain in the town, not possessing the means of providing themselves a home in a purer atmosphere.

Father Possevin had just left the city for Avignon, and Father Emond Auger found himself alone in face of this cruel scourge. He, in nowise discouraged, went from house to house, comforting the sick, consoling and strengthening them, not only with his spiritual aid, but distributing alms and relieving the temporal necessities of all; the only person to second these almost superhuman efforts being André Amyot, the priest who had received him and given him shelter in this strange place.

It would be difficult to comprehend how two men could suffice for the accomplishment of this immense and heroic

labor, if the History of Lyons, by de Rubys, did not give the details of "the admirable devotion of Father Emond Auger during the continuance of the plague." Historians assert that the number of deaths exceeded six thousand. At one time the terror became so great that the voice of the Jesuit, so much beloved, entirely failed in tranquillizing the public excitement and restoring confidence. It was then that the good Father had recourse to Divine aid. He made a solemn vow, in the name of the city of Lyons, to *Notre Dame-du-Puy en Velay*; immediately the plague disappeared, and Lyons was saved. The good Father proceeded immediately to Puy, there to deposit, at the feet of the Divine Mother of God, the vow of the people of Lyons.

The Lyonnese desired that the apostle, whom they called their Father, and to whom they were indebted for the cessation of the plague, should, on his return, receive a lasting memorial of their heart-felt gratitude. They wished to make him a present worthy of acceptance by a member of the Society of Jesus, and one which, they felt assured, he would receive with pleasure, no matter how great might be his humility, or his devotion to holy poverty, the more so because he had just been made Provincial of Guyenne. On his arrival at Lyons, the functionaries of that city went out to meet him, and presented to him some keys on a silver salver, the Provost addressing him in the following words:

"Father, the citizens of Lyons, penetrated with gratitude for the spiritual good you have done to them, and in acknowledgment of your heroic devotion during the plague, from which you have delivered them entreat your Reverence to accept Trinity College. His Grace, the Archbishop,* unites with us in offering this mark of re-

* Antoine d'Albon.

spect to the Society of Jesus, to whom it will henceforth belong, and who will have its future control."

"I willingly and gratefully accept it, in the name of the society," replied Father Emond; "but on one condition: the Calvinists send their children to this college, which is public property; the deed of gift must secure them the right of gratuitously educating their children there, as before."

The Protestants did not desire this clause in their favor; they saw in it but an additional argument against them, for education was far from being gratuitous in their own schools.

The plague, which had caused great desolation in the city of Lyons, visited Paris, and, among other victims, carried off one of the first companions of Ignatius of Loyola—Pasquier Brouet—who, while engaged in bestowing his tender care upon the sufferers from the infectious disease, caught the contagion, and thus died in the exercise of that Divine charity to which he had devoted himself. Wherever the fearful epidemic had made its appearance, the inhabitants fled. The Jesuits hastened to the very scene of its ravages with that zeal, self-abnegation, and tender charity the secret of which they alone seemed to possess. In all those places where the people had felt the consoling effects of their presence, during the prevalence of the disease, heresy lost all that it had previously acquired, and as soon as the plague had disappeared, the people, with one accord, asked for the establishment of a house of that Order to which they were indebted for such benefactors. While the universities sided with the heretics in repelling the Society of Jesus, the bishops, magistrates, nobility, and people ardently desired it. Several of its colleges in France, Belgium, the Rhenish Provinces, and elsewhere, had no other origin than the heroic devotion of the Jesuits during the ravages

of the plague, which at that time infected a great part of Europe, and to which a vast number of all classes of society fell victims.

V.

IN Poland, Father Canisius had just gained a brilliant victory over heresy, in the presence of King Sigismund and the whole court, at the Diet of Petrikaw. This assembly, like the preceding ones, had been held at the solicitation of the Protestants, and served but to expose their dishonesty and to give new triumphs to the Church. At the close of the Diet, Canisius repaired to Augsburg, there to resume the contest against the enemies of Catholicism. One of these, Stephen Agricola, a disciple and friend of Melancthon, desired to see and privately to converse with this humble religious, for whom sovereigns and princes contended, whom bishops and cardinals consulted, whom the Pontifical Court honored with its confidence, and whose advice was sought by all the great personages of the time. The reception which Father Canisius gave him was marked with the meekness and the simple though dignified demeanor which he possessed in a high degree, and which attracted all toward him. The heart of the heretic was touched; he made known his doubts, listened to the Father's advice, abided by his decisions, and gave himself up so unconsciously to his direction, that, shortly afterward, he openly declared himself the disciple and friend of that same Jesuit of whom he had been the avowed enemy. This conversion carried dismay into the ranks of the Lutherans, who vowed vengeance against Canisius for having thus robbed them of so great a prize. Upon this subject the good Father thus wrote to Father Laynez:

"Blessed be the Lord, who makes his servants illustrious by the hatred which the heretics excite against them in Poland, Bohemia, and Germany. By the atrocious calumnies they propa-

gate against me, they try to deprive me of a reputation which I do not pretend to possess. They pay the same honor to all the other Fathers. Soon, perhaps, these threats may lead to blows and the most deplorable results. Heaven grant that the more they try to abuse us, the greater may be the efforts we make to prove to them our Christian charity! They are our persecutors, but they are also our brothers. We must love them for the love of Jesus Christ, who shed His blood for them, and because, perhaps, they sin only through ignorance."

The day after Father Canisius wrote these lines, the Diet of Augsburg was opened, which he attended in the capacity of theologian to the Emperor. Subsequently, at the request of Cardinal Osius, legate of the Holy See, he accompanied him to Vienna, where he undertook the task of effecting a reconciliation between the Empire and the Roman Court.

These pacifications effected, he paid a visit to the Duke of Bavaria, who, desiring to consult him, had invited him to his court; he then returned to Augsburg. But, ere-long, the Governor of Suabia implored his powerful aid in his provinces, all of which were subsequently visited by Canisius, who preached throughout the cities and villages, visiting even the poorest hamlets, every-where succeeding, in spite of all obstacles, in effecting the most salutary reforms, and in comforting, consoling, and cheering every Christian heart. On returning to Augsburg, the bishop announced to him that he gave the direction of the University of Dillingen to the Society of Jesus. In the deed of gift, the Cardinal Bishop desired thus to explain his motives :

"That which has particularly induced me to perform this good work is the close bond of friendship which has bound me to Father Peter Canisius, a doctor so celebrated for his eminent piety, his rare learning, and the incredible fruits which he has produced in the city of Augsburg, and throughout my diocese,

whether in the conversion of heretics, in the preservation of the faith in its pristine purity among the Catholics, or in the institution of good works of every description, to which end he has incessantly, and with indefatigable zeal, applied himself, and with a success which it is impossible to overrate or sufficiently to admire."

While the Society of Jesus struggled with so much success against the efforts of the heretics all over the continent of Europe, several of its members clandestinely, at the peril of their lives, devoted themselves to succoring the Catholics of Ireland. Some even went over to England; at one time in the garb of a peddler, at another in some different disguise; but ever with the certainty, should they be detected, of being handed over to the executioners of Elizabeth.

The heretics, as has been already shown, had vowed vengeance not only against Peter Canisius, but against the entire society; for, wherever they appeared, they were sure to encounter a Jesuit, ready to combat their errors, and wrest from them whatever conquests they might have made, and thus serve as a safeguard to those Catholics who wavered in their faith.

The heretics, feeling confident of having as auxiliaries the universities, as well as the disaffected clergy, only awaited the opportunity of once more essaying the total destruction of the Society of Jesus; nor was it long before this looked-for opportunity presented itself.

Cardinal Borromeo, the Pope's nephew, had submitted himself to the spiritual control and guidance of the Jesuits. He had gone through the *Spiritual Exercises*, from which time he had made rapid progress in spiritual perfection. This was sufficient for those whom hell had chosen as its instruments. The report was spread abroad that the Jesuits were endeavoring to induce the Cardinal to join their society, for the purpose of possessing them-

selves not only of his great riches, but also of his person. It, therefore, became desirable to inform the Pope of this pretended snare, and a bishop was found with sufficient credulity and hardihood to consent to be the bearer of these tidings to the Sovereign Pontiff, whom he assured that he had it from good authority, and that there was no doubt about it.

The Pope was greatly moved by the intelligence, for he tenderly loved Cardinal Borromeo, and was solicitous to retain him near himself in the Sacred College, and yet the Jesuits sought to remove him! His Holiness did not hesitate loudly to express his displeasure, and even to allude to the fact as one of ingratitude on the part of an order upon which he had always so freely lavished his favors. This was the culminating point of the designers of the plot. Could they but succeed in prejudicing the Pope against the society, they might well hope to accomplish their base ends; all that was necessary was to know how to take advantage of the dissatisfaction which had thus been aroused. It was then that all the old calumnies which had been propagated against the society, ever since its origin, were again revived. But these falsehoods, which had always been so triumphantly refuted, might be again disproved. It was, consequently, deemed advisable to invent new ones; and, all infamous and incredible as they were, they were listened to and repeated until they reached the Vatican.

During the time of these fresh trials, Father Laynez was sick, but so soon as he was sufficiently recovered, he presented himself to the Sovereign Pontiff, and pointed out to him the gross absurdity of these vile calumnies. The Pope was apprehensive of the influence of Father Ribeira over Cardinal Borromeo. Father Ribeira received orders to proceed to the Indies, and he set out, with a light heart, for a mission, which had already furnished the

crown of martyrdom to many members of the society. As to the extreme fervor of the Cardinal, the Jesuits had, from the very first, endeavored to restrain it, especially in regard to bodily austerity, and never had they attempted to induce that Prince of the Church to enter the society. "As to the rest," said Father Layncz, "it is not surprising that the enemies of the Church should be also our enemies. They attack it incessantly, and we are never weary of defending it. They seek to overthrow the authority of the Holy See; we employ all our zeal to uphold it. They endeavor to weaken and destroy the faith of Christian souls, and day and night we labor to reanimate and maintain it in all its purity. What is there astonishing in the fact that the heretics ally themselves with the Professors of Rome to ruin us and to bring about the destruction of our society?"

Pius IV, easily convinced by the simple and dignified words of the General of the society, reproached himself for having manifested any displeasure toward it, especially for having listened for a moment to such calumnies, and he felt called upon to make some atonement, which he most magnanimously did. He visited all the houses of the society in Rome, and, not satisfied with publicly expressing his high admiration for the Jesuits, he wished to give them a more tangible and lasting proof of his confidence, by intrusting to them the seminary which he had just established. Nay, he did still more; he ordered Cardinal Savelli to summon before his tribunal the bishop who had propagated the odious accusations which had been concocted against the Society of Jesus. The prelate submitted that he could produce witnesses to support his statements, and the Cardinal had them brought forward. They were some young men who had been dismissed from the Jesuit colleges or seminaries. They were called upon to furnish proof of their charges, in which they essentially and

signally failed, and, in the end, the calumniators were compelled to retract their base assertions. A publication had been widely circulated in Italy, Bohemia, and throughout the German states, in the hope of destroying forever the reputation of the children of St. Ignatius. The author of the foul and infamous libel was condemned to a long imprisonment. The Sovereign Pontiff addressed a brief to the Emperor Maximilian, dated the 29th of September, 1564, by which he expressed his deep regret at the defamatory libels which had been circulated throughout the German Empire and Italy, and informed him of the measures that had been taken to make known the truth and confound the calumniators.*

The triumph thus achieved was complete.

VI.

THE good work commenced by Francis Xavier was courageously continued by his successors in the Indies and Japan. Christianity prospered, and spread daily its peaceful influence under the protection of the great Apostle of the East, and of the early martyrs of the society. The people of the island of Ceylon were all Christians. Those of the interior, north of Goa, had requested missionaries to be sent out to them, and they sought to be baptized. At Tana, the newly converted had built a town, which consisted entirely of Catholics, while at Cuman they erected a college. The aboriginal inhabitants of the island of Ciorano also ardently wished to have the Jesuit Fathers among them; but the number of the society was too limited, and they were compelled to retard their compliance with the urgent desire of this people. Not long afterward, the port of Goa was literally crowded by

* This brief will be found *in extenso* in the History of the Society of Jesus, by M. Cretineau Joly.

the arrival of numerous Indian vessels (*tones*), freighted with men, women, and children, who loudly called upon the good Fathers to come and aid them. They were the inhabitants of Ciorano, who, as the Jesuits could not go to them, had come to seek at their hands the exposition of the truths of Christianity and to request baptism.

The Badages had renewed their inroads upon the Fishery Coast, and continued to rob and plunder the Pallawars. In one of their attacks they seized upon Father Mesquita, whom they severely wounded with their lances, and then, before his eyes, cruelly massacred many of the Christians, who bore their fate with a holy and courageous resignation, begging a last blessing from their apostle, who had become the slave of their Infidel persecutors.

The island of Moro* had been conquered by the King of Gilolo, who would not hear of the introduction of the Christian religion. The Moreans, lacking moral courage, had abandoned their faith, for their missionary was no longer among them to preserve them, by his exhortations and encouraging example and precepts, from the misery of falling into apostasy. Father Beira had gone to Amboyna to solicit succor from the Portuguese. This was speedily granted. The Portuguese hastened to their assistance, and reconquered the island from the King of Gilolo, whom they took prisoner, and were about to punish the Moreans for their cowardly submission to the Infidel Prince. Beira at once interposed, declaring himself their protector and Father, saved them from the chastisement with which they were threatened, and, finally, succeeded in reconciling them to God, by repentance. Father Alfonso de Castro had preached the Gospel most successfully during nine years in the Moluccas; he had even succeeded in converting the King of Bachian and

* One of the Moluccas.

all his subjects ; but the Saracens, infuriated at the success of the Christian religion in the surrounding countries, carried off the missionary, kept him in close confinement, and, finally, toward the end of January, 1558, by order of the Sultan, put him to death, at Ires, near Ternat.

In the island of Celebes, where the missionaries had been so much desired, the King and fifteen hundred of his subjects were baptized by Father Magalanes. The King of Siao, to the north of Celebes, desired to become acquainted with a religion which had produced such apostles, and yielding to its influences, he and his subjects were converted. In like manner the islands of Sonda had yielded to the gentle teachings of the Jesuits ; the King of Banca also embraced the Christian faith, and his people soon followed his example. In the Calamines, near the Philippines, the people of Divaran, to the number of one thousand two hundred and seven, at their own solicitation, received the grace of baptism.

Several Fathers of the society had gone to Japan, there to second the labors of Cosmas de Torrez, and Juan Fernandez. A furious war raged between the sovereigns of that vast empire. The *Bonzes*, irritated at the success of the missionaries, charged them with being the cause of the war, by perpetuating discord and secretly influencing the minds of the people, that, finally, they might work the entire ruin of the empire. The same unscrupulous Pagans charged the Jesuits with the perpetration of crimes of which themselves alone were capable. The tactics of the evil one were ever the same ; those which he had suggested to the heretics in Europe were, in like manner, employed by the base minds and hearts of the Pagans of Japan.

The town of Amanguchi had been twice captured and delivered to the flames ; Fucheo was inundated with blood ; the kingdom of Firando was distracted and torn asunder by turbulent factions and party strifes, while insurrection

momentarily threatened to break out in Fucata. The *Bonzes*, every-where else baffled in their calumnious efforts, which only redounded to their own disgrace, were more successful at Fucata, where they succeeded in exciting the people against the Jesuits, by declaring that all the trouble and desolation which had spread over their country was caused entirely by the Christian *Bonzes*. The infuriated populace rushed upon the churches and the houses of the missionaries, setting them on fire. This occurred about the month of April, 1559. Fathers Villela and Balthazar Gago were happily rescued from the violence of the infatuated mob, as were, in like manner, the brothers of the Order.

The inhabitants of Mount Jesan having repeatedly expressed their desire that some of the Christian *Bonzes* should come among them, Fathers Villela and Gago had gone on this mission. After shaving off their beards, they muffled themselves up in the costume of the *Bonzes*, and took passage on board a vessel bound for Sacai; but even under this disguise they were recognized. When out at sea they encountered a dead calm, which the sailors attributed to the presence of the European *Bonzes*, which, they averred, had irritated the gods of Japan, thus bringing upon them this annoying delay, and declared that nothing short of throwing them overboard would appease their anger. The venerable apostles were insulted, buffeted, and maltreated in every imaginable manner; but God, ever watchful over those whose hearts are turned toward him, prevented the cruel threats from being carried into execution. The calm ceased, and a favorable breeze wafted the vessel safely to the desired port. Immediately on landing, the Fathers directed their steps toward Mount Jesan, where all they had to do was to plant the seed of the Gospel in order to insure abundant fruits. Indeed, they were soon enabled to extend the field of their labors,

until, on the 30th November, 1559, they reached Meaco. On arriving at that place, Father Villela introduced himself to the *Cubo-Sama*, and requested permission to announce publicly, to both young and old, the doctrine of Jesus Christ, the only Sovereign Lord of Heaven and Earth. His request was granted, and, after the example of the Holy Apostle of the East, crucifix in hand, he went from street to street, preaching the doctrine of the one true and living God. The people followed him in crowds, seeking with avidity, but with respectful bearing, to catch the words of truth that fell from him, listening to his instructions and admonitions with a docility which was truly consoling and encouraging. This annoyed the *Bonzes*, who offered the greatest indignities to the missionary; but a distinguished nobleman of the court, who enjoyed the special friendship of the Emperor, took the Jesuits under his protection, representing their merits in the most favorable manner to the Emperor. The Prince having expressed a desire for an interview, the good Father, on being informed of the fact, at once proceeded to the palace.

Father Villela was, in manner, simple and unassuming, of an extremely gentle and amiable disposition, and his interview produced most satisfactory results. The Emperor, who was much taken with him, and greatly pleased with his conversation and manners, issued a decree commanding all his subjects to respect the Christian Father, who had come so great a distance in order to impart to them the truths of Christianity. Thus supported and encouraged, the missionaries prosecuted their labors with renewed zeal and in entire safety. Teaching as much by example as by precept, they went about incessantly among the poor, whose necessities they relieved, as well as instructing the young and visiting the sick, for whom they erected an hospital, wherein they nursed them bodily and consoled them spiritually, with a zeal and devotion unknown to the

Japanese, and which excited universal admiration. Many of the *Bonzes* sought to learn something about a religion which had brought forth so many virtues, and gladly embraced it, the people following their example. Father Villela was soon in a position to found a house of the society at Meaco. He afterward preached the Word of God in the town of Sacai, with wonderful success.

The King of Omura was also converted to Christianity in the course of the same year, through the preaching of Father Torrez. So highly did this Prince esteem and admire the Christian religion, that he publicly inculcated it among his officers, in the midst of the camps, to which the existing strifes and war had called him. On the other hand, the King of Arima, and the greater portion of his subjects, embraced Christianity, under the teaching of Brother Louis Almeida. It was soon found necessary to obtain reinforcements of missionaries, each of the Fathers begging the Provincial to send fresh laborers into a vineyard which promised such a rich and abundant harvest.

The missions in the Brazils were equally productive, and the Holy See had created a bishopric there, besides which, the number of missionaries had been increased, and all augured well for the future of Christianity in that beautiful country. But, unfortunately, in Africa the case was widely different. Andrew Oviedo had essayed to penetrate into Ethiopia. The Emperor Claudius, named also the Priest John, through fear of irritating his subjects, prohibited him from preaching, and thus the missionary was compelled to proceed to a greater distance, in order to conceal himself and secretly to minister to the spiritual wants of the Catholics. Not long after, Claudius died, and the crown descended to his brother Adamar, a cruel Prince and an inveterate enemy of the Church. He was not long in discovering the retreat of the missionary,

whom he caused to be brought before him, and whom he would have beheaded with a single stroke of his cimeter, had not the Empress interposed and begged mercy for the apostle, whose life was thus preserved. The cruel despot was content with ordering him, and the Father and Brother who accompanied him, to be banished to a distant desert, where they were so confined and guarded as to be unable to communicate with any one outside the prescribed limits. It was worse than mere exile; it was, in fact, sequestration, for they could neither send nor receive letters. In consequence of receiving no communication from, or intelligence of, their brothers of Abyssinia, and, being aware of the cruelty with which the Sultan, Adamar, persecuted the Christians, the Fathers of Goa sent a member of the society to seek information of them; but this missionary was seized, carried off, and sold as a slave by the Saracens. Father Nunhez Barretto, Patriarch of Ethiopia, died at Goa on the 22d December, 1561, before accomplishing the object to which he had aspired for the six years preceding his demise. Andrew Oviedo was named as his successor, but it was difficult, during his exile, to convey to him, the intelligence. However, Almighty God was pleased to permit him to be informed of the fact, which, when it did at length reach him, was an additional affliction to his heart; for, in his banishment, what could he do—chief pastor, as he then was—for the unfortunate flock committed to his charge, and for whose salvation, so tenderly did he love his children, he would willingly have shed the last drop of his blood? It was an impossibility for him to pass beyond the limits which had been prescribed by his cruel persecutors, who guarded him with the strictest watchfulness. But, withal, the Jesuit was not idle. He found work in his retirement; he made himself beloved by the negroes and slaves, and,

profited by their confidence, to labor for the eternal salvation of their immortal souls.

When the Sovereign Pontiff heard of the martyrdom to which Father Oviedo was condemned, he felt that his talents and zeal could be much more beneficially employed elsewhere, and he therefore directed him to quit the ungrateful soil of Abyssinia as soon as possible, and proceed to China or Japan. Pius IV was not aware of the depths of misery to which these exiles of the African Desert had been reduced; he was ignorant of the fact that they were without necessary food or clothing. So great was their privation that, in order to reply to the Pope's communication, Oviedo was compelled to tear from his breviary the few strips of blank paper that still remained, upon which he wrote, in pencil, the following lines :

"Holy Father, I know not of any means of flight. The Mohamedans surround us on all sides. Not long ago they killed one of our number, Andrew Gualdamez. But, whatever may be the tribulations which beset us, I have a great desire to remain on this ungrateful soil, so as to suffer, and perhaps to die, for Jesus Christ."

While Ethiopia thus massacred the Jesuits, or subjected them to hardships and cruelties worse than death itself, Caffraria proclaimed their merits, and loudly called for their spiritual aid, thus affording ample hopes of yielding abundant results to the honor and glory of God.

Gamba, King of Tonga, finding, on the return of his son, after a long absence, that he had much improved, inquired the cause, and was not long in discovering that the total change that had taken place in him was attributable to his having become a Christian. He had gone to Mozambique, where he met men who were celebrated for their great learning and angelic virtues. He there learned that wherever these men made their religion

known, and caused it to be practised, the people became mild and docile, and were easily governed; rulers became good, and made their subjects happier than before. He had desired to become acquainted with a religion that led to such results; he admired it, and earnestly sought to be a member of it; had received baptism at his own solicitation, and had become a Christian!

Gamba, who was much struck with the details related by his son, dispatched an ambassador to Goa, to solicit the services of some Jesuit Fathers for his states. The result was that Fathers Gonsalvo Silveira, Andrew Fernandez, and Acosta were accorded to him, and they arrived at their destination in the month of March, 1560, where they were received and welcomed by the King with every mark of respect and joy. They immediately applied themselves to their labors, and preached with extraordinary effect and such gratifying results that Father Silveira requested to be allowed to extend the field of his labors. Leaving Father Fernandez and Acosta with the Mosaranges, he took with him one of the brothers and set out for Monomotapa, where he arrived in the month of December, 1560. He forthwith presented himself to the King, to whom he exhibited a statue of the Blessed Virgin, and begged him to accept of it as an humble gift to his Majesty. Twenty-five days after this interview, the King and Queen, and three hundred of the principal personages of the state, embraced the faith, receiving, at their own solicitation, the sacrament of baptism. Father Silveira recognized another illustration of the goodness and power of the intercession of the ever-blessed Mother of God in this ready submission of princes and nobles to the law of the Gospel.

The Saracens, exasperated at this result, sought an audience of the King, and endeavored to persuade him that it was not of his own free will that he had asked for

baptism, but through the influence of witchcraft, which the missionaries had employed to blind and deceive him. The King became uneasy, and sought to explain to himself the influence which had been exercised by Father Silveira over him and all those who had become Christians; and, being unable to do so, he became mistrustful, and permitted himself to be so influenced by the Mussulmans as to give them permission to do as they saw fit with the European magicians, as they designated the Jesuits. The good Father was warned that the Infidels threatened his life and intended to attack him suddenly during the night. He was not in the least disconcerted, and made no attempt to avert the fate with which he was menaced; but, calmly putting on his alb, he lighted two wax tapers, placed his crucifix in the midst, and, kneeling down in holy contemplation and prayer, prepared to meet his God. Midnight arrived, and not hearing his enemies approach, he quitted his dwelling, desiring to encounter them; but they were nowhere to be seen. He returned to his couch and was soon in a peaceful slumber. He had not long remained thus when he was awakened by the fanatical Mussulmans, who, at the command of their chief, Macruma, placed a cord around the neck of their victim, strangled him, and, attaching a stone to the cord, threw the body of the martyr into the river Mosengessem. This occurred on the 16th March, 1561, on which day fifty of the new converts were subjected to a similar death.

It was not long before the King repented of his culpable weakness, and, desiring to avenge Father Silveira's death, caused a general massacre of the Saracens.

Father Acosta soon followed the martyr of Monomotapa; he fell a victim to a virulent fever, and those whom he had converted to the true faith were deprived of his holy consolation and encouragement, being left solely dependent on the good Father Fernandez, who had hap-

pily escaped the disease. Unfortunately the King abandoned himself to the indulgence of his passions, and the nobles and people, feeling justified in following the example thus shown them, threw off the restraint which had kept them in the right path, and turned a deaf ear to the teachings of Father Fernandez, whose exhortations and counsel they henceforth disregarded. The missionary, unwilling to be a witness of the disorders and evils which he could not prevent, returned to the Indies.

At this time the Sultan of Angola gladly received four of the Fathers of the society, whose services he had requested, and who were introduced to him by the Portuguese ambassador, Paul Diaz de Novaës. The Prince wished Francis de Govea, Superior of the mission, to undertake the education of his son, to which, for the cause of Christianity, the Jesuit Father consented.

The most beneficial results were being produced by this mission, when fresh victories, gained by the Portuguese along the adjacent coasts, caused misgivings to arise in the mind of the sovereign; and the Mussulmans, taking advantage of this circumstance, persuaded the King that the missionaries were nothing more nor less than the secret agents of the King of Portugal, and that ere long the Kingdom of Angola would be reduced to the condition of a mere Portuguese colony. Nothing more was needed to bring upon the Jesuits renewed persecutions, and Paul Diaz, the ambassador, advised their immediate departure for some other field of labor.

"The whole African race," added he, "are not equally suspicious. Your ministry here is doomed henceforth to sterility. You will reap more abundant fruits in the other states along the coast."

"*Senor*," replied Father Govea, "if the soldier, with the sole view of winning the favor of his superiors, does not hesitate in his obedience, still less can we, Christians,

priests, and religious, in our submission to God and to those whom He has placed over us. Our superiors have assigned us this post, and here we will remain, at the peril of our lives, so long as we shall not have received orders to leave it."

And these heroic ministers continued their labors among this barbarous people, from whom they received the most disgraceful treatment, suffering all kinds of privations and trials; but never for a moment did their courage fail them. Their meekness was unalterable; their patience proof against every attack.

The Jesuits in Egypt were not much more successful. The Patriarch of Alexandria, desirous of uniting the Copts to the Church of Rome, had requested the Sovereign Pontiff, in 1560, to send him missionaries whose learning might be used in bringing home conviction to the minds of the people. The Pope applied to Father Laynez, who had selected Christopher Rodriguez and John Baptist Elian for this mission. Pius IV conferred upon them the title and vested in them the powers of Apostolic Legates, in which capacity they arrived at Memphis, the residence of the Patriarch, in the month of November, 1561. They immediately entered into conference with the most learned among the Copts, who, foreseeing their defeat, excited the people to revolt against the envoys of the Holy See. They were attacked and insulted in the public streets. The Jews joined in the popular indignation, and the two Jesuits, having only time to redeem some Christian captives, whom they conducted in safety on board a vessel, returned to Rome.

The Society of Jesus had ever before its eyes the last wishes and prayers of the illustrious Francis Xavier in regard to the Chinese Empire. It was its ardent desire, at any cost, to carry into that region the truths of the Gospel of Jesus Christ, and its hope of success was

founded upon its confidence in the protection of the great Apostle of the East.

In the year 1556, Father Nunhez succeeded in entering Canton, where he explained the religion of Jesus Christ to the Mandarins, and thus paved the way for future missions.

In 1563, the King of Portugal, carrying out the expressed desire and earnest prayer of Francis Xavier, sent an ambassador with costly presents to the Emperor of China. Three Jesuits formed part of the embassy, but they were not permitted to remain after the departure of the ambassador himself, much less to teach a new religion. Yet, nothing discouraged, they were entirely resigned to the trials that beset them on every side; they waited patiently, under the firm conviction that eventually they would succeed, and that it would be impossible to resist their zeal and perseverance.

In the mean time, the health of Father Laynez, General of the society, had given way, exhausted, as he was, by excessive labor. His mind alone retained its full vigor. He saw, with a holy calm, his end approaching. From the early part of January, 1565, he gradually but visibly drooped, until the 19th of the same month, when he peacefully expired, with his last, gentle look fixed on Father Francis Borgia, whom he seemed thus to designate as his successor.

At the time of his death, Father Laynez was but fifty-three years of age. He left the society in the most prosperous and flourishing condition, with every prospect of still greater success in the future. At this time it had only been in existence twenty-four years, and it numbered one hundred and thirty houses, and upward of three thousand five hundred members.

Generalship of St. Francis Borgia,

THIRD GENERAL.

1565—1572.

I.

ON the very day following that on which Father Laynez breathed his last, the professed members at Rome appointed Father Francis Borgia Vicar-General during the vacancy of the Generalship. At the same sitting, the General Congregation for the election of the future General was convoked for the 21st of June of the same year, 1565; and, on the 2d of July, the feast of the Visitation, Francis Borgia was duly elected and proclaimed General of the Society of Jesus.

He was fifty years of age, but the austerities of his life, and his arduous labors, gave him the appearance of being much older. Exhausted by his life of incessant labor, he was feeble in body, but strong in mind and heart. On hearing the decree proclaiming him General, he was seen to change countenance; his eyes overflowed with tears, and the announcement appeared to produce upon him a sort of stupefaction. A few hours afterward, on perceiving the Fathers preparing to proceed to the Vatican, to announce their decision to the Sovereign Pontiff, raising his eyes toward heaven, with an inspired and sweet expression, he exclaimed :

“I had always desired the Cross, but never did I anticipate a cross so heavy as this !”

On hearing of the choice the society had made, the Pope said to the Fathers, who conveyed the intelligence to him :

“The Congregation could have done nothing more useful for the good of the Church, more advantageous for your Institution, or more pleasing to the Apostolic See. I will, on every occasion that offers, prove to you how much I am pleased by the admirable selection you have made.”

These words of the Holy Father were truly encouraging to the humble General. He accepted this heavy cross, and it was soon apparent that Almighty God was with him, and gave him strength and courage to bear it.

The Cardinal-Archbishop of Augsburg was overjoyed on hearing of the election of Father Borgia, and ordered a *Te Deum* to be chanted in all the churches in his diocese, in thanksgiving to Almighty God for this great blessing. The sovereigns united in this general thanksgiving and rejoicing, and Cardinal Hosius thus wrote to the newly-elected General :

“I thank God for having thus provided for the wants, not only of this holy society, but of the whole Catholic Church, by the selection of one who is so distinguished by the integrity of his life, and by his gravity and prudence; of one whose solicitude and diligence will provide for all the Churches, in seeing that they are always furnished with preachers of the Divine Word, distinguished among all others, not only by the holiness of their lives, but by their profound learning. As my diocese appears more urgently in need of such than all the others, it is one of my most pressing duties to offer my solicitations to your Reverence, and to congratulate myself upon this; for I have every confidence that the society will take care that neither the other Churches nor my own shall be without faithful laborers to work in the vineyard of the Lord.”

On the 9th of December, 1565, Pius IV breathed his last in the arms of St. Charles Borromeo, his nephew, and

assisted in his last moments by St. Philip Neri. He was succeeded, on the 7th of January following, by Cardinal Ghislieri, a Dominican, under the name of Pius V.

The adversaries of the society were elated, and rejoiced at this election, in which they saw a presage of their triumph, and of the final destruction of the Order. They had long sought to excite a rivalry between the Dominicans and Jesuits. They believed that they had succeeded, and they regarded the elevation of a son of St. Dominic to the chair of St. Peter as a death-blow to the children of St. Ignatius. They forgot that what had made the holy religious Ghislieri a Cardinal was precisely that which rendered the Jesuits so formidable. It was his austere and holy life, his brilliant talents, his zeal for the reformation of the clergy and the preservation of the faith, that had placed him in the elevated position he occupied. But passion and prejudice are ever blind, and reason not. Even the friends and admirers of the society were alarmed at this election, when they called to mind the persecutions inaugurated against it by the Dominican Melchior Cano. Both friends and foes awaited, in breathless anxiety, their defeat or their triumph.

Pius V was not ignorant of the position of affairs. He knew that the report had been circulated that he was about to destroy—to annihilate—a society which his predecessors, it was said, had favored to the prejudice of other orders.

Immediately after the conclusion of the ceremonial of his exaltation, the new Pope, on his way to the Basilica of St. John Lateran, surrounded by all the pomp and splendor usually displayed on such occasions, himself seated upon a throne, surrounded by the cardinals, ordered the procession to halt directly in front of the house of the Jesuits. This was a violation of the accustomed

practice at such a ceremonial—an infringement of a custom which was regulated by law and long usage. It was, in fact, a proceeding unheard of in the history of the Holy See. The grand, the majestic procession halted in its solemn march, and the immense multitude, which filled the streets and squares through which it was to pass, were amazed at this deviation, and asked each other what could be the cause of this incident, unparalleled in the annals of the Eternal City. The Piazza del Gesù was crowded with spectators. The Pope desires to speak with Don Francis de Borgia, and the General of the society immediately makes his appearance in front of the portable throne. The Sovereign Pontiff receives him with marked respect, and having affectionately embraced him, speaks in an audible voice of the services rendered to the Church throughout the world by the children of St. Ignatius, and concludes by saying that he would be ever anxious and ready to encourage their holy undertakings, and that he relies on their persevering in their meritorious labors. He then orders the procession to resume its march.

Both the friends and enemies of the society now saw what they had to expect. The character of the Pope was well known. His will, which was ever inclined to good, was inflexible. Human considerations had no influence upon him, except so far as they might tend to the end he had in view—the greater glory of God, and the good of the Church. He had seen the laborious efforts of the Jesuits; he had formed a great opinion of them, and, in the best interests of Catholicity, he sought to give them all the support in his power, and hence he openly declared himself their friend, benefactor, and protector. He soon gave them a public proof of his confidence, by requesting the General to send him a preacher qualified, by his learning and holiness of life, to remind the Pope

and cardinals of the important duties devolving upon them by virtue of their high offices, and to expatiate upon the virtues which their elevation to so lofty a position demanded, not only for themselves personally, but for the edification of the world.

For this all-important and responsible task, Francis Borgia selected Father Salmeron and Father Tolet. The Pope and cardinals, equally enchanted with both one and the other, openly expressed their entire satisfaction. His Holiness likewise made choice of a Jesuit to preach before the officers of the Pontifical Palace.

In the course of the year 1566 a contagion, hitherto unknown, desolated the city of Rome. The victims of this unknown plague were first attacked with a languor from which they never recovered, and which produced almost instantaneous death. As is frequently the case, in such emergencies, terror paralyzed every one. The people shut themselves up in their houses, leaving those who were stricken with the fatal disease to their inevitable fate. The poor were without food, and hunger only added to the fury and ravages of the epidemic, until the streets, even to the very doors of the opulent, which were closed against the sufferers, were strewed with the dead bodies of the unhappy victims. From the first appearance of this frightful plague, the Jesuits had hastened to the assistance of the people. Accustomed, as they were, to brave every danger, to devote their lives to works of zeal and Christian charity, they, on this occasion, manifested the most magnanimous self-devotion and unheard of self-denial. From the Father-General down to the least of the brothers, all went forth, and most heroically disputed, step by step, with the devouring plague for the possession of its victims. They visited the houses of the rich and the great, begging assistance and succor for the poor and lowly; they nursed and consoled the

sick, or exhorted and blessed the dying. In a word, they showed themselves in this instance, as they had ever been under similar afflictions, true heroes of charity. The Pope, struck with admiration by such devotion, could think of but one reward which he could tender these apostles of Christian charity. As soon as the plague subsided, he said to his friend Francis Borgia: "If it should please Divine Providence again to visit the States of the Church with similar calamities, your heroic society shall be the first called to the scene of danger. This I promise you."

Pius V was not only a great Pope, he was more; he was a great saint, whom the Church has canonized. The pledge he had thus made to the society was alike worthy of him and of the Society of Jesus.* The Pope, who had ever at heart the reformation of the clergy, appointed as apostolical inspectors, or visitors, of the dioceses of the Church, four bishops of eminent virtue, and enjoined the

* The heretics were so embarrassed by the zeal and self-devotion of the Jesuits, that they had recourse to calumnies. Doubtless they knew that the registry of the town of Geneva preserved for posterity undeniable testimony of their egotism and weakness. It was there shown that, during the plague of 1543, "the ministers of the Reformation came forward and acknowledged it to be their duty to visit and console those infected by the contagion, but none of them having courage enough to do so, they begged the Council to pardon their weakness, God not having accorded them the grace to witness and confront the danger." Ought they not have concluded, from this, that the Catholic religion was more pleasing to Almighty God than their own, as He had accorded so abundantly to the Jesuits that grace which was denied the Protestant ministers?

Calvin did not admit so much; he considered himself better inspired in causing the Town Council to prohibit him from the exercise of works of charity, under the astounding pretext that "the Church and the State had too much need of him to permit him to risk his life in succoring the victims of the plague." It would have been difficult to place a more exalted estimate upon his own importance.

Jesuits to assist and enlighten them in this important undertaking. The holy religious acquitted themselves of this mission with so much success that the bishops of Italy entreated the Sovereign Pontiff to provide the same means of reform for their respective dioceses, with which request the Sovereign Pontiff complied by appointing some Jesuit Fathers to the office ; and scarcely had they entered upon their duties, so delicate and so difficult, when the prelates found cause to congratulate themselves on the step they had taken. They wrote to Rome that the members of the society were accomplishing wonders, making themselves beloved, revered, and blessed as so many heavenly messengers.

The army and navy were without regular chaplains. In time of war, some priests, either regular or secular, had volunteered their services, but there was no provision securing to these two branches of the public service regular spiritual assistance. By direction of the Pope, the duty of providing for this long-felt want devolved upon the society. In fact, the implicit confidence which His Holiness had in the virtues, prudence, talents, and zeal of the children of St. Ignatius was so manifest on every occasion that it confounded their enemies, though it did not discourage them. They were ever secretly at work, hoping for better times, whereas the Society of Jesus, relying upon the Divine promise made to its holy founder in the Church of La Storta, knew that it had nothing to expect but the cross ; it knew also that its Divine Master would "befriend it." The society was then aware that it would always have enemies and persecutions, but was confident of triumphing over them in the end, often so fully as to conquer their love, even to the point of seeing them become its staunchest defenders and volunteers in its ranks.

II.

THE Moors of Granada had revolted against Philip II, of Spain. Mohammedan at heart, and Catholic by compulsion, they conspired incessantly against the sovereign of a country which their fathers had conquered, and from which they desired to exterminate every Christian.

The Jesuits, established at Alrezin since the year 1559, had devoted themselves to the conversion of this race, and had already commenced to reap some of the fruits of their labors, when a fresh insurrection compelled them to abandon their homes and seek refuge in the city of Granada, where they resumed their preaching and labors for the conversion of the Mussulmans. Their influence was soon apparent. They succeeded in making many converts, and several of these Arabian neophytes, to whom riches were more precious than life itself, presented themselves to the Fathers, at whose feet they deposited their ill-gotten wealth, praying them to restore it to its rightful owners.

In the same year, the government, dissatisfied at the state of the public mind, and fearing an outbreak among the people, thought, by adopting stringent measures, to avert such a calamity. Accordingly, a decree was issued compelling the Moors to destroy their baths, to discontinue the use of the Arabian language, and directing the women to adopt the Spanish costume. Nothing more was necessary to cause the breaking out of the apprehended revolt. The Moors assembled in the mountains, and armed themselves against the city, which they suddenly attacked, to the cry of "Liberty and Mohammed!" The Jesuits had made many sincere converts among them, and hence they would be sought for as their first victims. They attacked their peaceful dwelling with blasphemous denunciations, tore down and sacrilegiously trampled under

foot the cross which surmounted it, and were about to raze it to the ground, when the Spaniards hastened to the assistance of the beloved Fathers, and the Moors, who were most gallantly repulsed, abandoned the city, spreading themselves throughout the neighboring towns, profaning the churches, pillaging the monasteries, sacrificing to their brutal fury priests and religious, and at last retreated into the mountain passes of Alpuxara.

Philip II, fearing an invasion by the African Moors, who had threatened to come to the assistance of those of Spain, sent against them Don Juan of Austria. Don Louis de Requesens, Admiral of Castile, commanded the fleet for the defense of the coast. The Jesuits accompanied them, and took upon themselves the spiritual care of the two squadrons. Father Christopher Rodriguez, who was on that which guarded the coast, hearing that there were more than seven hundred sick and wounded soldiers in the hospitals of Malaga, hastened, in company of some other Fathers, to afford them spiritual consolation, and to aid them in making their peace with God, that they might die the death of good Christians. The galleys were filled with condemned prisoners, whose term of punishment had expired, but who, through the gross and culpable neglect of the authorities, had been unable to obtain their liberty. Father Christopher, on visiting the galleys, hearing of this hardship, could not rest until he had the matter investigated and the evil remedied. Without money it is often impossible to effect the cure of certain evils; it was the case here. The Jesuits went about begging alms for the cause, and succeeded in collecting sufficient funds. The unfortunate prisoners were set at liberty, and departed, heaping benedictions on the heads of the holy missionaries, whom they called, not only their Fathers, but their saviors.

At length the Moors, defeated by the royal arms, were

banished from the kingdom of Granada, and were disseminated throughout the provinces which had been assigned them by the royal authority. Cursed by the Spaniards, they lived isolated lives, groaning under the greatest misery, when a contagion, which had made fatal ravages throughout Europe, found its way into Spain, and the Moors became its first victims. The people, feeling persuaded that it was the followers of Mohammed alone who had drawn upon them this formidable scourge, abandoned them, and even refused them all succor. Again were the Jesuits in the midst of danger, devoting themselves to the care of these forsaken creatures. On the first intimation of this heartless conduct, their collegiate duties were suspended, and the Mussulmans were visited, cared for, and consoled by those of whom they had been the avowed enemies and persecutors. It needed no consultation among the Fathers to give to the world this example of true heroism; it sufficed that they knew of the existence of the suffering to at once induce them to succor and relieve it. At Salamanca, Alcala, and at Guadalaxara, every-where, they extemporized hospitals in their own dwellings, and they were to be seen going about the streets bearing off the plague-stricken people on their shoulders, encouraging them by gentle words of hope, and tenderly placing them upon the couches which had been provided by their unexampled charity; watching and tending day and night by the beds of the sick and dying, contributing alike to their temporal wants and spiritual necessities. The Spaniards, struck by such glorious examples, tendered their assistance to the Fathers in their dangerous, laborious, and self-imposed task; they, too, would devote themselves to the same cause of charity. Several of the Jesuits fell victims to the disease, but no sooner had one been taken away to receive his reward in heaven, than his place was immediately filled. Never was a vacancy allowed to re-

main. The plague made such fearful ravages at Toledo, that it was impossible to find sufficient accommodation for the numerous victims. These unfortunates were packed together in such a manner, that the holy priests were compelled to scramble over many bodies to reach others who were dying; and, in order to hear their confessions, they were obliged to place their faces close to the plague-stricken penitents. On one occasion, the 29th of April, 1571, Father Juan Martinez, after having thus assisted several in their last agonies, was observed to remain motionless, instead of proceeding to others. The attendants approached, spoke to him, but he made no answer; they raised him up—he was dead! The martyr of the secret of the confessional had won the reward of his zeal, his heroic self-denial, and devotion.

At Cadiz, the victims were no sooner attacked by the disease than they died. The bishop, priests, magistrates, and nobility had fled precipitately, abandoning the town and its unfortunate people to the ravages of the pestilence. But Cadiz also possessed its Jesuits, and, therefore, the poor were not left desolate nor entirely forsaken. The rector of the college, Peter Barnard, made an appeal to several officers, with whose concurrence and assistance he established a lazaretto, or pest-house, and, by his power of persuasion, induced Sebastian Diaz, an eminent physician of Seville, to extend his professional services to the poor plague-stricken people of the city. Thus was timely assistance rendered to the unfortunate sufferers. Don Roderick Franco, a priest of the city, and Father Diego de Sotomayor, undertook their spiritual, while Brother Lopez was charged with their temporal relief. In a short time, however, the two missionaries, while in the zealous discharge of their arduous and heaven-inspired work, expired beside the victims whose sufferings they had come to alleviate.

To the superficial and narrow minds of the people, the influence exercised by the Jesuits was inexplicable ; but, had they taken the trouble to examine their past history, they could easily have comprehended that which appeared to them so unaccountable ; they would have met on each page of that history the solution of the enigma, in these two words : SELF-DENIAL—SELF-SACRIFICE.

These glorious examples, while they excited general admiration, tended to develop numerous vocations for the society. As soon as the frightful contagion had disappeared, a young man of one of the most illustrious families of Madrid, Don Francisco d'Espagna, who had for a long time sought admittance into the society, was received into the novitiate of Alcala. His mother had vainly used alternate endearments and threats, tears and prayers, to dissuade him from his purpose ; but, finding all of no avail, she made a formal complaint to the President of the Royal Council, Cardinal Spinosa, in which she accused the Jesuits of having induced her son to enter the society, without having first assured themselves of his vocation, and, bursting into tears in the presence of the Cardinal, she exclaimed :

“ It is not my son that they want, it is his fortune. Let them restore to me my Francisco but for four days, and I will undertake to test his vocation.”

The Royal Council, seeing no objection to according this satisfaction to a mother, sent an order to the Fathers of Alcala to send the young novice back to his family for four days only. This order crossed Don Francisco on his road to Madrid ; for the Jesuits, having learned of the accusations made against them, and the decision of the council thereon, had sent back the young novice before receiving the official order, leaving him entirely free to speak and to act according to the dictates of his conscience. The order arrived in due time at Alcala,

and the suffragan of the Archbishop of Toledo, administrator of the diocese, and a relation of the novice, proceeded to the house of the society with a detachment of soldiers, surrounded the building, and entering, accompanied by some of his armed escort, demanded, in his mother's name, the novice, Don Francisco d'Espagna.

"Senor," replied the Father Rector, "we have sent him to Madrid, to show that we had no intention of keeping him against his will, as has been asserted, and in order that he may freely reply to the questions which may be put to him about us or about himself. He has gone to Cardinal Spinosa."

"This is an idle excuse!" ejaculated the prelate; "a mere subterfuge. We have the power to compel you to set at liberty this young man." And, without any more ado, he issued an interdict against the college.

The report of this severe step spread rapidly throughout the town, and the inhabitants and students of the University had recourse to arms; their indignation and courage were aroused. They went in all haste to the college, offered the Jesuits to defend and protect them, and it was all that the good Fathers could do to appease the anger of the people and prevent a general rising in their favor. The danger was imminent. They conjured them earnestly to lay down their arms, for the mother of the novice had returned to Alcala, and had gathered together a faction. At this juncture the Father Provincial appeared in the midst of the exasperated populace, and informed them that he would immediately order the return of the young d'Espagna from Madrid; that he should be restored to his mother, that every thing should be arranged, and that all should be enabled to satisfy themselves of the truth.

And so it was; for only a few days elapsed before Francisco arrived at his mother's house, who did all in her

power to prevent him rejoining the society; but the young man remained steadfast and unalterable in his resolution.

“As you will, at all hazards, give up forever your mother and all your relations,” said she, “quit this paternal roof, which, for the future, will but shelter my despair! But you can not persuade me that the Fathers have not sought to induce you to enter their society for the purpose of appropriating your riches to their own uses. If you wish me to believe in the sincerity of your vocation, you have but to leave me full control over your worldly possessions.”

“Senora,” replied Francisco, “your fortune is immense; mine would be of no use to you. I am no longer a child, and my age authorizes me to make use of that which belongs to me. Permit me, then, to dispose of it as I see fit.” But this firmness on the part of the novice did not meet with the approval of the Jesuits. Their disinterestedness had been called in question by a mother, while under the influence of violent feelings at the loss of her son. It was all-important that this false and unmerited accusation should be retracted. Although Francisco had absolute control of his large fortune, the Jesuits required him to relinquish it in favor of his family. This simple proceeding, more efficacious than all the arguments that could have been put forth, restored perfect peace and tranquillity to the mind of the disconsolate lady, and she no longer offered any opposition to her son remaining peacefully in the Society of Jesus.

III.

PORTUGAL did not escape the ravages of the plague which had just devastated Spain, and with its first appearance Lisbon was deserted. The citizens and the poor, paralyzed by fear, and no longer able to provide for their children, whose sufferings they had not the courage to wit-

ness, removed them to a distance from their homes, and there left them to the mercy of Providence. These unfortunate innocents would, doubtless, have fallen victims to hunger or disease, had not the Jesuits, ever vigilant in such emergencies, hastened to their rescue. Night and day they traversed the city, nursing the sick, administering the sacraments to the death-stricken victims, carrying orphans and helpless children in their arms to the asylums prepared for them, and there caring for them with almost maternal solicitude. All human aid appeared to have forsaken the fair city of Lisbon. The magistrates had fled, leaving the management of the affairs of the capital in the hands of incompetent subordinates. Confusion was at its height, and called loudly for efficient remedies. The Jesuits saw the evil, and applied the remedy. They constituted themselves the administrators of the forsaken city, reëstablished order, infused new courage and calm into the minds of the inhabitants, restored confidence, and imparted on every side consolation and peace. In the exercise of these acts of Heaven-inspired charity, seven professed members, four coadjutors, and three scholastics met their deaths.

When the plague had subsided, the parents who had abandoned their children had the happiness, through the tender care of these saviors of the people, of again pressing them to their bosoms, and were at a loss to comprehend how despair could have reduced them to such an abject state as to so cruelly abandon those who were so dear to them. A great number of these little ones had, in the mean time, become orphans, and were retained in the asylums which charity had provided for them, and the Jesuits obtained, from the generosity of the rich, the funds required for their support. The poor gratefully remembered all their indebtedness to the heroic self-sacrifice of the Fathers, while the courtiers were oblivious of the obligations which the royal city owed to the society.

We have seen that Father da Camara, in the first instance, refused the proffered honor of educating the young King, Sebastian, and only accepted it through obedience, the society feeling that they owed too much to the memory of John III to grieve, by a refusal, the kind and generous heart of his widowed Queen, Catharine. Father Louis Gonzales da Camara, occupying, as he did, so high a position in the royal court, well knew that whatever might be displeasing to the courtiers, would be attributed to the influence of the King's preceptor, and hence to the entire society. Ever since his arrival at the palace, he had endeavored, notwithstanding the difficulties by which he was surrounded, to moderate the violent temper of Sebastian, whose intractable character seemed to present almost insurmountable obstacles.

Father da Camara succeeded in gaining the love and esteem of his royal pupil, and henceforth he was an object of jealousy with the court. Sebastian, disregarding the Father's judicious advice, showed a marked preference for Don Martino da Camara, his brother, whom he appointed Minister of State, in the place of Don Pedro d'Alcaçova, notwithstanding that the latter had filled that office with distinction and ability during the preceding reign. The injustice was glaring, and the courtiers at once attributed this act to the influence of Father Louis, as the King's preceptor was commonly designated, and accused the society of desiring to rule in Portugal under the name of Sebastian. As to the absurdity of such an accusation, palpable though it was, none perceived it. To see it needed reflection, and that is a quality rarely to be found among courtiers, whose sole occupation is the pursuit of their own aggrandizement. They were blind to every thing but one—the influence of the Jesuit on the heart of the sovereign. A Jesuit was beloved by Sebastian. He was his director and his confessor; therefore, the So-

ciety of Jesus sought to rule in Portugal. It was very desirable that a union should be brought about between the young King and a daughter of the Emperor Maximilian, but Sebastian firmly objected, and obstinately refused to yield to the frequent entreaties of those who wished to effect the marriage. The Pope was appealed to, and urged to command Father Louis to use whatever influence he could toward inducing his pupil to give his consent. Father Laynez, in his turn, wrote to the King's preceptor, asking him to do all in his power to second the expressed desires of the Queen and nobles in this regard; but Sebastian showed as little inclination to yield to his preceptor as to his grandmother and his courtiers. Thenceforth, therefore, it was the Jesuits who opposed the marriage, and prejudice rose to such a pitch, that the Father-General ordered the three Jesuits who resided at the court to leave it without delay. However, the King and Cardinal Henrique declared that they would not be deprived of their confessors. The Queen gave up hers, and the General, yielding to the entreaties which reached him, consented to allow the other two to remain.

At a period when the clergy and the monastic orders set such an unhappy example of loose morals, the holy life of the Jesuits must, by its own force alone, have won for them great popularity. Their talents, and the brilliant acquirements which accompanied their eminent virtues, fascinated both rich and poor; and it is not difficult to understand that they should become the objects of jealousy to those who, while not possessing their qualifications and merits, desired to share their influence. In all the Catholic States, with few exceptions, the sovereigns insisted on retaining Jesuits near their persons for the direction of their consciences.

In France, the Duke of Anjou declared that he frequently had recourse to the wise counsels of Father

Emond Auger, in the conviction that he could not find a better or safer adviser, no matter how intricate and difficult the circumstances might be. One day, two delegates from the University of Paris, Ramus and Galland, appeared before the Lord High Constable of France, Annas de Montmorency :

“My Lord,” said they, “we have come to implore your Lordship, in the name of the faculties, to expel the Jesuits from Paris and from France, or to exterminate them; for they are the plague of the University. It is impossible any longer to use coercion toward the pupils, without receiving for reply ‘that they will go to the Jesuits.’”

“How dare you make such a request of his Lordship?” exclaimed the Duke de Damville, son of the High Constable, while the latter added, in a most commanding tone of voice :

“It would be more to your credit and honor to imitate the Jesuits, instead of bringing accusations against them.”

He was about to dismiss the deputation, when the Duke of Damville, proposing that the Jesuits should have an opportunity of conferring with their opponents in presence of his Lordship, they were sent for, and immediately confronted with their adversaries and accusers, Doctors Ramus and Galland. The discussion was warm. The representatives of the University depended on the Protestants; the Jesuits, on the other hand, relied on the faith of the Roman Church. Error was on the one side, truth on the other. It was clear that the Fathers would be the victors, and such was the result. The venerable High Constable, turning toward the Jesuits, addressed them thus :

“Reverend Fathers, I am not ignorant of all that your society has had to suffer in France, especially since schism

has publicly shown itself; and you ought to bear those persecutions so much the more willingly, as they are similar to those to which the good are ever subjected; and you know that all those who have labored successfully in the Church of God have, like you, encountered innumerable obstacles. If you continue to serve the Church and the country, with the same disinterestedness, you will have nothing to fear. As far as I am concerned, I shall ever be at your service."

The University felt this defeat sorely, and, considering that it ought not to be allowed to pass unnoticed, sought to avenge it. Father Perpinien held a professorship at Paris, with a success that fully justified his high character for learning and eloquence. His lectures on the necessity of upholding and maintaining the Catholic faith, in all its purity, attracted so many Protestants, and reclaimed so many who had strayed from the Church, that the University became alarmed. Moreover, this was a favorable opportunity to carry out their project, and they embraced it.

The members of the University and the Calvinists came to an understanding with each other. One day they attended the Father's lecture, and scarcely had he commenced, when yells and hisses were heard on all sides, which completely drowned the sound of his voice, and called forth general indignation. The Jesuit did not appear to be the least disconcerted. He stopped, and turning toward the place whence arose the disturbance, he cast a significant look, which seemed to say, "When you have done, I will continue." But his hearers were not so patient. The Catholics rose *en masse*, and ignominiously expelled the intruders, after which order was restored, and the Professor resumed his lecture. But this did not suffice. Providence had reserved another kind of victory for the Jesuits.

In the summer of 1557, a distinguished noble arrived, in all haste, at the College of Clermont, as one accustomed to the place, and proceeded directly to the apartment of the Father Provincial of France, Oliver Manare. His face was pallid, his look gloomy, and his voice tremulous; his whole demeanor betokened the deepest emotion. It was Peter Kotska, who was related to St. Stanislaus, and who subsequently became Bishop of Culm.

"Reverend Father," said he, addressing the Provincial, "a diabolical plot is about to explode. We are on the point of witnessing a most frightful catastrophe!"

"What is the matter?" asked the Father, with his wonted serenity.

"Nothing less, Father, than that the city is about to be fired at different points, while a band of conspirators will seize upon the person of the King, who, you are aware, is at present at Meaux."

"Are you satisfied of the existence of this diabolical plot?"

"Nothing, Reverend Father, can be more certain. I have the information from a Calvinist, an old friend of mine, who has given me this timely warning that I may take steps for my own personal safety, and I have hastened to urge you to imitate my example; for your house will not be spared, and, as the hour is fixed for to-morrow night, there is not a moment to be lost."

"This does not in the least astonish me," said Father Oliver. "For the last few days I have observed a sort of feverish agitation in the minds of the people, which is always the precursor of an approaching violent commotion. But let us trust in Providence. It can not be without some wise design that you have been thus timely warned of the danger, and that you have been providentially inspired to communicate to us the notice you have

received. Let us proceed together, without delay, to confer with the authorities."

The secret of the Calvinists had been so carefully kept that no one of the municipal magistrates had the least suspicion of the wicked project. A special courier was forthwith dispatched to Meaux. Charles IX immediately returned to Paris, and, at the approach of night, all the houses and public buildings were illuminated. The conspirators knew that their plot had been detected, and they were, consequently, afraid to take any step. A close search of their houses resulted in the discovery of stores of fire-arms and combustible materials, as well as a list of the leading conspirators.

Catharine de Medicis and her son vowed to revenge themselves for this diabolical conspiracy, in which the Prince of Condé and Admiral Coligny were implicated; and they were but too true to their word. The King, however, was saved, as were likewise the city of Paris and its inhabitants; and the great services rendered to the monarchy by Father Manare were duly appreciated by the sovereign, who promised to reward them.

While Providence thus made use of the Provincial of France to baffle at Paris the criminal plans of the Calvinists, it elsewhere employed the Provincial of Guienne under equally unforeseen circumstances. This provincial, we have already said, was no other than the angelic Father Auger, the beloved apostle of the south of France. He had been at Toulouse, where he had electrified the souls of all by his attractive eloquence, and arrived at Lyons about the middle of September, when he was warned that the Protestants were about to carry out a dreadful and carefully concocted conspiracy. They held secret communications with traitors within the city, who were ready to throw open to them the gates, and to aid

them in setting fire to the town, pillaging and devastating the churches and convents, and putting to death all those who should attempt to oppose their sacrilegious fury.

The President, de Birague, was, at the time, Governor of Lyons. Father Emond Auger at once warned him of the plot of the Huguenots, and added :

“Keep on your guard ; make preparations to defend yourselves ; for I am sure of the reliability of the information I have received.”

“To take measures for defense,” said the Governor, “would alarm the inhabitants, excite them, and, perhaps, hasten the arrival of the heretics. However, we will see ; I will confer with the authorities.”

But a few days elapsed before Father Auger, whose counsels appeared to have been forgotten, returned to the Governor.

“Your Honor,” said he, “there is no time to be lost. Lanoue has taken possession of Macon, where he has left a strong garrison, and is marching on Lyons. This very night the town, at a given signal, will be given up to him.”

“This night, Reverend Father ?”

“This very night, your Honor. I can not tell you by whom or in what manner I have been informed, but the fact is only too true.”

“Ah ! Father, what can we do but sell our lives as dearly as we can ?”

“Sir,” replied the Jesuit, “you must obviate such a calamity. Avoid bloodshed, the profanation of our sanctuaries, sacrilegious murders, and all the crimes of which hell awaits the terrible accomplishment.”

“But yet, Reverend Father, by what means ? Can you devise one ? I am ready to carry it out.”

“Well, sir, the signal—”

At this moment it was announced to the Governor

that all the clock-makers of the city were assembled in the guard-room.

"All the clock-makers of the city!" exclaimed he, with astonishment.

"I was about to inform you," said Father Emond, that I had requested them to meet here, in order to question them in your presence; for they alone are able to preserve the unfortunate city from its impending fate."

"The clock-makers, Father!"

"Yes, the clock-makers; and for this reason: The signal agreed upon between the Calvinists and the Lord of Lanoue is the striking of the hour of midnight by the clock of St. Nizier. Now, the idea has occurred to me, in the absence of better counsel, to change the hours of all the clocks of the city, so that it shall be impossible for any one to ascertain the correct time."

The clock-makers, who were consulted on the spot, declared the suggestion to be practicable, and received orders to proceed forthwith to carry it into execution.

Perplexed and confused at the disorderly chiming of the bells, the traitors did not attempt to fulfil their promise of opening the gates. Lanoue perceived that he had been betrayed, and retreated with his forces across the country to Vienne and Valence. Thus was Lyons saved. Thanks to the perseverance and penetration of Father Auger, the Governor had been made acquainted with the plan of attack, which he could not be brought to believe until the last moment. Afterward he was able to adopt the necessary means for guarding against any future attempt.

The Catholics of Paris and Lyons could not sufficiently express their gratitude to the Jesuits, whom they regarded and proclaimed as their deliverers and protectors. It was decreed by the King that henceforth the Society of Jesus was authorized to avail themselves of all the be-

quests which might be made in their favor. Moreover, the Jesuits were solicited by all the bishops to settle in their respective dioceses; and they became as popular in France as they were every-where else. The hatred which the heretics had conceived for the society was so apparent that there could no longer be any doubt of the quarter whence proceeded the opposition and persecution which had followed them in all times and in all places.

IV.

THROUGHOUT Germany the labors of the Jesuits, under the enlightened and zealous direction of the celebrated Canisius, Superior of the Province, were productive of the most encouraging results, notwithstanding the unceasing exertions of the partisans of heresy to combat their influence. From all quarters the provincial received applications for residences and colleges, which cities and princes volunteered to found and support. Thus, the society extended, in a most wonderful manner, throughout the northern states, where heresy had its first origin, and where it numbered so many victims. Even Poland possessed houses and colleges of the Order, for she had heard the "*Apostle of Germany*," as Canisius was surnamed, and, wherever he appeared, his eminent holiness, brilliant eloquence, and profound erudition called forth irresistible and rapturous admiration for the Order of which he was so bright an ornament. It seemed that by his mere presence he triumphed over all the calumnies which the heretics had industriously circulated against the Society of Jesus.

Father Canisius had so completely won the respect and confidence of all the German princes of whom he was the friend and adviser, that the Pope appointed him his Legate in that country, with a view to induce them to openly receive the decisions of the Council of Trent.

Scarcely had he accomplished this important mission, when he was ordered, in the same capacity of Legate, to the Diet of Augsburg, there to represent and uphold the interests of the Holy See.

Worn out by excessive and unceasing labors, the good Father appeared to have scarcely a breath of life. Nevertheless, accompanied by Fathers Natale and Ledesma, he set out on his mission, and assumed his place in the Diet, where he rendered important services to the Church, not only by his vigorous and conclusive speeches against the sectarians, but by his influence over the Prince's Electors, whose decisions he directed with admirable ability.

After leaving Augsburg, the three Fathers separated, and entered upon their duties of combating heresy in different directions throughout Germany. Under the influence of their preaching, many of the nobles and their dependents returned to the bosom of the Church. The heretics desired no better pretext than this to accuse the Jesuits of conspiracy against the Emperor. This idea, however, had not even the merit of originality, but the spirit which had always actuated the enemies and adversaries of the society had never been satisfied or discouraged. The Emperor could readily understand the object of such a charge. On reaching the college of Dillingen Father Canisius heard that a young Pole had just made application for admittance into the society. The provincial saw this youth, or rather this child—for he had scarcely attained his sixteenth year—and was struck by his angelic mildness, his heavenly expression of countenance, and the extreme modesty of his address. This gentle boy, descended from a noble and illustrious race, was the object of persecution to an elder brother, who opposed his religious vocation. To escape this persecution, he, who one day was to shine as a brilliant light in the Church and a model for the young, had sought shelter

in the college of Dillingen, to reach which he had freely undertaken a long and fatiguing journey on foot. Father Canisius, discovering in him unmistakable signs of a true vocation, sent him to Rome, with a recommendation to Father Borgia. The angel and the saint at once understood each other, and at first sight their love was mutual. But the angel preceded the saint in his ascent to heaven. Scarcely had Stanislaus Kostka entered the novitiate of St. Andrew, of which he was the most perfect model, than his angelic soul took its flight to the home of the blessed, on the Feast of the Assumption, 1568.

In the following year, while Father Canisius was preaching the Gospel to the peasants of Elwangen, the heretics suddenly declared that the illustrious Jesuit, whom the Catholics gloried in calling the Apostle of Germany, had at length opened his eyes to the truth. A chosen soul, said they, like that of Canisius, could not remain longer in the darkness of Popery; he would soon openly declare himself in favor of the Reformation.

This calumnious report spread with such rapidity that the ecclesiastical authorities became justly alarmed, for it might give rise to many and important defections. The Cardinal Archbishop of Augsburg at once informed Canisius of the current report, and the latter lost not a moment in repairing to Wurtzburg, whence the calumny emanated. Having journeyed to the city on foot, he went through the streets, inviting the people to assemble in the cathedral, where he was soon followed by such a crowd that not only was the edifice filled, but the people thronged around it in great numbers. The holy apostle, all covered with dust, as he was, after a long and fatiguing journey, ascended the pulpit, and so forcibly and vigorously refuted the base calumnies, that he was compelled to repeat his discourse three times, in order to satisfy the multitudes that poured in to listen to him.

Thus were the purposes of the heretics defeated; for, in his own way, Father Canisius had completely refuted their odious slander. But the Catholics were not yet satisfied; they, too, wished to testify to their belief in the doctrines of the Roman Church, and, desiring their testimony to be not only authentic, but lasting, they founded new colleges for the society. Such was the success that attended the last manœuvre of the heretics—a success far different from that which they had hoped to obtain.

The venerable Apostle of Germany found himself overburdened with his arduous duties, and implored the Father-General to relieve him from the onerous position of Provincial, being fearful lest he should not discharge its obligations as perfectly as he could desire; especially, as he had just been commanded by the Sovereign Pontiff to refute a recently published heretical work, in which the Church was vilely calumniated and ridiculed. He was succeeded in the government of the German province by Father Maggio, whose learning and eloquence had already done so much for the Church in Germany.

From his first entering upon the duties of Provincial, the Pope confided to the latter a most delicate and important mission to the King of Poland. It was with sorrow and regret that this prince saw the sterility of the Queen; and the Lutherans hoped to turn this unhappy circumstance to the profit of the Reformation. At their instigation, some of the lords of the court urged Sigismund to repudiate the Queen, and suggested that, should there be any opposition or difficulty in the matter at the Court of Rome, he had but to throw off its yoke and join the Reformed religion, which sanctioned divorce. It was the mission of Father Maggio to dissuade the King from this course, to which he seemed seriously inclined. The Jesuit entered upon this delicate undertaking, and con-

ducted it with so much wisdom and prudence, that the King declared, firmly and openly, that he would no longer listen to the suggestion of repudiating the Queen, and that his intention was to live and die in the bosom of the Church of Rome.

In the following year, 1571, the King died, bequeathing his library to the Jesuits. Here was another result which the heretics had not foreseen, when, for the purpose of getting the King to join their ranks, they had urged him to divorce his royal consort.

V.

THE Spaniards, who had ruled Florida since its discovery by Ponce de Leon, in 1512, had rendered their rule odious to the Floridians, by their tyranny; the result was that the vanquished were continually revolting against their victors.

Philip II, desirous of putting an end to these hostilities, commissioned one of the oldest and bravest of his captains, Don Pedro Menendez, to undertake the subjugation and pacification of Florida.

"I feel highly honored by the confidence your Majesty is pleased to place in me," replied the brave Menendez. "My arm and my life are at the King's service; but, Sire, the first element of submission and pacification is Christianity, without which all my efforts will be vain. I beg of your Majesty to allow some priests of the Society of Jesus to accompany me; it is the only means of converting these idolaters, and of maintaining Christianity in the colony. With the Jesuits, I will answer for the success of my mission, no matter how difficult it may be; without them, I can do nothing in Florida for your Majesty's service."

"Well," said the King, "I will ask Don Francis Borgia to allow some Fathers to accompany you. You are

right; the Jesuits alone can subjugate this colony, Spaniards as well as Floridians."

The King, accordingly, wrote to the General of the society asking for missionaries, and Fathers Martinez and John Roger, and the Coadjutor Francisco de Villareal, were detailed for that service.

On the 8th of October, 1566, they were in sight of Florida, but, for want of competent native pilots, it was found necessary to reconnoitre, in order to select a suitable point to disembark. The captain proposed to some of his sailors to go on shore and explore the coast.

"We will go, willingly," replied they, "but on condition that the Reverend Father Martinez goes with us."

"Why do you want the Father to go with you?" asked Menendez.

"Captain," said the oldest of the sailors, "the ferocity of the natives has become proverbial in Spain. If we are seen, we shall be killed, and if the Father is along with us, he might conciliate these idolaters and save us; or, at least, he will assist us to die well."

"Captain, I am ready!" exclaimed Father Martinez.

These sailors, nine in number, were all Flemings. They entered the boat with the Jesuit, and rowed toward the shore. They had but just landed, when a storm arose, driving before it the vessel of Menendez, which was soon out of sight, and the sailors and Father Martinez found themselves abandoned on the coast, where there was no sign of human life to be found. Where they were they knew not. Most ardently did they desire to meet one of the Spanish settlers, but in vain. They longed for the return of their vessel, but from shore to horizon not a speck was to be seen. In this forsaken condition they wandered over the island for four days and nights, hoping against hope. Their provisions were exhausted, hunger, with all its inexpressible accompaniments, and almost

certain death, stared them in the face. Food they must seek. On the fifth day they proceeded further inland, ascended a stream, and reached the island of Tacatucura. The Jesuit went in advance, bearing, at the end of a lance, the holy image of our Saviour. But the islanders had caught sight of the strangers, and in a moment they rushed upon and surrounded them, drove them into the stream, where they kept them until they were nearly drowned. The good Father heroically encouraged his fellow-martyrs. The savages comprehended the effect of his words on the sailors, and they quickly sent his holy spirit to the realms of bliss by beating him to death with clubs. Two of the Flemings died near him; the others succeeded in effecting their escape, and, returning to the boat, sought a more hospitable shore, to which, at length, Providence directed them.

In the mean time, the vessel of Don Pedro Menendez, which the tempest had driven as far as Cuba, was fortunately enabled to reach one of the ports of Florida. Scarcely had they disembarked, when Roger and de Villareal separated. The former went to preach the Gospel at Carolina, the latter to perform the same Christian work at Tequesta. Both one and the other planted the Cross of Christ from place to place along their respective routes, and took possession of those Infidel districts in the name of Jesus Christ. The zeal of the Fathers soon produced such abundant fruits, that they were obliged to send for additional missionaries. Father Segura, as Provincial, accompanied by several assistants, who were ambitious to win the crown of martyrdom, joined them, and it pleased God soon to afford these heroic souls an opportunity of testifying their love and fidelity to Him by the sacrifice of their lives.

The conduct of the Spaniards had been marked by so much cruelty toward the Floridians, that they had just

reason to fear their vengeance. Toward the close of the year 1570, fearing a conspiracy on the part of the Floridians, they had massacred several Caciques, and the brother of one of their victims, the Cacique of Axaca, subjected the missionaries to that punishment which the colonists had, by their cruelty, merited. He captured Father Segura and put him to death, along with those who accompanied him, and who, with him, were devoting themselves zealously to the service of that province, which famine had decimated. The martyrdom of these religious, however, but tended to increase the propagation of the Gospel in those countries whose soil was wet with their blood.

The Spaniards, after discovering the immense wealth of Peru, which they had conquered, saw it become the resort of all the adventurers of the metropolis. The very dregs of the people thronged thither to seek their fortunes, and the most depraved, whose vile passions had reduced them to the direst necessities, did not hesitate, in order to satisfy their cupidity, to plunder the Peruvians and subject them to the most cruel tortures to compel them to give up their treasures.

The King of Spain had sent out Dominicans, Augustinians, and Franciscans to preach the Gospel to the conquered people; but the Peruvians, to whom the name of Spaniard had become odious, rejected the religion which the missionaries came to teach them, their only aim and desire being to shake off the yoke of their conquerors and return to their savage independence. They were in continual revolt, and the war was perpetual between the two peoples.

Philip II could discover but one means of checking the cruelties and disorders of the colonists, and to bring the Peruvians into submission and civilization, and that was to send the Jesuits among them. He, therefore, wrote to

Francis Borgia, begging that some members of the society might be dispatched to Peru, and for that mission the Father-General appointed eight of the Fathers, naming Father Geronimo Portillo Superior of the mission.

The news spread among the Peruvians that the King of Spain, touched with pity at the unhappy condition to which they had been reduced by the tyranny of the European colonists, was about to send to their assistance some of the brothers of the great Apostles of the Indies—of that Francis Xavier, whose name was blessed and revered throughout every idolatrous country, and even throughout America, to which the report of his miracles had penetrated. The Peruvians wept for joy on hearing the happy news. They had buried their treasures in order to hide them from the avidity of the Spaniards, but they were ready to lay them all at the feet of the brothers of the illustrious Xavier; they would build palaces, erect churches, and lavish their wealth, their labors, and their devotedness upon these Jesuits who were coming to save them.

Toward the end of the month of March, 1568, the missionaries of the Society of Jesus landed in safety at Callao, near Lima, looking for that martyrdom which had been promised them on their departure. But the name of the great Xavier had smoothed the way for them, and, under the protection of that venerated name, they found themselves overwhelmed with homage, respect, and love. The inhabitants of Lima immediately laid the foundations of a church and college, which were to be of the most magnificent character. Father Diego Bracamonte was appointed rector. In the mean time, Father Portillo, whose eloquence completely captivated the populace, undertook the conversion of the Spaniards, while Father Louis Lopez preached the Gospel to the natives. To another Father was confided the instruction of the young. At the same time the Fathers founded a confraternity for youths

of noble birth, and their zeal was so abundantly blessed by Almighty God, in all their undertakings, that the city of Lima became most moral and exemplary. One single year had sufficed for the Jesuits to effect this marvellous change.

The Archbishop of Lima, Don Geronimo Loaysa, a Dominican, was, for a time, alarmed upon hearing of the arrival of the Jesuits in Peru, as the parochial duties were entirely under the control of the Dominicans. He feared disputes, which are at all times to be regretted, but especially when occurring between two religious orders; and, besides, he was aware of all that had been done in Europe to create rivalry between the Jesuits and the Dominicans. His apprehensions were soon succeeded by the most implicit confidence. The humility of the Jesuits, and their modest deference to those Dominicans who had the charge of parishes, their spirit of self-denial, their ardent zeal for the greater glory of God, and the heavenly blessings which so marvellously seconded their Apostolical labors, soon won for them the most profound esteem and the sincere attachment of the pious prelate. Eight missionaries no longer sufficed, and, in 1569, St. Francis Borgia sent over twelve more, who were received with so much the more joy by the Peruvians that they spoke their own language. The new missionaries had availed themselves of the time occupied in the voyage to make themselves acquainted with this tongue, in order to be able to exercise their holy ministry without delay, and with greater efficacy, in the country places and among the forests. Very soon the bishops, who witnessed the fruits of salvation produced by the Jesuits, petitioned the General of the Order for a still greater number of priests. The Archbishop of Quito, Don Lopez de Solis, committed the control of the seminary of that city to the Fathers, and all expressed a desire to have colleges of the society in their dioceses.

VI.

THE Brazilian mission had produced the most satisfactory results, notwithstanding the efforts of the Calvinist ministers to counteract the mild influence exercised by the Jesuits. There were several colleges in a state of great prosperity, and promising the most beneficial results for the future. Father Ignacio Azevedo, after visiting all the houses of the Order in these countries, returned to Europe, where he excited an ardent zeal among the Portuguese Fathers to undertake the arduous and perilous mission of America. He next went to Rome, to lay before Father Borgia and the Sovereign Pontiff the progress of Christianity in the colonies of Brazil. He kindled the same enthusiasm in the Eternal City as he had done in Portugal, and, after obtaining from the Pope and the Father-General all the favors he had come to solicit for the New World, he left Rome to embark at Oporto with a colony of seventy Jesuits.

The fleet with which they sailed was commanded by Admiral Vasconcellos. Ignacio Azevedo, with forty of the missionaries, went on board the *San Diego*, and the remainder, under the direction of Fathers Diaz and Francisco de Castro, divided their numbers between the Admiral's ship and the galley which carried the orphans, whom the plague in Lisbon had caused to be abandoned, and whom the Jesuits had saved, protected, and adopted.

They had not been long at sea, when a violent storm arose, causing the *San Diego* to part company with the other vessels, which were soon out of sight. On nearing Palma, they were chased by five pirates, cruising under James Sourie, of Dieppe. Sourie was a bigoted Calvinist, and his reputation for cruelty was proverbially known on the seas. His band of three hundred were the terror of the ocean. The *San Diego's* crew consisted of only

forty men, and, with this disparity of force, the commander felt that his capture was inevitable; but he and his men were determined to defend themselves to the last, and, addressing Father Azevedo, he said:

"Father, there are a great many of you. Your young companions are not all priests. Will you allow those who are not ordained to take part in the almost hopeless conflict in which we are about to engage? We are Catholics, and the heretics would prefer our death to any booty they might find."

"I am persuaded of that," said the Father; "but, nevertheless, I can not allow that which you desire. Our young companions, who have been brought up in the holy quiet of the sanctuary, and who are called to a ministry of peace, are unfit for war, and would be useless to you. They would render you much greater service by praying for you all and attending to the wounded."

On the 15th July, Sourie arrived within hail of the *San Diego*, and summoned the captain to surrender unconditionally. The *San Diego* replied by a broadside, and the conflict commenced. Ignacio Azevedo stood on the deck, holding aloft an image of the ever Blessed Virgin, and exciting the ardor of the Catholic soldiery who were fighting for the faith. He had directed the younger portion to go below, and only eleven Jesuits remained by his side. Sourie twice attempted to board the vessel, and was twice defeated in his purpose. Enraged at this failure, he ordered his whole force to board the *San Diego*, and, with fifty of his men, he leaped on the deck of the Portuguese vessel, crying, in a voice of thunder, "At the Jesuits! Death to the Jesuits! No quarter for the dogs! They are going to Brazil to propagate their false doctrines, and they must be exterminated!"

The struggle was most sanguinary. The captain of the *San Diego* was among the first who fell. The Jesuits

were in the midst of the melee, receiving in their arms and imparting a last benediction on the men as they sank beneath the blows of the heretical pirates. Several of the Fathers were themselves wounded, but, regardless of their own sufferings, and of the innocent blood which flowed so copiously, they continued to bestow all their care and attention upon the brave sailors who so heroically faced death in defense of the faith. The combat over, Father Azevedo collected around him his companions, for now the hour of their doom was at hand; their martyrdom was to be accomplished, and already the portals of heaven were being opened to receive their sainted souls. At the word of their chief, the Calvinists rushed with fury upon the Jesuits. Benito de Castro was among the first to fall, while repeating an act of faith. Ignacio Azevedo received a sabre cut, which laid open his head, causing the blood to gush out over his brothers who surrounded him, and the heroic martyr expired, saying :

“ Angels and men are witness that I die for the defense of the Holy Roman Catholic and Apostolic Church ! ”

On hearing these words, his fiendish executioners rushed upon his lifeless corpse, and beat it with a demoniac fury. They then massacred the remainder of their victims, dispatching some with the poniard and others by blows inflicted with the barrels of their blunderbusses.

Twenty-eight novices, by order of their Superior, had taken refuge in the hold at the commencement of the fight; two others, mortally wounded, joined them afterward. The heretics searched for and soon discovered them, dragged them upon the deck, through the blood, and over the dead bodies of their brothers, and neither could the extreme youth, mildness, or modesty of the religious in the least pacify or conciliate the followers of Calvin. Far from it: they heaped upon them the grossest indignities, and applied to them the most derisive and insulting epi-

thets. This memorable martyrdom took place on a Friday, and the heretics thought to make these angelic victims transgress the laws of the Church by forcing them to eat meat; but the heroic youths and martyrs steadfastly refused to yield to the commands of their persecutors. The heretics forced into their mouths the prohibited viand, but it was as quickly ejected and trampled upon. Their enemies promised to spare their lives if they would renounce their faith, but they answered by a look, the expression of which was the strongest protestation of unflinching fidelity to the true faith. During an entire hour, there, in the blood of their brethren who had just preceded them to heaven, and beside their holy remains, were they most grossly insulted and outraged, their piety, humility, and angelic vocation scoffed at. Their executioners at last became tired of this gentle patience and indomitable courage. Those who were in orders they sacrilegiously put to death, by crushing their heads in that place where the hand of the bishop had marked and consecrated them for the service of the sanctuary. Others were tied by the feet, two by two, and thus conveyed to the edge of the vessels, where their tormentors again assailed them with blows and insults, and precipitated them into the sea without ascertaining whether they were dead or alive. Two of them were ill and on the very point of death, yet they received no mercy; they were insulted, struck, ill-treated, like the rest, and, like them, cast into the waves. They came upon one who appeared as if he could not die, notwithstanding the excessive cruelties that had been practised upon him. To dispatch him, he was placed at the mouth of a cannon, and his scattered remains were blown into the air. The life of Brother Juan Sanchez, who acted as cook to the missionaries, was spared, the Calvinists revelling in the idea of being served by a Jesuit. He was ordered to continue to follow his usual employment as cook, and, al-

though this cruel fate was far worse than death to him, he had no choice but to submit.

The horrible butchery was at an end. Thirty-nine martyrs of the Society of Jesus had just ascended to heaven, there to receive their crown of martyrdom. Only one was wanting to make the glorious phalanx of heroes complete, since Brother Sanchez was doomed to survive those whom he already looked up to with mingled feelings of envy and regret.

"And I," suddenly exclaimed a young man, "I, also, am of the Society of Jesus."

"You!" said James Sourie. "You do not wear the habit of those Papists; you do not deserve death."

At once the young man bent over the body of one of the martyrs, which was still stretched on the deck of the *San Diego*, stripped it of the blood-stained cassock, clothed himself with the venerated garment, and said to the formidable and blood-thirsty pirate:

"Behold me now! During the voyage, I admired and loved the Jesuits, and felt myself called to become one of them. I asked Father Azevedo to receive me among the postulants, which he promised to do, and I beg of you now to fulfil his word."

In another second his heroism had received its reward. This young hero was the nephew of the captain of the *San Diego*.*

* On the 21st September, 1742, Benedict XIV declared the following forty Jesuits to be martyrs. Their names are here given as we find them in the history of the Society of Jesus, by M. Cretineau Joly: Ignacio d'Azevedo, Benito de Castro, d'Andrada, Alvarez, Ribeiro, Fonseca, Mendez, Escrivan, d'Acosta, P. Alvarez de Covillo, D. Hernandez, Vaena, Antonio Suarez, Gonzalez Henriquez, J. Fernandez de Braga, J. Fernandez de Lisbon, Juan de Majorca, Delgado, Louis Correa, Em. Rodriguez, Lopez, Pedro Munhoz, Magallanes, Dings, Gaspar Alvarez, Antonio A. Hernandez, Pacheco, Pedro de Fontaura, Andres Gonzalvez, Perez, Antonio Correa, Amado Vaz,

James Sourie was in the service of Queen Jane d'Albret, who conferred on him the title of Vice-Admiral. We must add that this princess publicly censured the horrible cruelty of the famous corsair, and commanded him to set at liberty brother Sanchez and the Catholics of the *San Diego*.

Admiral Vasconcellos, after having wandered on the seas for sixteen months, at length made the coast of Brazil, when he fell in with four French galleys and an English vessel. This hostile squadron was commanded by the pirate Capdeville, whose cruelty was only equalled by that of Sourie, and who was not less devoted to the Calvinistic cause. He was aware that several Jesuits accompanied the Admiral's fleet, and that they were going to preach the Gospel to some of the most distant savage tribes of Brazil. His desire, therefore, was to prevent their landing on a shore where they were awaited with so much impatience. Above all, he sought the lives of the Jesuits, hoping, by this course, to cool the ardor and diminish the zeal of their brethren, and thus cause them to abandon the great enterprise which had been so happily commenced by their predecessors. He gave the order to attack. The Portuguese displayed the most daring courage. Vasconcellos himself fought like a lion, but soon fell dead under the hot and sustained fire of the French galleys. The crew were dismayed at this great loss, and, being very inferior in numbers, were finally defeated by the heretics, and the Jesuits found themselves at the mercy of their enemies.

Fathers Diaz and Francisco de Castro were immediately put to death. The others were subjected to the most mer-

Caldeira, Baeza, Fernando Sanchez, Perez Godoi, Zuraire, Juan de Zafra, San Martino, and San Juan, who took the place of Brother Sanchez.

ciless tortures during twenty-four hours, and, the angelic patience they displayed during that time at length tiring their persecutors, they were all massacred, without a single exception. Thus, of seventy-one Fathers, novices, or brothers, Brother Sanchez alone escaped the fiendish barbarity of the Protestants, who spared his life only that he might be a living martyr in being compelled to serve them, and submit to their incessant insults, indignities, and taunts.

And yet Protestants exclaim against the intolerance of Catholics !

The great work of the illustrious Xavier continued to prosper, with undiminished success, throughout the East Indies and Japan ; for it was impossible that the blood of the martyrs should fail to produce good fruits from the seeds so carefully sown by the missionaries amid so many dangers.

In the Moluccas the Pagans seconded the efforts of the Mohammedans to arrest the progress of Christianity. They eagerly sought the most trifling excuse to attack the neighboring Christians, whose churches they demolished, desecrating their crosses, and murdering the inhabitants, who had no time to arm themselves for defense. True, these latter could have saved their lives by apostasy, but they preferred death to a renunciation of the true faith. When circumstances allowed them to defend themselves, and to resist the assaults of their enemies, the missionaries always went in advance, bearing aloft the Cross, which they displayed as a sign of encouragement, consolation, and hope, exhorting them to meet death in a manner becoming the valiant defenders of the Cross of Jesus Christ, which the Infidels had just torn down and desecrated before their eyes.

In one of the engagements in the island of Ouby, in the year 1568, Brother Vincente Diaz, all covered with

wounds, and bathed in blood, remained heroically on the field of battle, where he bore aloft the emblem of salvation, in order to inflame the ardor of the soldiers, utterly regardless of his own sufferings, until victory had crowned the efforts of the Christians.

Father Mascarenas, Superior of the missions, lavished all his cares on the wounded, and afforded spiritual consolation to the dying, having previously prayed fervently that God would be pleased to grant the victory which crowned the Christian arms that day.

Father Mascarenas had succeeded in saving from idolatry, or Islamism, the kingdom of Siokon, in the island of Mindanao; that of Manado, in the island of Celebes; and that of Sanghir, near the Philippines. These conquests had rendered his name formidable to the enemies of Christianity.

The Pagans had declared they would put him to death. The holy Father was as well aware of the fact as he was that martyrdom was what he had vowed to suffer for the Cross of Christ. But who would sustain and strengthen his converts, if he allowed himself to be taken by his enemies? Pastor of the flock which had been confided to him, he could not abandon it to the mercy of those who sought to persecute every thing Christian, and he felt it to be his duty to await patiently the moment marked by Providence, and to continue perseveringly his apostolic mission. He, therefore, retired to the woods, subsisting exclusively on wild herbs, and, alone with Almighty God, apart from all human consolation, he prayed and he forgave; and he looked and hoped for that glorious crown of martyrdom which they had held out as an inducement to him when leaving his brethren, his country, and Europe, to preach the Gospel to the nations of the East. His ambitious desire was soon satisfied. Tracked day and night by the idolaters, amid the recesses of the

woods which he had selected as his retreat, he was at length discovered, and poisoned by them, on the 7th of January, 1570. For eight entire days he had remained in his wild and lonely retreat, suffering unheard-of privations, and being exposed not only to the attacks of wild beasts, but, also, to the inclemency of a most severe season.

Christianity continued to spread throughout Japan, notwithstanding the exertions of the *Bonzes* to arrest its progress. So great was the faith among the Christians, that it was proof against threats, allurements, and even death itself in those states where the sovereigns, having continued Pagans, allowed themselves to be ruled by the priests of idolatry. True, such princes were few in number. It pleased Almighty God to shower such manifold blessings upon the holy apostleship of the missionaries, that the majority of the Japanese princes had embraced the religion of *the great Bonze Xavier*, as they continued to designate the Divine law introduced among them by the Apostle of the East, whose memory was ever loved and cherished wherever he had been.

His companion, friend, and co-laborer in this distant mission, Father Cosmo de Torrez, still lived, and continued to work with zeal in the same field which had been blessed by the exertions of Francis Xavier; but he was advanced in years, and weakened still more by his long and arduous missionary duties. He had resided at Xequi, in the island of Amakusa, ever since his enfeebled state had prevented him from fulfilling the duties of his position as heretofore, and he requested St. Francis Borgia to appoint another Provincial in his place. At that period, the means of communication were much more difficult than at the present day; all correspondence was irregular and uncertain, and Father de Torrez, who had requested to be allowed to return to Europe, declined daily. In 1568, Father Valla

landed in Japan, where he was received with transports of joy, as were all the Jesuits who went thither to labor for God's glory. To every Japanese Christian they were as so many dear fathers. On his arrival, he sought the Father Provincial, the veteran of the Japanese missions, and, having been introduced, humbly prostrated himself before him, saying: "Father, you were the friend of our illustrious and venerated Father Xavier; you had the happiness of accompanying him in his perilous travels, of sharing the labors and dangers of his glorious apostleship, of enjoying his holy conversation, his salutary encouragement, and his admirable example. Allow me to embrace your feet, and I beg of you to call down all the blessings of God upon the labors I am about to undertake for His glory."

Father Torrez gave him his blessing, and, raising him from the ground, after having affectionately embraced him, informed him that he intended him to remain at Xequi, to attend the synod which he was about to convoke. He called together all the Fathers who were distributed throughout the empire, and, after having arranged the affairs of the colonies, he assigned to each of the Fathers a special mission, to which he should devote all his time and care, and then patiently awaited the arrival of a new Provincial. At length, in the course of the year 1570, Father Cabral arrived at Xequi in that capacity, and presented to his predecessor the permission to return to Europe, where he desired to end his days. The venerable Father had spent twenty-one years of his life in the mission of Japan, during which time he had baptized, with his own hands, more than thirty thousand idolaters, and had erected fifty churches. Almighty God willed that he should not leave his mortal remains on any other soil than that upon which he had reaped such an abundant harvest of immortal souls. When the vessel which was

to convey him to Europe was about to set sail, he was attacked with greater weakness and a feeling of exhaustion, clearly indicating that the only journey he was likely to make was from this life to eternity. When this fact was announced to him, he became ecstatic with joy, and so continued until the moment of his death, on the 2d October, 1570.*

VII.

THE notions of independence inculcated by the heretics tended to prolong civil war in the heart of Europe, and to perpetuate discord among Catholic princes. The Turks had attempted to profit by these commotions in attacking the European coast, but, being vigorously repulsed by the Knights of Malta, they were compelled to return to their own dominions, and, to all appearance, had given up their project of invasion, when suddenly it was reported that Selim II had declared his intention of attacking the States of the Church and the Republic of Venice. Pius V, far from being alarmed at the danger with which Catholic States were menaced, saw in the very fact the means of reëstablishing peace between their sovereigns. He called upon them to rally for the defense of the standard of the Church—of the Cross of Jesus Christ—quite certain that each and every one of them would be eager to accept such an honor, and heartily to unite in so holy a cause.

To negotiate an alliance of such vast importance, he selected two members of the Sacred College, with whose diplomatic ability he was well acquainted. One was his own nephew, Cardinal Alexandrini; the other, Cardinal

* M. Cretineau Joly states that Father Cabral arrived in Japan in 1571. This is evidently an error, as Father Torrez died a short time after his arrival, and the date of his death is certainly 1570, as confirmed by Father Charlevoix.

Commendon, who had the reputation of great learning and wisdom. The two Legates were duly dispatched, the former to the Kings of France, Spain, and Portugal, the latter to the King of Poland and the sovereigns of Germany.

Cardinal Commendon represented to the Sovereign Pontiff the difficulties of such a mission, and begged, as a favor, to be allowed the assistance of Father Tolet, a learned Jesuit, whose wisdom and advice, he affirmed, would be most useful in the undertaking. The Pope, accordingly, asked for and obtained from Francis Borgia permission for the learned Father to accompany the Cardinal in his important mission. Cardinal Alexandrini had higher pretensions. Father Borgia, being closely allied to all the sovereigns of Europe, he alone, thought the Cardinal, could, by his presence, smooth away all difficulties, and favorably dispose the Kings of Spain and Portugal. He, therefore, asked for the Father-General as his assistant in his embassy. The Pope, while approving of his nephew's project, felt, at the same time, a delicacy in making it known to the quondam Duke of Gandia. The health of this illustrious personage was visibly declining, and he was entirely absorbed in the cares of the government of the society; but, nevertheless, after having carefully reflected on the matter, and begged of Almighty God to enlighten him, Pius V sent for Francis Borgia, to whom he communicated the desire of Cardinal Alexandrini.

The holy religious was dying, but, at the command of the Sovereign Pontiff, who addressed him in the interest of the Church, Francis Borgia, ever unmindful of himself, did not hesitate to undertake and brave the fatigues of the journey, and the difficulties attending a mission of so much importance and of so delicate a nature. He left Rome on the 30th June, 1571, with the Cardinal Legate,

in company of a brilliant retinue of prelates and noblemen. At the same time, Father Tolet took his departure, with Cardinal Commendon, for the several courts of the north.

The public mind in Germany was duly prepared by the Jesuits to receive, with becoming respect, the Apostolic Nuncio, who was about to appeal to their faith and courage in the interests of religion. But heresy still had several supporters among the electors, and it used all its endeavors to impede and frustrate the objects of the Pontifical Embassy. Up to this time, all the efforts and manœuvres of the sectarians against the Jesuits had only served to increase their triumph and extend the sphere of their usefulness. Protestantism witnessed new colleges and houses of the society springing up all over Germany, and it became more important and urgent for them to strike a decisive and final blow against this chosen body, already so celebrated in the world, and which they regarded as their most formidable enemy.

The Electors being about to meet, for the purpose of discussing the alliance proposed by the Pope, the first aim of the Protestants was to prevent such an alliance, and this point once attained, it would be easy, during the session of the Diet, to procure an order for the expulsion of the Jesuits from all the German States. But the princes who espoused the Protestant cause failed, most essentially, from the very first. When one of them made a proposition to banish the Jesuits, Maximilian of Austria, casting upon him a glance full of fiery indignation, exclaimed:

“My duty is to fight the Turks, not to persecute the Jesuits.”

At a meeting of the nobles in Bohemia, the subject of the alliance of princes caused a similar proposition against the Jesuits to be introduced, and the Burgrave,

John Lebkowitz, after having vigorously and gallantly scouted and repelled the idea, added these remarkable words, which history has preserved: "Oh! had the Society of Jesus been instituted two centuries sooner, and had it penetrated into our Bohemia, we should not to-day know what heresy is!"

The Lutherans thus obtained nothing by their strategy but an increase of favor for the Order whose destruction they sought; and there was every room to hope for the success of a negotiation which met the full support of the Jesuits, and in which Father Tolet was officially engaged. This mission, in fact, met with all the success that could be desired. All the Catholic princes entered into the alliance proposed by the Sovereign Pontiff for the defense of the Church and the Cross of Jesus Christ against the Infidels and the Crescent of Mohammed.

On the other hand, Francis Borgia arrived at Barcelona, with Cardinal Alexandrini and his suite, on the 30th of August of the same year, 1571. On setting foot upon his native land, Francis Borgia was received by his eldest son, Don Carlos de Borgia, Duke of Gandia, who was sent officially, by his sovereign, to receive him, and to deliver to him a letter, in which the King expressed to the holy religious his entire satisfaction in the Sovereign Pontiff's having chosen him to accompany the Legate, adding:

"I feel great joy when I think that, before long, we shall embrace each other. Those who have been intimate from childhood are always happy to meet."

Indeed, the King received him as the friend of his youth, and Francis Borgia profited by the benevolent and confiding disposition of his royal relation to advance the interests of the Church. Having obtained the King's promise to join the alliance of Catholic sovereigns, he referred to another topic—that of the obstacles offered

by the Viceroy of Naples and Sicily to the reforms which the holy Archbishop of Milan, Charles Borromeo, sought to effect in his diocese. Until then the King had been blind to the conduct of the Viceroy; but the General of the Jesuits pointed out to His Majesty, so clearly and forcibly, all that was disadvantageous to the people in the difficulties between their sovereigns and the Roman court, that Philip promised to apply a prompt remedy against this abuse of power.

Having accomplished their mission to the King of Spain, the legation proceeded to Portugal.

The embassy of the General of the Society of Jesus to the young King Sebastian was the more difficult and delicate, as the minds of those around him, particularly in his council, were more divided upon the subject of the Jesuits. The Fathers were accused of encouraging Sebastian in his martial predilections, and the General of their Order came to propose to the King to engage in a European war. They were charged with dissuading him from entering into an alliance with the House of Austria, and the General had come to induce their sovereign to marry a French princess. Humanly speaking, the Society of Jesus in Portugal was playing a dangerous game; but worldly views were not allowed to influence the actions of St. Francis Borgia, nor those of St. Pius V, whom he obeyed.

At the first mention of the Catholic crusade against the Turks, King Sebastian exclaimed that he would go, in person, at the head of his army; and when the Holy General expressed to him the desire of the Sovereign Pontiff to see him allied to the House of France, this young prince—he was but seventeen—forgetting his strong and constant opposition to such a match, promised to espouse Margaret of Valois.

While the Cardinal Legate and Francis Borgia carried

on these important negotiations at the Portuguese court, Philip II commanded Don Juan of Austria to assemble the allied squadrons at Messina, and thence proceed against the Turks.

Andrew Doria, Admiral Barbarigo, a Venetian, the Marquis of Santa Cruz, and Mark Anthony Colonna held the chief commands in the fleet. Father Martino Becingucci, a Jesuit, embarked on the flag-ship of Admiral Barbarigo, Father Juan de Montoya accompanied Admiral Santa Cruz, and Father Cristoval Rodriguez sailed, with Don Juan of Austria, on board the royal galley. Several other Jesuits were distributed among the remaining vessels of the squadron, and some Capuchin Fathers were attached to the Pontifical squadron.

On the 7th of October, 1571, they encountered the enemy in the Gulf of Lepanto, and immediately engaged him. The result was decisive. Admiral Barbarigo was mortally wounded while standing near Father Becingucci, who, as he fell, received him into his arms. The Turks lost thirty thousand men and twenty ships on that memorable day, the brilliant success of which was justly attributed to the all-powerful protection of the holy Queen of Heaven.*

On the 20th of January, 1572, the Legate Alexandrini and Francis Borgia arrived at Blois, where the French court then was. They could not bring their double mission to a satisfactory conclusion. The fear of irritating the Protestants, and the exactions of the civil war which they were carrying on, prevented the King from joining the alliance of the other Catholic princes, while, on the other hand, Margaret of France was promised to Henry of Bearn, as a pledge of peace between the contending parties.

* The Church has perpetuated the remembrance of this great victory by the institution of the Feast of Our Lady of Victory.

The Legate was preparing to set out for Italy, when he received orders to return immediately to Rome. Pius V was dying, and he had already gone to receive the reward of his eminent virtues, when Francis Borgia reached the Eternal City, after a voyage the fatigues of which had completely exhausted his strength. He very soon followed the great Pope, who was succeeded by Cardinal Buoncompagno, under the name of Gregory XIII. The holy General arrived at Rome on the 22d of September, 1572, and expired on the 1st of October, surrounded by his beloved brethren. The last words he uttered were an aspiration for the peace of the Church, and a prayer for the Society of Jesus.

Generalship of Father Everard Mercurian,

FOURTH GENERAL.

1572—1580.

I.

CIVIL war continued to rage in France. No sooner were the Calvinists defeated at one point than they rose up in another, gathered their scattered forces, and attacked anew, but always secretly and by surprise, the towns, villages, and feudal strongholds. They tore down crosses, pillaged, profaned, and burned churches, ransacked and destroyed castles and monasteries, tortured and massacred the inhabitants who had remained true to the faith of their fathers, and gave way to the most profligate and odious excesses. And this they called “establishing the *Reformation*.”

This grievous state of affairs caused the Catholics to be mistrustful and ever on the watch, and demanded, on the part of the clergy, an extreme prudence; for the Huguenots had their spies every-where, even in private families and monasteries.

One day, in the month of February, 1573, three priests, accompanied by a layman, all habited in black, were travelling together in the mountains of du Quercy, apparently unconscious of the dangers they incurred, for they had already traversed, unmolested, a considerable extent of country. They were near the Chateau de Cardaillac, and

were following the skirts of a forest of chestnuts, when, all at once, they were surprised by the sound of approaching footsteps, and the cry of "*Mort aux Papistes!*" ("*Death to the Catholics!*") which resounded through the woods. The pious travellers were in the midst of the Huguenot soldiery, who had suddenly come upon them from an ambush. The chief of the gang, addressing the three priests, demanded, with a menacing air, who they were, whence they came, and whither they were going. Being persuaded that they had been betrayed, and that they could afford no information of which their enemies were not already in possession, the priests remained silent.

"You do not answer," continued the Calvinist. "You dare not say that you are Jesuits!"

"We belong, indeed, to the Society of Jesus," said one of the three.

"Where are you going?"

"To Rome."

"They are going to Rome to conspire against us and against the Reformation," exclaimed the Huguenot chief, addressing himself to his men; but we are about to send them somewhere else; and, turning again toward his victims, he added:

"We are going to send you to the other world; the journey will be shorter, and you are sure not to be again stopped on the way."

"Unless," said another, "they be ransomed by a handsome sum. If we were well paid, we might spare their lives."

"It is true," said the chief, "we might gain more, and it matters little whether there are three Jesuits more or less in the world. We ought to be able to exterminate them all."

The victims raised their hearts to God, and calmly awaited the decision of their persecutors. The delibera-

tion was long, but concluded in the proposition for ransom. They mentioned a sum to the prisoners.

"We do not estimate our lives so high," answered they; "we prefer death!"

"Oh! it is death you desire! Very well, you shall have it; but not without purchase, and you shall buy it dearly."

The Reformer accompanied these remarks with blows from his blunderbuss, knocking down and cruelly ill-treating his victims. The three Fathers were Gil Gonzales, Provincial of Castile, Martino Gutierrez, and Juan Suarez. Their companion was a lay brother. The latter, not attracting the attention of the heretics, profited thereby, and, in obedience to a sign from Father Gonzales, made his escape. This was the only means they had of informing the society of the circumstances that prevented them from proceeding to Rome to attend the election of the new General. Shortly after this, the Jesuits of Lyons ransomed Gil Gonzales and Juan Suarez, the latter of whom was dangerously wounded. As for Martino Gutierrez, he had fallen a victim to the cruel treatment he had received at the hands of the heretics.

The General Congregation for the election of the fourth General of the society was held on the 12th April, 1573, and, on the day following, Father Everard Mercurian, a Belgian, sixty-eight years of age, was proclaimed General by a majority of twenty-seven votes. To a vigorous intelligence he united rare prudence and unexampled gentleness. The change of Generals inspired new hopes in the heretics, the more so as there had also been a change in the supreme head of the Church. Notwithstanding their wily intrigues, they had been unable to injure the Jesuits in the opinion of Pius V, and they attributed their want of success to the former Duke of Gandia. The present General of the society, not being of royal de-

secent, the Protestants trusted to their ingenuity in working more easily upon the credulity of Gregory XIII. They accordingly set about with renewed ardor, plying the numerous machinations which they had at hand.

No sooner had the news of the election of Father Mercurian been received in Germany, than there was exhibited in the principal cities of that vast empire the most determined opposition against the Jesuit colleges. The people became alarmed and their rulers surprised at this movement. Confidence was shaken, and the Emperor, in his weakness, yielding to the pressure, issued a decree prohibiting the Jesuits from conferring academical degrees, employing the same text-books as those in use in the University, or even from teaching at the same hours. The University always sided with heresy when there was question of injuring or opposing the Jesuits. Father Maggio, Provincial of Germany, while at Rome, hearing of this uprising against the society, hastened to Vienna, where he sought an audience of the Emperor, and succeeded in convincing him of his error and obtaining the annulment of the decree. The Protestants vowed to be avenged of this check at Innspruck; but there, again, truth triumphed over falsehood.

No matter how great the zeal of the adversaries of the Society of Jesus, they could no longer hope that their calumnies, the aim of which had been so fully exposed, would ever be seriously listened to in Rome. Gregory XIII even felt it to be his duty to give the Jesuits a lasting proof of his entire confidence, which he did by addressing a brief to Father Canisius, in which, investing him with the title of Legate, he commanded him to repair to the respective courts of Austria, Bavaria, and Saltzburg. "I make choice of you," wrote His Holiness, "because I know how useful your wisdom and ability may be on this occasion and under existing circum-

stances." This mission accomplished, Cardinal Muroli requested that Father Canisius might be allowed to accompany him to the Diet of Ratisbon, and the Bishop of Brescia subsequently begged that he would, in like manner, go with him to Nuremberg.

The more the Jesuits sought to escape honors, the more they found them thrust upon them. While their enemies used all their exertions to ruin them, Providence ever placed them in positions where they were sure to be honored and admired. At the request of Queen Catharine, Father Anthony Possevin was sent to the court of Sweden, in the capacity of Legate of the Holy See, in order to demonstrate to King John III the impossibility of according him the concessions he sought as the condition of his return to the Catholic Church; and the Jesuit succeeded in obtaining from His Majesty greater freedom for the exercise and for the propagation of Catholicity in his states.

II.

LOUIS DE REQUESENS, Governor of the Netherlands, had just died, and no sooner was the fact known, than the report spread that Philip II, King of Spain, had appointed as his successor the young conqueror of Lepanto, Don Juan of Austria. One day, in the early part of 1576, a sudden excitement was manifested in the city of Antwerp. Every one was on the tiptoe of anxiety and expectation, for the news which was in circulation was so extraordinary that the most credulous could not believe it. The people collected in the streets in groups, public business was suspended, and personal affairs forgotten.

"Who would ever have suspected the Jesuits of such treason?" said the people, as they met each other.

"Is it, then, really true? I would not have believed it."

"Is it true? It is, alas! but too true. The college is nothing better than an arsenal. They have secreted there

arms and ammunition sufficient for an entire army, and they shelter and conceal in their house every traitor who applies and gives the pass-word."

"Only think. Who would have suspected such a thing, to hear them preach, and to see them so good, so mild, so charitable? I took them for perfect saints."

"And so did I. But it is clearly proved that they are the veriest hypocrites, and that there is not one of them who is not capable of any thing. It is all discovered now. Every one knows of the conspiracy; and the people are even now about to attack the college, in order to take possession of the arms and ammunition there concealed, and all else they may discover."

In fact, at this moment, the people, ever too credulous, were actually attacking the house of the Fathers. They broke the windows, and endeavoured to force open the doors, with the intention of setting the house on fire; but, fortunately, the Governor of the city, Frederick Perrenot, the Margrave Gossuin, and Otho Count Herbenstein came up at the critical moment, and succeeded in quelling the tumult. On the same day, and at the very hour, similar scenes were being enacted at Liege. The Protestants were aware that Don Juan of Austria was sincerely attached to the Society of Jesus, and they took advantage of the interregnum to calumniate the society and arouse the anger of the people, thus destroying all the good that had been accomplished by the zeal and labors of these apostles.

Don Juan of Austria, on coming to assume the reins of government, was duly informed of the intrigues of the Protestants against the Jesuits, and hoped, by severely punishing the disturbers, to secure for the society that respect to which they were so justly entitled. The Provincial of Belgium, Father Baudoin de l'Ange, on the contrary, was in favor of a different course, and entreated Don Juan to seek to calm the public mind by showing

clemency, instead of still further irritating it by the use of severe measures. The prince yielded to the charitable counsels of the Father, who avenged himself, as the Jesuits usually did, by returning good for evil.

But Don Juan could not continue in this scheme of conciliation. Heresy soon openly declared itself on all sides, and the Prince of Orange was approaching with his forces to aid the Protestants in their revolt. The country was devastated, churches profaned, and the houses plundered by the heretical bands, and it therefore became absolutely necessary to oppose force to force. On the 31st December, 1577, Don Juan gained a victory at Gembloux. The states appeared to submit, and, on the 21st April, 1578, they published, at Antwerp, the peace of Ghent, exacting, at the same time, from the citizens an oath, to which the Jesuits refused to subscribe. This oath appeared to them a trap especially laid for the Governor-General, and they wished to remain faithful to their prince. They were alternately threatened and flattered. Indeed, nothing was left undone to remove their opposition; but they remained firm in their determination, and on the 18th of May they were expelled the town, placed on board a boat on the Scheldt, and landed at Mechlin; but Don Juan immediately ordered them back to Louvain. Bruges and Tournay were under the dominion of the Protestants, and from both these towns the Jesuits were expelled with the like violence; while at Douay they were ordered by the Senate to remove to some other place, when the Rector of the University obtained the revocation of this order.*

Louvain afforded an asylum to all the Fathers who had

* Ranke, in his History of the Popes, says: "They found themselves compelled to leave Douay, and, although they returned in eight days, it was, nevertheless, a triumph." A great triumph, truly, for *heresy*!

been expelled from the heretical towns until better times should arrive. This, like the other large cities of the Netherlands, had had its civil war, and it paid the usual penalty—the plague—which so generally follows such unnatural bloodshed. As heretofore, with that devotedness and self-denial which ever marked the conduct of the Jesuits, they hastened to the assistance of the plague-stricken people. Fathers Usmar Boysson, John of Harlem, Anthony Salazar, and Elisha Heivod fell victims to the pestilence while in the discharge of Christian charity. Their deaths did but strengthen the zeal and animate the ardor of their brethren, and, soon after, Fathers Nicholas Minutier, Baudouin Hangart, James d'Ast, Arnold Hassius, Andrew Boccaci, Reinier, Rector of the College of Louvain, and Brother Louis, in like manner, became victims of the same visitation, either at Louvain or Douay, Liege or Brussels. The Protestants did not expose themselves to a like glorious death, but had, from prudential motives, removed from the scene of danger. The rich fled; the ministers imitated their example.

On the 1st of October, in the same year, Don Juan of Austria breathed his last, at a village near Namur, in the thirty-third year of his age. Alexander Farnese, Duke of Parma, succeeded him in the government of the Netherlands, and was equally favorable to the society. Scarcely a year had elapsed, when the Jesuits were reinstated in the colleges and houses which they had been compelled to abandon by the heretics.

The Chancellor of the University of Louvain, Michael Bay, who, as was common in those days, had Latinized his name, by calling himself Baius, had published a work, portions of which had been condemned, not only at Rome, but also at Paris, by the Sorbonne. The author apparently acknowledged his errors, but, at the same time, the doctrines which he continued to inculcate were identical

with those published propositions which had called forth the condemnation of the Church. Father Robert Bellarmine was, consequently, sent to Louvain, for the purpose of refuting these erroneous teachings. The Jesuit, not wishing to irritate his adversary by an open attack, contented himself with sedulously inculcating the truth. Baius had created for himself a considerable party, which was able to appreciate the considerate method of refutation adopted by Bellarmine, and the Chancellor himself, silenced by the delicacy of his adversary, felt himself constrained to desist from his dangerous teachings. This was a real triumph of truth over error; but, Father Bellarmine having been recalled to Rome, Baius resumed the promulgation of his false and erroneous doctrines. He was immediately courted by the Protestants, who flattered, applauded, and encouraged him. The Court of Rome was advised of the danger which threatened the faith from the Chancellor's teachings, and Father Tolet went to Louvain, by the directions of the Pope and the King of Spain, who was also sovereign of the Netherlands. Being vested with full authority, he could at pleasure excommunicate this already half-corrupted member, but he preferred to undertake the eradication of the disease. He set about his important work with so much zeal and delicate charity, that the erring Chancellor, touched by the grace which the inspired eloquence of the Jesuit had infused into his soul, openly acknowledged his defeat, and, on the 24th March, 1580, in presence of the faculties assembled at the house of Father Tolet, retracted and condemned all the propositions put forth in his works which had been censured by the Holy See. Those professors and students who had adopted these erroneous doctrines, in like manner, signed their retraction, which Father Tolet lost no time in laying at the feet of the Holy Father.

The Society of Jesus had achieved a victory which its

enemies would never forgive. Shortly afterward the Duke of Parma, Alexander Farnese, thus wrote to Philip II :

"SIRE: Your Majesty desired that I should cause a fortress to be built at Maestricht; but I thought that a college of the Jesuits would be a more suitable defense for the inhabitants against the enemies of the altar and the throne. I have, therefore, built it."

In France, where the Parliament and the University ever opposed their powerful influence to it, the society again won a triumph, which the Protestants could neither forget nor pardon. In 1577 the plague made its appearance once more in the southern provinces—a sad result of civil war. The Jesuits, after losing twelve of their number, while devoting themselves with the most admirable self-devotion to the alleviation of the sufferers, only became the more zealous in their devotion to the assistance of the plague-stricken people. At Toulouse, among the other victims, a celebrated apostate was attacked by the scourge, and was about to appear before his Eternal Judge. His name was John de Montluc, a Dominican, once Bishop of Valence, who had turned Huguenot. Sixteen times had he served his sovereign in the capacity of ambassador. He was now dying, and had no thought of becoming reconciled to God and to the Church which he had abandoned. This was a great triumph for heresy, and already was hell rejoicing in anticipation of the victim it was about to claim for all eternity. But the Jesuits prayed for that apostate soul, who, during life, had been their enemy. Father Grandjean went to the death-bed of the unhappy man, over whom he tenderly bent, called him his brother, addressed to him such gentle and tender words that, to the dying apostate, they seemed a message of hope descending from heaven itself, and which, touching his heart, caused him to shed tears. The Father pressed him to his heart, again breathing into his ear words of hope

and forgiveness, till, at length, the apostate acknowledged his great guilt, and, with tears of repentance and hope, sincerely implored the Divine mercy. The Jesuit received his recantation, reconciled him to the Church, and continued by his side, affording him spiritual consolation up to the last moment, and only left him after he had seen him depart this world a holy penitent. So many and such admirable virtues could not but command respect and veneration, and call forth feelings of gratitude and a desire to see the society spread every-where.

In spite of the efforts of the Parliament, which was opposed to it, in consequence of its submission to all legitimate authority, and notwithstanding the hostility of the University, which rejected it on account of its learning, and the purity of its doctrines, the Jesuit Order was eagerly invited to found houses in all the towns of France, and Lorraine even offered to furnish it with the necessary establishments. Throughout Spain it prospered unmolested, as it did likewise in Portugal, notwithstanding the petty intrigues of the courtiers.

In Lombardy, where Charles Borromeo had caused the Jesuits to settle, they obtained the most satisfactory success. It had been the desire of the holy Archbishop to have in his diocese colleges, a novitiate, and a professed house of the society. His confessor, Father Adorno, was a Jesuit, and, in his pastoral visitations, he was always accompanied by Father Leonti. He loved the Jesuits as his spiritual fathers, and, before his death, gave them a touching proof of his affection. He desired to celebrate the holy mysteries for the last time in his native city, Arona. His nephew, Count Renato Borromeo, occupied the family mansion in that town, and he entreated the Cardinal to sanctify, by his presence, the dwelling which had been the cradle of his childhood.

“No, my dear Renato,” replied the saint, “I am in

too much need of spiritual consolation not to go where I am sure of finding it in abundance;" and he proceeded direct to the house of the Jesuits, and there, in their church, he offered up the holy sacrifice for the last time as he had said his first mass in the church of the Jesuits, the *Gesu*, at Rome. Returning to Milan, he died in the arms of Father Adorno, on the 1st November, 1584.

III.

AMONG the courtiers of Queen Elizabeth of England was the youthful Thomas Pound. By his grace and elegance, he had attracted the especial attention of the Queen, and he consequently enjoyed more than an ordinary share of the royal favor, in the possession of which he was happy and proud. Toward the end of the year 1573, at one of the court balls, Pound, making a false step, slipped down in the presence of Her Majesty. A sarcastic remark, uttered by the royal lips, wounded the vanity of the young courtier. In that moment he perceived the cruelty that lurked in the bosom of the woman whose smile had such a strong attraction for many. He recalled to mind all the martyrs she had made of those of her subjects who remained faithful to the religion of their fathers, and his soul was enlightened. He had gone to the ball a Protestant; he left it at heart a Catholic. From that very day he undertook to defend the unhappy victims of the Queen, before his near relative, the Earl of Southampton, and he rendered all the assistance and consolation in his power to the Catholic prisoners, and the more he discharged this duty, the more was he suspected by the spies of Elizabeth. He was aware of this; but he had renounced the Anglican Reformation, professed the Roman Catholic religion, and was prepared to submit to the consequences of his belief. Nor had he long to wait, for, in his turn, he, too, was imprisoned.

During his confinement in the Tower of London, he recalled all that he had witnessed of the sad fate of Catholics in the three kingdoms. He well knew the zeal and abnegation with which several Jesuits, at the peril of their lives, had devoted themselves to afford the consolations of their ministry to the heroic victims. He knew, also, that the very last, Father Hay, after being for a long time tracked by the agents of the Queen, had been compelled to fly, in order not to compromise those whom he had come to console and bless. He was aware that Elizabeth had decreed that all the Jesuits who set foot on British soil should be deemed guilty of high treason, and dealt with accordingly. All these recollections of events, which had occurred so recently, appealed, most eloquently and strongly, to the heart of the young prisoner; but Divine Grace spoke in still more forcible language to his soul, nor could external distractions for a moment smother that gentle though powerful voice, to the holy influence of which he freely opened his heart.

Our young hero was occasionally visited in his solitary retreat by a namesake, Thomas Stevens, a fervent Catholic. Thomas Pound requested him to write to the General of the Society of Jesus, begging that he would admit him into the Order, although he had no opportunity of joining a novitiate, in which he might prepare himself for entering upon a religious life, and stating that his only recommendation was his suffering imprisonment for the cause of the Roman Catholic faith. "Tell him," added he, "that I love the Society of Jesus, without being acquainted with its rules. I know its character only by reputation, and, nevertheless, I feel such an ardent desire to belong to it, that I conjure him to adopt me as one of its children."

For nearly three years Father Mercurian, by continued suspense, tested the vocation of Thomas Pound, and,

finding him ever patient, faithful, and ardently longing to be admitted into the society, wrote to him, on December 1, 1578, announcing the fact of his admittance, and concluding his letter by these significant words: "Prepare to suffer, and, if necessary, to die upon the cross."

Elizábeth had little thought that, in making use of the youthful Pound to gratify her whims, she was converting him into a Catholic apostle; and when she heard how he had already exercised his zeal in prison, and that he was the consolation and support of his fellow-captives, she directed that he should be interrogated again, and that, if he persisted in his adherence to the faith of the Papists, he should not be spared the most rigorous treatment. Her orders were strictly obeyed. While before his judges, Thomas felt his fortitude increase, and he defended the faith of the Church with a vehemence and courage which irritated them, and for which they determined he should fully atone. Pound was high-born, therefore should he be humbled. He was condemned to traverse the streets of London in irons, and was led from place to place like a common felon, being pointed out to the people as an object of curiosity and derision. But his courage never failed him. He bowed to the mob who derided and insulted him, and his calm and benign countenance bore the impress of the purity and peace of his soul. After being thus paraded, he was conveyed to the prison of Newgate, and handed over to the executioners, who awaited him. He was then submitted to the torture designated by the Protestants "*the widow's alms.*" Thomas steadfastly declared his attachment to the Church of Rome, in the bosom of which he was determined to live and die; and such was his patience, under the horrible tortures to which he was subjected, that he tired out the cruelty of his inhuman tormentors. In the event of

punishment failing, Elizabeth had commanded that kindness and promises should be employed, for she wished to subdue the quondam courtier whom she had treated with so much disdain. But the courtier had become a Jesuit. He was supported by the prayers and the merits of the Society of Jesus, and, by those prayers and those merits, he obtained a superabundance of grace, which made him triumph as easily over allurements and promises as he had done over the most cruel tortures. He was next shut up in a dungeon, and his captivity appeared to be unendurable; but, so far from repining, he thanked God for this martyrdom. He prayed for his persecutors, and put his trust in Heaven. The proud Elizabeth, chagrined by this heroic constancy, had him again interrogated, but without any better result, when he was removed to another prison, from which he was soon taken to a third, until, finally, he was conveyed back to the Tower.

The persecutions at this period had compelled a great many Catholics to take refuge abroad. A college had been founded at Douay, for the education of English youths destined for the priesthood, and who thence returned to their native country, to exercise their apostleship, in spite of all the dangers and persecutions with which they were surrounded. The Queen had augmented the number of her spies; the coasts were closely guarded, and executioners were ever at hand to put to death such Catholics as had the temerity to set foot upon English soil. But as, notwithstanding this rigorous persecution, some succeeded, from time to time, in entering the country, the attention of the heretics of Flanders was directed to the college of Douay, and the promise of a rich reward held out to such as would take part in its destruction. The college was, of course, attacked, pillaged, and destroyed by the heretics. Cardinal de Lorraine, Archbishop of Rheims, offered hospitality to the English who

had thus been driven away from their abode, and Gregory XIII founded a college for them at Rome. The number of the fugitives was sufficient to furnish students for these two establishments.

On the 23d of April, the fifty pupils of the college of Rome, many of whom were already in holy orders, resolved to embrace an ecclesiastical life, and devote themselves to the service of God and the Church in their own country. Gregory XIII intrusted the direction of these young Levites to the Society of Jesus, who also had the direction of the college of Rheims. The Jesuits did not conceal from their pupils any of the sufferings prepared for Catholic priests who ventured into England. They spoke to them in plain terms of the torture of the rack, the application of the thumb-screw, the boiling oil, the stake, hunger and thirst, and of the innumerable kinds of torments which the Queen had commanded to be employed to exterminate Catholicity in her dominions. The future apostles, far from being alarmed at the vivid portraying of these horrible torments, most ardently desired to possess the happiness of undergoing them for the preservation of the faith in their unhappy country. Queen Elizabeth knew all this, for her spies had insinuated themselves every-where. They were to be found at Rheims and at Rome, and in every place where English Catholics had taken refuge—even in the midst of private families. In consequence of the reports made by these spies, the British coast was more strictly guarded than ever. In order to prevent any mistake, the portraits of the students of the two colleges named, of the professors, and of all the English Jesuits, were placarded on the walls of the seaport towns and the principal cities of the three kingdoms.

On the 19th of June, 1580, a naval officer, with the free and manly deportment natural to that profession, and

the assurance of one who was aware of his own importance, introduced himself to the Governor of Dover, and addressing him as one gentleman would another, said to him :

"I leave immediately for London. I have made an appointment to meet a merchant there upon important business of state. He is expected to arrive in three or four days, and I beg of your Honor to give orders that he may not be delayed here, but be furnished with the necessary means for proceeding to London without loss of time. I make the same request for one of my men, who accompanies him."

"His name, sir?" asked the Governor.

"Edmund Patrick."

"Very well," replied the Governor. "The necessary orders shall be given for their departure without delay."

Four days after, the merchant landed at Dover, and was met on the shore by the agents of the Governor, who communicated to him the order that he was to proceed immediately to the capital. On arriving in London, he was much surprised to find himself received as a friend by several young men, who shook hands with him most cordially.

"My dear Edmund, here you are at last! We have been expecting you for the last four days. Have you had a happy voyage?"

"Yes, my friends; so far every thing has been satisfactory."

As they went along, his overjoyed friends said to him :

"Gilbert has bespoken you; we are all going to his house to dinner.

"And you will make my house your home," added Gilbert."

On reaching a point where they could not be overheard by the passers-by, Gilbert suddenly exclaimed to the stranger :

“Thank God, Reverend Father, you are safe!”

“And Father Parsons?”

“He is here. We are now going to see him.”

The naval officer was, in fact, no other than Father Robert Parsons, who had thus, so to speak, commanded the Governor of Dover to facilitate the arrival of Father Edmund Campian and Brother Emerson in London. Their portraits, like those of many others, were placarded throughout the seaport towns, as well as in the streets of London; but no one thought of looking for them under the disguise of a naval officer and a merchant. Robert Parsons, on arriving in London, had learned that the mission had been denounced, that the most rigorous orders had been issued against it, and that any Jesuit found landing would be arrested and executed without even the form of trial.

This English mission, founded in 1579, by order of the Holy See, at the urgent solicitation of William Allen, an English Priest, who subsequently became Cardinal, consisted of Fathers Parsons, Campian, Rudolph Sherwin, Luke Kirby, and Edward Risthon. Brother Emerson, four English priests, and two young laymen accompanied them. They had separated so as to land at different ports, to avoid arousing suspicion, and to escape the notice of the officers of the Queen. We have seen how fortunate Father Parsons was in reaching London in safety, and the ingenious means he had employed to insure the safety of Father Campian, who did not know one of the young men who had met him on his arrival in the capital, but who quickly understood the object of this reception.

The two Fathers, thus safely within the prohibited limits, immediately commenced their labors. Father Parsons's first visit was to the Tower, there to comfort and strengthen Thomas Pound, who had become his brother. The joy of the young convert can easily be imagined on finding himself visited by a member of that Society of Jesus to which

he was so happy and proud to belong. The interview was too short for those two men, who were so closely united, although they had never seen each other before. But the minutes were counted for the prisoners, and it was necessary to use the greatest prudence. After visiting several families, and fortifying them in their faith, Robert Parsons went into the suburbs visiting the poor, whom he exhorted and instructed, hearing their confessions, and administering the sacraments. He then returned to the city, where he had left Father Campian. The latter, who was gifted with extraordinary eloquence, had, in compliance with the request of several gentlemen, preached at a meeting of their friends, whom he completely electrified by his oratory and erudition. The young men who were present expressed the great delight they experienced in listening to the admirable discourse of Father Campian, and other Catholics sought permission to be present on like occasions and share the same privilege. At length, in consequence of the frequency of these meetings, suspicion attached to the Jesuit, who was, therefore, watched, and it was high time his Superior arrived in order to check his zeal. Father Parsons ordered him to leave London immediately, to change his dress daily, never to remain two days in the same place, and to continue travelling until he was satisfied that those who were watching him had lost all trace of his whereabouts.

Elizabeth, informed by her officers of the presence of the Jesuits, and desiring to stimulate the zeal of the heretics, caused the report to be circulated that the Society of Jesus had sent emissaries into England, ostensibly for religious purposes, but, in reality, to organize a conspiracy against her person, in conjunction with the malcontent nobles; moreover, that they were furnished with full powers by all the Catholic sovereigns, and were authorized by the Pope.

In this state of affairs, it became necessary for the Jesuits to leave London. Before quitting the capital, Father Parsons called a meeting of all the Catholic priests, at which he conferred with them on the future well-being of their flock, and announced the instructions of the Father-General, to the effect that, under no circumstances, were they to interfere in the affairs of the state. Immediately after this meeting they left, and were sought for in all directions, but in vain, when the authorities, coming to the conclusion that they had embarked for the Continent, gave up their search, and returned to London.

While the Fathers were thus pursued, another Jesuit, Father Donnell, an Irishman, landed at Limerick, his native city. He had been sent by the Father-General to reinforce the missionaries, who were totally inadequate for the necessities of the three kingdoms. But no sooner had he landed, than he was recognized, arrested, and conveyed to prison.

"You can regain your liberty," said the official who had been deputed to interrogate him, "if you will renounce Popery; but, if you persist in professing that religion, certain death awaits you."

"By the grace of God," replied the missionary, "I will never profess any other faith than that of the Catholic, Apostolic, and Roman Church."

"And, moreover," continued the official, "your future prospects would be most brilliant. Our Queen will heap riches and honors upon you, if you will but publicly acknowledge her to be the supreme director of consciences, for she has a perfect right to impose upon her subjects the religion which she herself professes."

This proposition was most indignantly rejected by Father Donnell, who again declared his firm and unalterable attachment to the Catholic faith; whereupon, they tied his hands behind his back, placed a cord around

his body, the two ends of which were held by a man, and he was thus conveyed to Cork, where he was condemned to death *for his obstinate impiety in professing Catholicity in spite of the prohibition of the Queen.* Such were the words of the verdict. The Jesuit listened to the reading of this sentence with an expression of happiness, and joyfully gave himself up to his executioners, who placed the cord around his neck. But the demon of darkness did not ignore the all-powerful influence which the blood of the martyrs had had in those lands of which he had made conquest, and it was upon this heroic son of St. Ignatius, whose glorious martyrdom might rob him of so many victims, that he would now wreak his vengeance. He infused into the hearts of these infuriated myrmidons of the bigoted Queen a refinement of cruelty which our pen hesitates to trace. The martyr still lives; they rip open his body, and tear out his heart and bowels, which they fling into the devouring flames of a bonfire!

Father Parsons, on hearing of this cruel martyrdom, worthy the days of Nero, wrote to Father Everard Mercurian to send more Fathers to assist them in their labors. "We have so much to do here," added he, "that frequently we have but two hours during the night wherein to take rest." He well knew that the holy death of the glorious martyr Donnell, far from alarming his brethren of the society, would only still further stimulate their zeal.

IV.

THE mission in Brazil had been interrupted by the massacre of seventy-one of the Fathers, who had been cruelly martyred by the Calvinists; but, a year after, in 1572, Father Toledo landed on the Brazilian coast with twelve missionaries, of whom he was the Superior, and whom he immediately distributed in the various localities indicated by Father Joseph Anchieta. This holy missionary, who so

ardently desired their assistance, prayed fervently for their safe passage, since the disaster of the preceding year had deprived his cherished savages of so many apostles. He alone, by his individual exertions, had accomplished marvels among the barbarous tribes of the interior, into whose country he had fearlessly penetrated, after having preached the Gospel to the inhabitants of the coasts, and brought back to the bosom of the Church so many Europeans whom cupidity and bad passions had estranged from God. Barefooted, his rosary around his neck, his crucifix by his side, his breviary under his arm, and bearing on his shoulders his portable chapel, consisting of a small altar and some vestments, he went forward, without any guide but that all-sufficient one, the grace of God. Whenever he saw one of the natives, he advanced toward him with crucifix in hand. If a river separated him from the object of his charity, he hesitated not to precipitate himself into the stream, and to make for the opposite bank, calling aloud to the poor Pagan, whom he sought to win to God. If, at another time, sharp rocks, thorny brushwood, or the densely-spiked cactus were the impediment, he would work his way through them with equal zeal, not unfrequently, in the effort, leaving part of his clothing and lacerated flesh upon his traces; and ever, when he attained the object of his search, though his body might be torn and bleeding, and worn down with fatigue, his heart would leap with a holy joy. Did the savage, as was often the case, fly at his approach, the good Father would follow him, calling upon him, in gentle words of encouragement; and whenever he came upon a tribe he would extend his arms toward them, affectionately address them, and speak to them of that God who had loved them so much as even to die for them. Did they repulse him, he would fall on his knees, and implore them, with tears, to hear him. The Pagans, moved

by such tender proofs of his sincere desire for their eternal welfare, in most instances yielded, and became Christians. By these, and the like means, he succeeded in converting entire colonies. Almighty God, moved by his zeal and the almost superhuman exertions he made for His glory, accorded him the gift of miracles so abundantly that he seemed to spread them along his path; and he has been justly surnamed the Apostle of the Brazils, for the good which he effected was prodigious, and greatly facilitated the future labors of the Jesuits in that part of the world.

The Japanese mission was one of the most flourishing, but yet it needed more missionaries. In 1573, the General of the society ordered Father Gonzalve Alvarez, who was then at Macao, to proceed immediately, with three other Jesuits, to Japan. Father Alvarez was attacked with a serious illness, but that mattered not. It was of little import to a Jesuit whether he died on land or at sea, provided he died in the practice of obedience. Gonzalve Alvarez thus answered Everard Mercurian :

“All are agreed in portraying this voyage to Japan as most dangerous for me, on account of the state of my health. My sufferings and my enfeebled state are such that I can scarcely stand to offer up the holy sacrifice of the mass. But, no matter; strong in obedience, I go, and am ready to do all that it may please God to require of me. That which, above all else, consoles me, are the words which you recently addressed to me: ‘If it should so happen that you die in this undertaking, you will have no reason to regret it.’”

These lines were written by Father Alvarez, at the moment of his embarkation. He was shipwrecked within sight of Japan, together with the three Jesuits who accompanied him. The news of this serious loss greatly afflicted the Japanese missionaries, and caused them to redouble their labors, well knowing that a long time

would elapse before further aid would reach them, and their ardent desire was to extend their utility far and wide.

The King of Omura, Bartholomew Sumitanda, had given battle to the *Bonzes*, whom he wished to exterminate, and, after defeating them, he called the Jesuits to convert them. The neophytes begged of the Fathers not to risk their lives in this useless attempt; but the Jesuit is ever intrepid and fearless of danger. Three of the Fathers went to Cori, a town occupied by the *Bonzes*, and succeeded in converting them.

Civandono, King of Bungo, wished his son, who was only fourteen years of age, to become a *Bonze*; but the young prince declared his determination to embrace Christianity, whereupon the King sent for Father Cabral to instruct and baptize him. The Father also had the happiness to see all the high personages of the court who attended his instructions ask to be baptized at the same time as the young prince, who received the name of Sebastian. The King of Arima, struck by these examples, imitated them, and was also baptized in the beginning of the year 1576. About this time, the first monumental church in Japan was erected at Meaco, the capital of the empire, which, until then, had possessed but very poor chapels, totally inadequate to accommodate the great number of Christian worshippers. All the Christians were anxious to contribute toward the expense of the building and decoration of this church, and they begged that it might be dedicated in honor of the Assumption, as a commemoration of the arrival of the great apostle, Francis Xavier, who first set foot in Japan on that feast.

At length, in the year 1577, thirteen of the Fathers came to devote themselves to the extension of Christianity in this promising locality, and Father Cabral availed himself of this opportunity to erect a college and a novitiate, which should become the nurseries of

future holy martyrs. The fortune of Brother Louis Almeida was applied toward this great and important undertaking. Almeida was not in holy orders. A rich merchant-seaman, he had known the illustrious and holy Apostle of the East, was present at his death at Sancian, and had conveyed his venerated remains on board his vessel from Sancian to Malacca. He had witnessed the innumerable prodigies effected by the glorious saint during the last months of his admirable life and after his heroic death, and he had quitted the world in order to devote himself to Almighty God as a member of the Society of Jesus. In it he became a catechist and preacher, following the missionaries on their stations, but had been allowed to retain his fortune for a few years longer for the necessities of the missions. Such was the position of Louis Almeida, who was always called *Father* by the Japanese, in common with the other members of the society.

On the 28th August, 1578, Civandono, King of Bungo, yielding, at last, to the secret promptings of his conscience and to the exhortations of Father John, a Japanese Jesuit, received baptism, taking the name of Francis Xavier, in memory of the saint whom he had so much loved. His eldest son, Joscimond, was also baptized at the same time. The King then relinquished the reins of government into the hands of his son, and retired from the court. He built a town in the kingdom of Fiunga, the inhabitants of which were all Christians. The Queen of Joscimond still continued in idolatry, but before long she expressed a desire to be baptized. This was a grace which the Jesuits accorded only after a long perseverance, rendered necessary by the naturally inconstant character of the Japanese. The King complained to Father Froëz of his protracted delay in satisfying the ardent desire of his wife to become a Christian.

“ You see, Prince,” replied the Jesuit, “ how widely our law differs from that of the *Bonzes*. Where is the one among them who, at the request of a King, like you, would refuse to initiate the Queen in the mysteries of his sect? But the Christians pursue a different course when the eternal salvation of a soul is in question; they do not act precipitately. The Queen is not yet sufficiently experienced in the practice of our holy religion, and those of high rank are never allowed to become members of it until they are prepared to serve as models to all by an exemplary and edifying life.”

At this period, 1579, Japan possessed twenty-nine Jesuits and one hundred thousand Christians.

The Grand Mogul, Akebar, desired also to learn the doctrine which the renowned Xavier had introduced into the East, and which his followers and brethren had so successfully taught and propagated. He had requested the Viceroy of the Portuguese settlements in India to send him ministers of that religion, and Father Everard Mercurian selected for that mission Fathers Rudolph Aquaviva, nephew of Father Claudio Aquaviva, Anthony Montserrat, and Francis Henriquez.

The three missionaries reached their destination in 1579, and were received with marked distinction and cordiality by the Emperor and the nobles of his court. But they could not prevail upon them to embrace a religion which condemned every vice and required the renunciation of every bad passion. The moment of grace was not yet arrived for this people, who blindly abandoned themselves to their foolish pride; and, after having labored in vain for some time, Father Rudolph requested to be allowed to return to Goa. Akebar was much grieved at the departure of the missionaries, whose society he greatly relished, whose virtues and teachings he admired, but

whose advice he had not the courage to follow. When they were leaving, he permitted them to take with them four Christian slaves, whose freedom had been obtained by Father Rudolph.

On the 18th March, 1580, John Francis Bonhomi, Bishop of Verceil, and Apostolical Nuncio in Switzerland, communicated to the Holy See the condition in which he found that unhappy country, which the preachings of the apostate canon, Alderic Zwingli, had almost entirely drawn over to error. "To remedy this evil," added the Nuncio, "to destroy irreligious principles, and to bring back faith and morals to their pristine purity, there is only one means, which is to erect a college of Jesuits at Freiburg." The Pope requested the General of the society to send to Freiburg two of the Fathers from the Province of Germany, and Peter Canisius was, consequently, called from his seclusion to go and found this college, and bring back to the Church those unhappy souls of which heresy had deprived her. It was there that the illustrious Canisius spent the last years of his life, preaching the Gospel and educating the young—at one time climbing to the very summit of mountains, at another wending his way into valleys, spending the last days of his holy old age in this humble apostleship, and leaving every-where an imperishable monument of his gentle virtues and eminent piety.*

On the 1st August, 1580, Father Everard Mercurian resigned his soul to God, leaving the society in a state of

* After his death, the people visited his grave in crowds, and, by his intercession, obtained such signal graces, that the authorities were unable to arrest their enthusiasm, and prevent them from paying a sort of public worship to him whom Germany and Switzerland claimed respectively as their Father and Apostle. The Church has since decreed the title of Blessed to Father Canisius.

prosperity, which was the consolation of his last moments. At this time the Society of Jesus numbered more than five thousand members, one hundred houses, and twenty-one provinces.

On the day following the death of Father Mercurian, Father Oliver Manareo, who was Vicar-General during the vacancy of the Generalship, convened the General Congregation for the 7th February, 1581.

Generalship of Father Claudio Aquaviva,

FIFTH GENERAL.

1581—1615.

I.

AMONG the number of the professed members of the society assembled at Rome for the General Congregation were the last two surviving companions of Ignatius of Loyola. Alfonso Salmeron and Nicholas Bobadilla still lived, and were called to the assembly to nominate and appoint his fourth successor. A peaceful and happy old age was that of these two veterans of the society. They had seen its birth, growth, and rapid development, and they beheld it shining forth with such dazzling brightness, that each day seemed, as it were, a new and touching realization of the Divine promise, "*I will befriend you.*"

On the 19th February, 1581, Father Claudio Aquaviva was elected fifth General of the Society of Jesus. He was the son of Prince John Anthony Aquaviva d'Atria and of Isabella Spinelli. Entering the society at an early age, he possessed its spirit in an eminent degree. Providence seemed to indicate, by this choice, the new struggles and difficulties which the society would have to sustain.

Father Possevin had quitted Sweden, leaving several of the Fathers there to continue his labors. During his sojourn in that country he had won the love and veneration of the Catholics, the esteem of the Lutherans, and the affection of the King. He had come to give an account

of his mission to the Sovereign Pontiff, and was about to enter upon another, the interesting incidents of which we regret being unable to relate.

The Czar of Russia, Iwan IV, had taken possession of Livonia, and threatened Poland. Stephen, who had foreseen his designs for conquest, had hastened to encounter him with a large army, and had succeeded in forcing him to retreat to the other side of the frontier. Iwan, fearing that the King of Poland might push still further his victorious army, sought the most powerful mediator he could think of, and, schismatic though he was, he determined to appeal to the Pope, feeling persuaded that a sovereign so attached to the Church of Rome as Stephen was, would not offer any opposition to the interference of its supreme head. With this object in view, he sent an ambassador to Rome, in the person of Thomas Severigene. The Pope, hoping that some advantage might accrue to the Church, agreed to act as mediator between the two belligerent powers, and confided to his Legate, Father Anthony Possevin, this difficult negotiation, instructing him to stipulate with the Czar of Russia, as the basis of the treaty of peace, that he should accord a free passage through his states to the nuncios and missionaries who might be sent by the Holy See to India, Tartary, and China, as well as a guarantee for the free exercise of their religion for the Catholic priests and merchants of Muscovy.

On the 15th December, 1581, the conferences of the Congress of Ambassadors was commenced at Chiverona-Horca, near Porchow. Russia was represented by Duke Demetrius, Peter Jeletski, and Romain Olpherius; Poland by Sbaraski, Palatine of Breslau, and Duke Albert Radzi-vill; and Sweden by Christopher Warsevicz, brother of the Jesuit Father of that name.

Previous to the opening of the Congress, the whole of the ambassadors attended mass, after which the session was

commenced. Father Possevin, in his capacity of the Pope's Legate, presided, and, having received the credentials of each of the plenipotentiaries, ordered that the negotiations should be entered upon. The discussions were animated, and frequently bitter and sarcastic; but the Jesuit, ever calm and dignified, and always acting as the minister of peace, showed himself master of the situation in which he was placed, calmed the frequent storms and ebullitions of feeling, and exercised such a mild influence over the entire assembly that no one could take exception to his proceedings.

Poland insisted that Russia should renounce all claim to Livonia, and, moreover, urged her right to hold the town of Veliki. If these propositions were refused, she threatened to resume hostilities. The representatives of Russia assured the Legate that their instructions empowered them to agree to the cession of Livonia, but that they were not to sign this concession until the last moment, and that they could not go further without consulting the Czar. Father Possevin, seeing the Congress prolonged, and fearing fresh delays, endeavored to reconcile the parties to mutual concessions. Duke Demetrius dared not, he said, exceed his instructions. The treaty was drawn up, and ready to be signed. The moment was a critical one.

"I can not agree to the relinquishment of Veliki, Reverend Father," said he to the Legate. "What do you advise?"

"Your sovereign desires peace," replied Father Possevin; "he desires it at any price, as you are aware, and yet, for fear of incurring his displeasure, you hesitate to exceed your instructions. Well, I will be responsible for the risk you run. Write, and tell Iwan IV that it is I who have induced you to exceed his instructions, and say that, on my arrival at Moscow, according to the promise

I have made to his Serene Highness, I am prepared to give my head, if he thinks I have gone too far."

It was agreed that, for the protection of the Russian ambassadors, the question of the cession of Veliki should be left to Father Possevin, or to one of the Jesuits who accompanied him. But, at the very last moment, another complication presented itself. The sovereigns of Europe recognized the Czar of Russia simply as Grand Duke of Muscovy, and the Polish ambassadors contended that the wording of the treaty gave no other name to Iwan IV; the title of Czar signifying Emperor, they refused to accord to him. The Russian ambassadors, on the other hand, were instructed, in the event of the question of this title creating any difficulty, to refer it to the Jesuit Legate in order to have it recognized in the treaty. Faithful to their instructions, they secretly sought an interview with Father Possevin, during the night of the 31st December and 1st January, 1582, and had a long conference with him on the subject. The Duke Demetrius, being unable to bring him to his view of the question, said:

"But, Reverend Father, my sovereign has acknowledged the Pope's title of Universal Pastor of the Christian Church. You, Father, who are his ambassador, can not, surely, feel a greater repugnance in using your influence to have accorded to Prince Iwan the title of Czar."

"Your master," answered the Legate, "has given to the Sovereign Pontiff the title with which every Catholic prince honors him; but, up to this time, I know of none who have accorded to the Grand Duke the title of Czar."

This reply put an end to the discussion. On the 15th January the treaty was signed, and, according to the custom of the north, it was confirmed by the touching ceremony of the kissing of the cross. All the parties assembled in the chapel, where Father Possevin said mass, after which they placed upon the altar the official documents,

signed by the contracting parties, and then the Muscovites passed up in rotation, and, kissing the cross which the Legate held in his hand, they solemnly swore that they accepted the conditions of the treaty. The ambassadors afterward added, at the end of the treaty,

“We have gladly signed the treaty of peace, and we have ratified it by the veneration of the cross, in the presence of the Reverend Father Anthony Possevin, Legate of the Holy Roman Pontiff, Gregory XIII.”

The ceremony concluded, Stephen II said to the Legate :

“Reverend Father, it is to you, more than to her arms, that Poland owes the possession of Livonia. I will, therefore, place that province under the protecting care of the Society of Jesus; and I beg of you to send some of your Fathers thither to establish colleges, for heresy is there rampant, and I am confident the Jesuits will speedily extirpate it.”

Having promised the King not to forget this request, Father Possevin proceeded to Moscow, in order to complete his mission. He was accompanied by the Russian ambassador, and, along the entire route, he was addressed by the title of Pacificator of the North. In fact, his journey to Moscow was one of triumph. The Czar, unable to swerve from the promise he had made, said, although reluctantly :

“I grant you all that you ask in the name of the Sovereign Pontiff—the passage through my states for his nuncios and missionaries, the free exercise of their religion to the Catholic priests and merchants—but I do not wish that my subjects be allowed to enter the churches or chapels that you may erect. The deed of this concession is about to be drawn up, and as it is you who have obtained it, it is you, Anthony Possevin, who shall deliver it to the Pope.”

In his last interview, when taking leave of the Czar, the Father was loaded with the most costly and magnificent presents. He had gone on this mission for the glory of God, and in obedience to his superior and the Sovereign Pontiff, but not for the honors and presents thus lavished upon him. He had accepted these honors out of respect for the Holy See, whose Legate he was, and he received the rich presents in the same spirit; but those which were presented to himself personally, he distributed among the poor on leaving the Kremlin. To the Russians, such disinterestedness was an enigma.

The Pope was more than satisfied with the results secured by the talent and diplomacy of the Jesuit; hence he was unwilling that he should return. His Holiness had just heard from the King of Poland the news of the sad and deplorable condition of Livonia and Transylvania, which were harassed and overrun by the Arians, Anabaptists, Lutherans, and Calvinists. He expressed his desire of opposing to all these sectarians the learning and eloquence of Father Possevin, "whose able counsels," His Majesty added, "were especially needed by himself, in order to enable him to surmount the many obstacles which had been raised around him by these various sectarians." Gregory XIII, therefore, commanded Father Possevin to proceed to Livonia, in compliance with the request of Stephen II, and the Jesuit, having first obtained the sanction and blessing of the Father-General, set out on his journey. He made the journey from the Eternal City to the Court of Poland on foot, and thence to Transylvania, and called upon all the leading preachers of the various heresies to assemble at Hermanstadt, where he proposed to hold public conferences, which proposition they accepted. The ultimate triumph of the learned Jesuit was not for one moment doubted by any of the learned men present at this controversy, and the sectarians, publicly convicted of

error, ignorance, and dishonesty, found themselves compelled to retire. In order to consolidate his work, and conform to the royal intentions, the victor founded colleges in that province, and also established a seminary at Klausenburg.

In 1583, Anthony Possevin was present at the Grand Diet of Warsaw, in the quality of Pope's Legate, where he succeeded in obtaining important decisions in favor of the Catholic faith. At this time Poland had become so powerful as to be a cause of anxiety to Germany, and every thing tended to indicate a fearful rupture between Rudolph and Stephen. In order to prevent a war, which appeared to be inevitable, the two sovereigns agreed to submit their difference to the mediation of the Pope, begging, at the same time, that he might be represented by Father Possevin, in whom both had the most implicit confidence.

His Holiness acceded to the joint desire of the two monarchs in selecting the Jesuit Father as his representative, and negotiations were at once commenced, and were progressing to the entire satisfaction of both parties, when suddenly a clamor arose in the ranks of the heretics throughout the country. The Sectarians expressed their astonishment that the Germans descended so low as to submit to the conditions imposed upon them by a man of mean origin. It was, in their estimation, a humiliating page in the history of the Empire, and one of which posterity would feel ashamed. They also expressed their astonishment that the Poles, whose sagacity was proverbial, should submit to the contempt which the Society of Jesus evinced for them in appointing such an arbitrator—one who had elucidated the most difficult propositions and solved the most intricate questions with a clearness and rapidity unparalleled. The two sovereigns knowing the source of these reports, heeded them not, and the negotiations were

continued. But the heretics did not cease to agitate. They could not forgive the society for the influence and ability of one of its most eminent members; and Father Aquaviva, who was alarmed at this European celebrity of one of his children, had an interview with the Pope, and begged of His Holiness to recall Father Possevin. "The society," said he, "was founded solely for the glory of God and of his Church, and not to serve the political designs of sovereigns. To employ our Fathers in such negotiations is to expose them to the danger of acquiring a taste for the world totally incompatible with their vows; it is launching them upon a perilous sea, and it might lead to consequences deplorable for the institute and for the Church. It is not for Possevin that I fear the plaudits of the world; his virtue is known to me. But there is danger for the society, and your Holiness must preserve us from it."

Gregory XIII duly appreciated the apprehensions entertained by the General, and, however much he might regret it, consented to recall Possevin, or rather to relieve him from his position of Nuncio. No sooner was he thus delivered from his arduous diplomatic duties, than he resumed his apostolical mission, and devoted himself exclusively to his holy ministry—at one time preaching the Gospel to the country people, at another sojourning in the towns, combating heresy and revivifying the faith, founding colleges in the principal points along his route, until, at length, he received the surname of Apostle of the North.

II.

ONE day, in the early part of May, 1581, a man, apparently about forty years of age, presented himself at the London residence of Lord Walsingham, then Secretary of State. His arrival was evidently not unexpected, for he assumed the bearing of a person of importance and stand-

ing. His name was George Elliot. Lord Walsingham, without paying the ordinary courtesy of offering him a seat, said, disdainfully:

“Well, what information have you to communicate touching the well-being of the state?”

“I have to inform your Lordship that I can perform a service that can not be too well paid for, and, if it please your Lordship to accede to what I may request, I will undertake to render that service.”

“Should your proposition be worth the value you set upon it, it shall be entertained. Speak.”

“It is this: Your Lordship is aware that searches have in vain been made to discover the Catholic priests, particularly the Jesuits; and that, on the 29th of April, during the night, the houses where they were supposed to be secreted were forcibly entered, but without success. There are, as you are aware, two Jesuits who do more harm than all the rest of the Catholic priests united. Robert Parsons and Edmund Campian have, in one year, made more than ten thousand Catholics in England.* I have this on the best authority. All your investigations have produced no other result than the discovery of Alexander Briant, their friend,† and of the chalice that

* A few weeks after this, Dr. Allen wrote: “The Fathers have made more Catholics in England in one year than they could have done elsewhere during their lifetime. It is computed that there are ten thousand more Catholics in England now than there were a year ago.”

† Alexander Briant was twenty-eight years of age. He underwent a judicial examination, was subjected to the punishment of hunger and thirst, and to the torture of the “thumb-screw,” to make him reveal the whereabouts of the Jesuits; but in vain. After each application of the torture, he replied: “I will not tell you. Not that I do not know. I have seen them, and lived under the same roof with them. Subject me to what torment you please, you will never learn any thing more from me.”

was used at the mass on the day preceding his arrest. You see I am well informed."

"What do you desire?" continued the minister. "Be brief. Can you secure them?"

"If your Lordship will insure me wealth and honor, I will guarantee to discover, not Robert Parsons, whom I do not know, and who may, therefore, escape me, but Edmund Campian, whom I do know, and who is of far more importance, as being the author of the '*Ten Reasons*.' " *

"Are you sure to succeed?" asked Lord Walsingham, casting a withering look of contempt upon Elliot.

"Yes, my Lord, I am quite sure."

"You have, then, kept up correspondence with the Papists?"

"I have, my Lord."

"Well, you shall have riches, if not honors; that will suffice, I presume?"

"Your Lordship will understand that I shall require to be secured against the revenge of the Catholics, and that the Government will assist me, should it be necessary, to seize upon my prey whenever I may discover it."

"All requisite means shall be furnished you; but you offer poor security for yourself. Take care what use you make of the power given to you."

* This treatise had been privately printed in the house of John Stonar, and subsequently extensively circulated in the city of London. It combated the errors of Anglicanism with such ability and moderation, and the style was so attractive, that its popularity was extraordinary, and led to numerous conversions. The Protestant ministers, unable to refute its arguments, declared it an offense against the laws. They assumed that, under pretext of making converts, the Catholics conspired against the Queen, and that the Jesuits, urged by the Pope and the King of Spain, were organizing a plot against the life of Elizabeth. The author of this work was, therefore, declared guilty of high treason.

“As a material guarantee, I at once hand over to your Lordship John Payne, a Catholic priest. He is with his parents, where you will find him.”

“He who has always been your friend? That is enough. Go; your commission shall be sent to you.”

These latter words were addressed to George Elliot, in a tone of profound disgust. George had just betrayed his benefactor as a pledge of his future infamy!

A few days afterward, John Payne ascended the scaffold, whence his soul took its flight to heaven. The apostate informer received his royal commission, and Elizabeth commanded the governors of the provinces to obey his orders.

In the mean while, Robert Parsons had ordered Edmund Campian, in order to evade the continuous search that was being made by the spies of the Queen, to retire to the county of Norfolk, where he was known only by name. On his road, Father Campian had to pass by Lyford House, which was occupied by a family named Yates, where he had obtained permission to stop, in order to satisfy the ardent desire of its members, who had frequently entreated him to afford them the consolations of his ministry. After remaining some time, administering the sacraments and comforting those who had the advantage of his advice and spiritual aid, he was about to take his departure, when the Catholics of the surrounding localities earnestly entreated him to remain over the following day, which was Sunday. The good Father could not refuse, and consented to postpone his departure. This was the 15th of July, 1581.

From an early hour on the following morning, the servant who attended at the gate of the mansion noticed, among those who came to attend mass, a person whom he had formerly known in London, but whom he had not

seen for a long time. After the interchange of the ordinary salutations, the new-comer said :

"Seeing many persons making toward the house, and thinking, perhaps, that you were so happy as to have a priest here, and to-day being Sunday, and all those who have the opportunity being compelled to hear mass, I thought I would request the favor of being allowed to be present."

"Most willingly," answered the faithful domestic. "Our master is but too happy to afford the opportunity to all the Catholics of the country to attend the chapel, for there is no danger of Catholics informing against him. I will at once conduct you to the chapel."

"And who is the priest you are fortunate enough to have here?" asked the stranger.

"I do not know his name. He does not belong to this country, for none of the Catholics here know him."

The visitor took his place in the chapel near the door, and, during the mass, exhibited a feverish agitation. The officiating priest was known to him. The mass over, the same priest delivered an affecting discourse, which the unknown visitor seemed to listen to with distraction, or as though he were preoccupied. A close observer would have been alarmed at the expression of his countenance; the discerning physiognomist might have there read the two words *apostasy, treachery*; for that personage was none other than George Elliot. No sooner was the service concluded than he departed hastily, and sought the nearest town, where he secured the services of the soldiery, with whom he returned to Lyford, and had the house surrounded. But Father Campian, who had seen the soldiers approaching, said :

"It is I whom they seek, and God forbid that others should suffer death with me or on my account!"

“What are you doing?” said the lady of the mansion, arresting the progress of the Father. “You are about to present yourself to your executioners! Wait, at least, until they find you. Persecution has made us ingenious. For our sakes, you must follow me. I am going to conceal you.”

Father Campian yielded; and it was high time, for scarcely had he attained his hiding-place, into which he was accompanied by two other priests, when the apostate traitor entered the house, preceded by the agents of the Queen. He immediately instituted a thorough search from cellar to attic. He questioned the servants, sounded the floors, the walls, and the ceilings; but no Jesuit was to be found. Night approached, and he took his departure, but returned again the following day, and renewed his search, without any better result. The traitor was furious. He desisted from further investigation, and determined upon quitting the place. In descending the stairs, he uttered a last bitter imprecation, and dashed against the wall the instrument which he had used to probe the doors and hiding-places of the house. The wall gave back a hollow sound, whereupon the soldiers were ordered to break it in, the apostate himself striking it with maddened frenzy. The edifice appeared to tremble, and, a few stones being removed from their original position, fell to the ground, causing an aperture, from which Edmund Campian made his appearance, with his hands and eyes raised toward heaven. Two secular priests were by his side, for they had accompanied him to his hiding-place, and would now share his fate. Elliot at once commanded the Queen’s agents to seize the three Papist priests, and he had them incarcerated provisionally in the prison of the nearest town. Soon afterward, orders were issued by Elizabeth for the removal of the Jesuit to London.

The 22d of July was a Saturday, and at an early hour

of the morning, when the market was thronged with an influx of the lower orders, the apostle prisoner, in custody of his guard, arrived at the gates of the city. At the same time, the populace, who had been bribed for the purpose, sent forth loud and continuous plaudits for the Queen, which were followed by vociferations and maledictions against the Church and the Jesuits. Upon the good Father, who was a perfect stranger to them, they heaped imprecations and abuse. All they knew was, that some one had propagated the report that he was a dangerous conspirator.

The Jesuit, ever gentle and humble, but, at the same time, grave and dignified, was to be seen in the distance, bound like a felon, and placed on a tall horse, his hands tied behind his back, his feet fastened together with a cord, while upon his head was placed a hat, to which was affixed a placard, with the inscription, in large letters, "Edmund Campian, a seditious Jesuit." The good Father smiled at the ignorant rabble who surrounded him, and prayed Almighty God to *forgive them, for that they knew not what they did*. But suddenly the fury of the populace was attracted in another direction. It was no longer the prisoner; it is no more that innocent victim of error and tyranny that the crowd insulted and execrated—it is the traitor apostate, George Elliot! He had sought to witness and gloat over the humiliation of that Jesuit whom, in bygone times, he had called by the endearing term of Father, and whom he had so recently betrayed and sold for a few pieces of gold. Knowing the road by which the apostle was to pass, he had stopped among the crowd to add his invectives to those of the enraged mob, when suddenly a loud voice was distinctly heard, above the rest, crying out:

"Behold the man who betrayed him!"

"Who is it?"

"It is he. It is George Elliot. It is he who sold him for money!"

"Shame, you Judas! accursed, Iscariot! To the river with the traitor! to the gibbet with the Judas! No; to the stake!"

No one now took any more notice of Father Campian. All they seemed to desire was to wreak their vengeance on the traitor Elliot, who, on his part, had little expected to hear such maledictions against himself.*

On arriving at the Tower, Edmund Campian was handed over to the governor of that prison, Lord Opton, who had him placed in a subterranean dungeon, which was so small that he could not stand upright, and so contracted that he could not stretch his limbs. Thus cramped up, deprived of light, air, and the possibility of even stretching his weary limbs, he remained imprisoned during nine long days.

On the night of the 2d of August, the agents of the Queen made their appearance in his dungeon, and, having ordered him to follow them, conducted him to the palace of Robert Dudley, Earl of Leicester. The Queen's favorite was accompanied by the Earl of Bedford and two of the Secretaries of State. Edmund Campian, pale and emaciated from excessive suffering, his hands still tied, appeared before these high and mighty personages with a noble and lofty bearing, which commanded their respect. The Earl of Leicester commenced by asking him this question:

"With what mission were you and Father Parsons intrusted by the Pope?"

*The only reward he received for his treachery was a few pieces of gold, sent him by Lord Walsingham, who requested that he might not be further importuned by him. Forsaken by all his former friends, and becoming an object of contempt and disgust to all, George Elliot fell into such a low state of misery and wretchedness that he was literally eaten up by vermin.

"To keep alive the faith in Catholic hearts, to bring back to the right path those who had allowed themselves to be led into the ways of error, and to defend Catholic truths against those who attacked them."

At this point another personage entered the chamber; it was the Queen. The prisoner saluted her respectfully, but with a dignified manner that did not escape the penetrating eye of Elizabeth.

"Do you believe that I am really Queen of England?" asked she.

Father Campian made an affirmative inclination, but did not utter a single word. The Queen resumed, strongly emphasizing every word:

"Well, I offer you life, liberty, wealth, and honors if you will serve me."

"I shall ever be your subject," replied the distinguished Jesuit; "but, while I am an Englishman, I am, first of all, a Christian—a Catholic!"

Elizabeth retired, without uttering another syllable. Her avowed end in the persecution of the Catholics was the punishment of conspirators. She was conscious of the odium that her cruel tyranny would attach to her name, and she sought to justify it by political motives. It was computed that, from the 15th July to the 31st of August of the preceding year, 1580, fifty thousand Catholics had been arrested and imprisoned, and deprived of their property, by confiscation, for refusing to attend the Protestant services and sermons. In the jail record this was the only crime attributed to them, but in that crime the Queen saw a conspiracy against her life.

Father Campian was conveyed back to his dungeon, at the Tower. A few days afterward, he was taken to the torture-chamber, where the magistrates put the following questions to him, which they had previously committed to writing:

“At whose instigation, or by whose order, are you in London? For what purpose are you here? Who are those who have lodged, supported, and assisted you? Where, and in what manner, have you had printed the book entitled ‘*Ten Reasons*’? Where, and in the presence of whom, have you celebrated mass? Who are those whom you have converted to Popery? What are the sins of those whose confessions you have heard? What is your opinion of the Bull of Pius V?”*

All the implements of torture were there, and the executioners were beside them. Edmund Campian had maintained a perfect silence, and waited impassively until the magistrates had exhausted their list of questions, when he said to them, with the same serenity and dignity which he had maintained throughout:

“Among the questions you have just propounded to me, there are several which an honest man must leave unanswered, and some which a priest must not understand; but there is one which my conscience allows me to answer, and I will do so. My treatise of the ‘*Ten Reasons*’ was sent by me to Father Johnson and Thomas Pound.”

This was, in fact, no answer at all. Johnson and Pound being in prison, it was well known that they had received this book. Orders were immediately given to place Father Campian on the rack. The Jesuit underwent the torture without even a murmur of complaint. Eight days afterward, he was subjected to a repetition of the same torment, which he bore with the same patience, fortitude, and serenity. When they considered him sufficiently exhausted by excessive suffering, the ministers contended that the Jesuit had not been put to the test, for they knew that the Queen desired either his

* By this Bull, Pius V excommunicated Elizabeth.

death or his apostasy. He was, therefore, conducted to the Parish church, where Alexander Newell, dean of St. Paul's, and Doctor Day, rector of Eton College, were in attendance to lay before him their charges and accusations against Popery and the Society of Jesus. They hoped that the learned Father Edmund, having no more strength, and dragged thus before them in a dying condition, would be incapable of answering them, and that they might triumphantly publish his defeat. He was allowed the assistance of Father Rodolph Sherwin, who was likewise a prisoner, in order to prove the liberty of defense accorded him; but he was prohibited from speaking upon any other points than those upon which he was challenged. The attendance on the occasion was numerous. Among the rest was the Governor of the Tower.

When Father Campian appeared on the stand, every eye was turned upon him, and the martyr, without uttering a word, showed the weakness of his body and displayed the vigor of his faith. The appearance of his limbs, which were either bruised or dislocated, plainly told the tortures he had endured.

"You have scarcely been touched," said Lord Opton.

"I can speak of that more knowingly than you," replied the sufferer; "for you have but given the orders."

The theological discussion was most animated, and was supported by Father Campian with a power of logic and eloquence which was little expected by his adversaries. They had stated that there would be four days' discussion, but this first sitting appeared to them more than sufficient, and they declared that it should not be continued. Lord Opton had just asserted that the Jesuit, under the torture of the rack, had revealed all that they wanted. The illustrious martyr was not allowed the opportunity of making known his protestations against this infamous calumny, and was taken back to prison.

Thomas Pound received the information in his dungeon that Father Campian had betrayed not only family secrets, but even those of the confessional; but he refused to give credence to the scandalous report. Nevertheless, he informed his brother martyr of the trouble and the affliction it had caused him. Father Campian immediately replied:

“I feel that I have the courage, and I trust that God will give me the strength, never to allow them to force from me, by all the tortures they may apply, a single word that may be prejudicial to the Church of Jesus Christ.”

Lord Opton intercepted this letter, and used it to prove the existence of a conspiracy of the Catholic sovereigns and the Pope against the life of Elizabeth.

On the 18th September, Father Edmund was confronted by two new opponents, in the persons of Doctors Good and Folke, who were this time triumphantly to defeat and confound him. Indeed, in order to facilitate his overthrow, they took the precaution of putting him to the torture for the third time before conducting him to the meeting. But they had not taken into consideration the all-powerful assistance of Almighty God. The heroic apostle so vigorously sustained this new attack, and so courageously defended the faith of the Church, that the Earl of Arundel, son of the Duke of Norfolk, who attended the discussion, unable longer to resist the convincing arguments of Father Edmund, publicly declared himself a Catholic.

The holy martyr had to atone for this triumph by renewed tortures; and, while the executioners tore his flesh asunder, and dislocated his limbs, he sang the *Te Deum*, and his persecutors despaired of ever conquering his sublime courage. On two subsequent occasions was he examined, as were also several other Jesuits and some secular priests, who, like himself, were state prisoners. At

length, on the 20th November, they were all brought up before the Court at Westminster, where Father Campian, as spokesman of the party, answered the six questions that were put to the accused :

“ These are not the questions to put before this tribunal, which was constituted for the purpose of trying actual deeds, and not of prying into secret thoughts. Its duty is to try those brought before it by the production of witnesses, and not by inquisition. The University, with theologian against theologian, is the proper place for these discussions and controversies, which should be supported by arguments drawn from Holy Scripture or the writings of the Fathers. Among those who are to judge me from my answers, I do not find one theologian, not even a literary man. I have, then, no explanation to offer.”

We will not enter into the horrible details of the tortures which the missionary and his companions had to endure. We will simply remark, that they never for a moment lost their patience or serenity. And we would request the reader to bear in mind these remarkable lines of the Protestant Schæll : “ In fine, by the means of one of those conspiracies which party spirit has ever been ready to invent, means were found by which Campian and twelve of his pretended accomplices were found guilty of high treason, and condemned to death. Campian, and some of his companions, who might be charged with having sought, in their fanatical ardor, the honor of martyrdom, but who were certainly innocent of any political offense, were executed on the 1st December, 1581. The execution of the others was postponed, in order to afford the people the occasional diversion of a public execution.” *

Yet Protestants complain of the intolerance of Catholics !

* Cours d'histoire des *États Européens*. Tome xviii, page 2.

When the news of the martyrdom of Edmund Campian was announced in the English College at Rome, one common cry escaped from the young hearts of those future apostles. They all requested to be allowed the honor of replacing these valorous champions who had just ascended to heaven ; but only a few obtained this favor.

III.

FROM the very foundation of the Society of Jesus, its members had been accustomed to hear themselves accused of being the cause of all occurrences, misfortunes, and plagues, as well as of all sorts of crimes. They were then little surprised, in 1582, to learn that they were charged with having caused confusion in the seasons, in order to succeed more surely and more quickly in destroying the world. In every age calumny has delighted in taking advantage of human credulity. A learned man of the period of which we write, Dr. Lilio of Verona, had attempted to reform the old calendar. The Pope had appointed a congregation to investigate this proposition of reform, the carrying out of which appeared to be beset with numerous and insurmountable obstacles, and His Holiness had intrusted a Jesuit, celebrated for his astronomical and mathematical knowledge, with the solution of these difficulties. This Jesuit, who was a member of the congregation convened by Gregory XIII, was Father Christopher Clavius of Bamberg, in Bavaria, then commonly called the Catholic Euclid. The idea met the approval of Father Clavius, and he changed Dr. Lilio's plan, so as to render the execution of this reform not only practicable but perpetual. In order to convey some conception of the theory to the Pope, he wrote his *Computatio Ecclesiastica*. His plan, which was admired as the solution of a problem which, until then, had been regarded as insoluble, and the utility of which would be invaluable to the entire world, was

definitely approved by Gregory XIII, who ordered that henceforth it should serve to regulate the ecclesiastical year.

The Gregorian calendar, as it was termed, was at once adopted by the Catholic sovereigns ; but "the Protestants of all denominations," says Voltaire, in his *Essai sur les Moeurs*, "obstinately persisted in refusing to receive from the Pope a truth which, had it been proposed by the Turks, they would have willingly accepted." A general commotion against the Jesuits arose thereupon throughout Germany. "Not satisfied with arresting every-where the progress of the Reformation, and of restoring to Popery so many Calvinists and Lutherans, the Jesuits have upset the calendar, changed the seasons, and wish to turn the world upside down. It is now our turn to overthrow the Jesuits, by forcing them to disappear forever. Is it not enough, added they, to rule both the people and kings, to constitute themselves the arbitrators of nations, to determine between sovereigns whether there shall be peace or war? Was there ever known a religious order that exercised such influence? And what danger may not be feared from a power which spreads itself over the entire universe? It is high time that the society should be destroyed, annihilated. In the mean while the calendar which they have invented must be rejected."

These exaggerations spread even throughout Catholic countries, and then, as now, instead of tracing them to their true origin, the people implicitly and passively believed them ; and then, as in our own time, no one questioned whether the reports were probable or not. This would have needed reflection, and, without investigating the matter, they found it easier to receive an opinion already formed than to take the trouble of examining for themselves. From time immemorial, the spirit of darkness has seriously relied upon the general credulity, and it must be admitted, no matter how humiliating to human pride the

fact may be, that it has seldom been without some share of success.

While the heretics were thus agitating in the ranks of the Catholics the necessity of abolishing the Order of the Jesuits, Pope Gregory XIII inaugurated, with great pomp, the magnificent church of the Gesù, which Cardinal Alexander Farnese had erected at his own expense. This ceremony took place on the Feast of the Assumption, 1583.

This marked favor annoyed the Protestants still more, and they resolved to strike a fatal blow against the society. According to the calendar of which Father Clavius was the author, Lent fell much earlier in 1585 than usual. The Senate of Augsburg had adopted the calendar without having previously consulted the butchers of the city, most of whom were Protestants, and, consequently, opposed to this innovation, which they refused to acknowledge. On hearing of the alteration ordered by the Senate, the butchers rebelled, under pretext that, not having made their arrangements, for want of information, with regard to the fast to be observed at an earlier date than usual, they were entirely ruined. In order to quell the mutiny, it was found necessary to have recourse to force.

At Easter, their shops were all closed, and there was no meat to be had. The Senate wished to compel them to open the shops, but their answer was, that the proper time of abstinence had arrived, and that the Catholics must now do penance. The Senate immediately took measures to remedy the inconvenience thus caused by the Protestants; but the butchers still persisted in declaring themselves ruined, and suddenly attacked the house of the Jesuits, threatening to demolish it, and to bury all the Fathers in its ruins. They were soon aided and abetted by the populace.

"No," they cried, "do not pull it down. Set fire to it!"

"Yes! Fire! fire!" yelled the butchers. "Let us burn the Jesuits and their accursed calendar!"

"No more Jesuits!" repeated these madmen. "No more Jesuits! no Pope! but, above all, no new calendar!"

"Stop! Hold! The Duke of Bavaria! the Duke of Bavaria! He is entering the city at the head of five hundred horse!" cried a woman in the crowd.

"Is it a fact? Are you sure it is he?"

"It is certainly he. Beware of sedition!" continued the woman.

"Let us be off! Here is the Duke of Bavaria! Let us be off!"

And the crowd dispersed, as quickly as possible, in every direction. In ten minutes perfect quiet prevailed in all parts. The Duke of Bavaria did not make his appearance. He had not shown himself any-where. But the Senate was holding its sitting; the house of the Jesuits was about to be fired; and a good woman, terrified by the calamity which she saw was inevitable, thought she would avert it by starting a false alarm, and anticipate the arrival of the Duke, who, having been informed of the tumult, could, doubtless, not fail to make his appearance very soon.

In the midst of all these troubles, the society worked for its only end, *the greater glory of God*. It already counted in heaven too many holy martyrs and confessors to fear any thing from the impotent rage of the demon whom it had so triumphantly defeated every-where. Nothing could stop it on its onward apostolical course.

China had just been opened to its zeal. The great Xavier, when dying in sight of that land of promise, which his heart burned to evangelize and convert, had earnestly begged of Almighty God to open its vast field

to the labors of his brothers; and Fathers Michael Ruggieri and Pazia had the happiness of arriving among this benighted people, the former in 1581, and the latter in the succeeding year. They were followed, in 1583, by the celebrated Father Matthew Ricci, of Macerata. On the 15th of July, of the same year, the Society of Jesus witnessed the glorious phalanx of its martyrs increased. Fathers Rudolphus Aquaviva, nephew of the General, Pacheco, Berna, Anthony Francisco, and Brother Arana, were immolated on the same day by the savages of the island of Salcete, whom they had come to convert.*

In Italy, the society enjoyed a wonderful popularity, and exercised an influence almost prodigious. One example will suffice to prove it:

At that period, Naples was under the Spanish rule, to which she reluctantly submitted. She only awaited an opportunity to throw it off, and endeavor to regain her original independence. The Neapolitans, finally, finding a pretext for an outbreak in the dearness of provisions, took forcible possession of the market-stalls, and, rifling them of their contents, traversed the streets uttering seditious cries. The Governor, Vincent Staraci, interposed his authority, whereupon he was mercilessly massacred. The rebellion was assuming a most alarming aspect, when, at the critical moment, a Jesuit appeared in the midst of the exasperated multitude, whom he addressed, in a voice that was heard above the tumultuous riot, and succeeded in calming the people maddened with fury. They desisted from their violent proceedings and bowed their heads, on hearing the words of the apostle; listened to his rebukes, approved his counsels, and no longer offered the slightest opposition. This Jesuit was Father Charles de Mastrilli.

* Their precious remains were taken to Goa, and are still preserved.

He was still addressing them, when the other Fathers of the college, as well as those of the professed house, were seen approaching in procession and chanting the Litany of the Saints. They passed through the congregated mass, dividing it into two parts. One portion they conducted to the cathedral, the other to the Church of the Annunciation; and there the people, who had yielded to the counsel of a single Jesuit, and had allowed themselves to be led, as a docile child, to the foot of the altar, manifested their heart-felt sorrow. They pledged themselves to return to their various occupations, and to behave, henceforth, as a submissive and faithful people. They were true to their promise.

What army ever obtained a like victory over a people in rebellion? It is, nevertheless, this kind of influence, so gentle, and yet so efficacious and salutary in its operation, that has ever been brought up against the Jesuits as a crime, either by dishonest Protestants or by unthinking Catholics. We may be allowed to say that, among those who are ambitious of popularity, few are friendly to the Jesuits, and yet many would desire to possess their power of winning the heart by convincing the mind. Willingly would they excuse this influence in themselves, which, in the Jesuit, they can never pardon, and which is nothing but the twofold influence of learning and holiness.

The Sovereign Pontiff, Gregory XIII, had never failed to express his high regard for the Jesuits, and he had always evinced it by the confidence he reposed in and the affection he felt for them. But the society was deprived of all this support and succor by the death of the Holy Father, which took place on the 10th of April, 1585. On the 24th of the same month, he was succeeded by Felix Peretti, Cardinal of Montalto, who assumed the name of Sixtus V. On the tomb of Gregory XIII was placed a

figure representing Father Clavius presenting the Gregorian calendar to the Sovereign Pontiff, who had left it as an inheritance to the whole of Christendom. Thus the learned Jesuit was enabled to escape the glory he sought to shun. Soon after, he was solicited by the citizens of Bamberg to accept the mathematical chair in their University. They offered, even, during his lifetime, to erect to his honor a statue in bronze, if he would comply with their request. This was sufficient to alarm the humility of Father Clavius, who strongly rejected all entreaties on this subject, and continued at his observatory in the Roman College.

The success of the Gregorian calendar continued to offend the Protestants. The Senate of Riga had adopted it, and declared that those who did not conform to it should abide by the consequences. Against this decree the heretics revolted, and on the 24th of December, 1585, at eleven o'clock at night, the conspirators assembled at the call of a Lutheran minister, who, having harangued them for a long time, very seriously told them, in conclusion: "You now see that it is not the Senate that is guilty; it only submits to the yoke of the Jesuits, whose power is unlimited. The Jesuits change every thing in the universe—religion, the sciences, languages, the march of time, and even the course of the planets. We must exterminate them, in order to put an end to this universal power. Let us, then, on to the Jesuits."

"On to the Jesuits! Down with the Jesuits!" shouted the excited crowd.

Not one among those rioters had perceived the ridiculousness of the language that had just been addressed to them; not even a smile had been elicited by this great absurdity. It was midnight—the critical, the decisive moment. The conspirators proceeded to the church of the Jesuits. Midnight mass had commenced. The celebrant was dragged from the altar; the church was pillaged and

sacrilegiously profaned ; the house ransacked. The Governor of the city, finding it impossible to quell the tumult, thought it necessary to have recourse to arms, and for more than a month the city was in a state of siege. During this whole time, the Jesuits remained perfectly calm, patiently awaiting the termination of the tumult. All that the Protestants had succeeded in achieving was a disturbance in the city, and the pillage or destruction of the property of the good Fathers, who eventually, however, lost nothing, for the Senate and all the Catholics readily came forward to make good the damage that had been done.

IV.

THE Jesuits of France, in common with the other religious orders, had taken part with the League, seeing that their only end was to maintain the Catholic religion in the most Christian kingdom. Sixtus V, moreover, secured to the support of the League all the monastic orders. But Father Aquaviva, who could not ignore the political tendency of the body, had ordered his religious to decline taking any part with the factions that divided France. He had even recalled Father Mathieu, the Provincial, of whose services the princes had made use, notwithstanding his reiterated warnings:

Thus was proved the firm determination of the General to maintain the spirit of the society within the limits laid down for its guidance by the holy founder. The Duke of Guise understood it in this light. Nevertheless, feeling persuaded that Father Aquaviva would not give him a direct refusal, he wrote to him, inclosing important documents for the Pope and some of the Cardinals, which he begged of him to deliver personally. But Father Aquaviva could not himself do that which he had forbidden to those under his control. The question of the League was involved in those

papers. He desired that the society should remain aloof from taking any part in it, and he himself set the example by refusing to do that which had been requested of him.

Sixtus V, displeased at this species of opposition, complained of the high power vested in the General by the constitution of the society, and resolved to revise and modify that instrument. The numerous alterations which he desired to make would have totally destroyed the economy of the Order, and essentially altered its spirit. Indeed, the original society would have disappeared; it would have become a new order. Father Aquaviva could not consent to this. He expostulated, he protested, he pointed out to the Pope the impossibility of reconciling the intentions of the holy founder with laws so different from those which he had given for the guidance of the society, and he finally succeeded in obtaining a few concessions. This, however, did not satisfy him. He insisted in not yielding on any point, and Sixtus V was equally determined to grant no more. The contest was prolonged without any definite result, when several sovereigns, hearing of the intentions of the Pope, wrote to entreat His Holiness, not to make any alteration in the organization of an order which had already produced such great men, and rendered to the Church such eminent services. Sixtus V was inexorable. Claudio Aquaviva prayed, and relied upon assistance from Almighty God, ever contesting, but with so much modesty in his firmness, and such respect in his language, that it was impossible for the Pope to take offense at this humble opposition.

"I consent that they shall retain the name of Jesuits," the Pope frequently said, "among themselves, but I will never consent that the Order shall be called the Society of Jesus. Society of Jesus!" exclaimed his Holiness.

“What, then, are these Fathers, whom we can not name without bowing our heads, or removing our hat?”*

It was a fixed intention, an inflexible determination, to abolish the title of the Society of Jesus. The Sacred College, feeling that the time for carrying into execution this idea was approaching, made fresh efforts—entreated and conjured the Holy Father, reminding him of all the services rendered by the society, of all the heroes, learned men, and martyrs that it had already given to the Church—but the Pope was not to be moved. Nevertheless, he did not wish that the Catholic Sovereigns, all of whom supported and defended the society, and who had begged that its laws should not be altered, should attribute to him the initiative in abolishing the name. Hence, he ordered the General of the society so to word the decree, that it should appear that the Pope had accorded the suppression upon the request of Father Claudio Aquaviva.

This was to command him to throw the blame on the venerated memory of the holy founder of his Order; this was compelling him to ask for his own condemnation and that of all the members of the society, who, since its foundation, had gloried in this title. It was imposing upon him the humiliation of taking upon himself alone the responsibility of such a step, and subjecting him to all the odium which would attach to its author.

It was a severe trial for Father Aquaviva, but it was not beyond the greatness of his soul. Claudio Aquaviva had taken a vow of obedience to the Sovereign Pontiff,

* It is the custom of those who glory in the name of Christian, on hearing the holy name of Jesus, to pay honor to it—the men by removing their hats, the women by reverently inclining the head. In France, since the Revolution, this custom has not been generally observed, but it is still practised in a few of the southern provinces where the people seem still to feel that, “*at the name of Jesus, every knee shall bow, in heaven, on earth, and in hell.*”

and obedience is characteristic of the Jesuit. He submitted, drew up the decree in accordance with instructions given him, signed it, and delivered it personally to Sixtus V. The Pope, satisfied with this triumph, received the document, which he read and locked it up in his bureau. This was on the 18th of August, 1590.

On leaving the Quirinal, the Father-General repaired to the Novitiate of St. Andrew, and directed the novices to commence a novena on the following day, with a view of begging Almighty God to protect the society from the misfortune which hovered over it. On the 27th of August, the last day of the novena, Sixtus V, who for some time had been suffering from a fatal disease, and was exhausted by continued labors and old age, expired at the very moment that the bell of the Novitiate called its members to the recital of the Litanies. Thus he departed, before having signed or promulgated the decree which would have abolished the title of the society. The document was found in the very place where the deceased Pontiff had placed it, in the presence of Father Aquaviva, and precisely as he had received it from the hands of holy obedience.

The Romans saw in the death of the Sovereign Pontiff, at this critical juncture, a direct intervention of Providence in favor of the Society of Jesus. This event made such an impression on them, that the remembrance of it has been always preserved. Ever since that memorable day, whenever the Pope is dangerously ill, and the bells for the prayers for departing souls are heard in a church of the society, the people are sure to remark that "the Holy Father is about to die, for there is the bell of the Jesuits, tolling *the Litanies*."

The successor of Sixtus V survived his election but thirteen days, and had no time to show the Jesuits either disfavor or support; but Cardinal Sfondrati, who was

elected on the 5th of December, 1590, under the name of Gregory XIV, at once published a Bull, confirming the name so loved and cherished, and so dear to the heart of each member of the "Society of Jesus."

On the 21st of June, in the following year, an angel threw off the coils of this mortal body, and winged his flight to heaven. Without having taken an active part in the struggles and battles of the society on earth, he went to participate in that eternal glory prepared for it in heaven. Aloysius Gonzaga, while tending the sick in the hospitals, was seized with a fever, which soon carried him off, at the age of twenty-three years, six of which he had spent in the society. He had edified the world and the cloister by the practice of heroic virtues and the charm of angelic meekness. The learned Bellarmine, under whose direction he was trained and formed for the society, begged the favor of being interred at his feet, when the time should arrive for him to join his departed brothers.

V.

ON the 23d of December, 1588, the Duke of Guise was assassinated in the Chateau of Blois. The following day his brother, the Cardinal, also fell by the stroke of a sword in the hands of an assassin. Both had been murdered by the order of King Henry III. Immediately France resounded, from one end to the other, with a cry of malediction against the royal murderer. The Universities and the Parliament agreed that, as the King had caused the chiefs of the League to be put to death, he also deserved to die. Seventy of the doctors of Sorbonne declared subjects relieved from their oath of allegiance, and invoked on the head of the monarch all the wrath of heaven and of earth. On the 1st of August, Jacques Clement, a Dominican, assassinated Henry III, and this regicide found only admirers and panegyrists

in the Parliament, the Sorbonne, and the Universities. On the 6th of August, but five days after the perpetration of the murder, the Council of Sixteen sent to the preachers who were devoted to the League the following recommendations, which they were to develop in their sermons: "First. Justify and defend the act of the Jacobin (Jacque Clement), on the ground that it resembled that of Judith, so strongly set forth in Holy Scripture. Secondly. Inveigh against those who are in favor of the King of Navarre, provided he consent to attend mass, urging the impossibility of his succeeding to the kingdom, being excommunicated and even excluded from that of Navarre. Thirdly. Exhort the authorities to proclaim that all those who would support the King of Navarre are tainted with heresy, and shall be prosecuted upon that charge."

Notwithstanding this, Henry of Navarre continued to advance at the head of his army until, victory crowning victory, he reached the very gates of the capital, where the Parisians, even to the priests and religious, had taken up arms to repulse him. The University had suspended its studies, and directed that the professors and students should contribute to the public defense. The Jesuits scrupulously abstained from taking any part. Their classes were continued with the usual punctuality on the part of both professors and pupils. This, in the eyes of the Leaguers, was a crime. The society was charged with indifference for the Catholic cause, and of showing a partiality for the King of Navarre, heir of the last of the Valois, the assassin of the Princes of Guise. For the time being, it was imputing to the Jesuits an unpardonable crime.

In the mean time, provisions became so scarce that a famine seemed to be inevitable. Processions took place for the purpose of appeasing the Divine anger, but they were not participated in by the Jesuits, which was construed

into a fresh grievance. Almighty God, however, appeared, as it were, relentless, and, the dearth of provisions increasing, the people began to lose faith in the Sorbonne. Cardinal Cajetani, Legate of the Holy See, was, therefore, consulted. He, in his turn, conferred with the Jesuits, whom he begged to determine whether the Parisians subjected themselves to excommunication by acknowledging the King of Navarre as their sovereign. Fathers Bellarmine and Tyrius, to whom was referred the solution of this difficulty, decided negatively. The University and the League, disapproving of the choice of those casuists, took no notice whatever of the decision, and continued the defense of Paris.

During the prolonged struggle between the besiegers and the besieged, Henry IV determined to return to the bosom of the Church, and on the 25th of July, 1593, he abjured Calvinism in the Basilica of St. Denis. On the 27th of August, Peter Barriere, a soldier of the League, attempted his assassination, for which he was arrested, taken to Melun, and put to the torture, when he said he had been advised to commit the crime by the Theologians, whom he had consulted. Among these he named a Carmelite and a Capuchin, Aubry, Doctor of the Sorbonne, and others. He was asked to give the name of his confessor, and he declared he had concealed from him the intention of committing this crime. His name was Father Varadel, a Jesuit. Peter Barriere was put to death on the wheel.

On the 17th of September following, the Society of Jesus found itself under the necessity of making a sacrifice, and receiving an honor which it had so often feared and so frequently rejected. The learned Father Tolet was made a member of the Sacred College. To all his entreaties, which were backed by those of Father Aquaviva, to be excused from accepting this dignity, the Pope simply answered: "On this point, I am resolved. Father

Tolet must not, under pain of mortal sin, refuse to accept the dignity of the Roman Purple."

Father Possevin had just been recalled to Rome from Padua, where he had filled the Professor's chair, with brilliant success, since the year 1587. During his sojourn in that city, he had met a young student who had become much attached to him, and had begged of him to be the director of his conscience, which he entirely gave up to his guidance. The young student was Francis de Sales, the subsequent illustrious and holy Bishop of Geneva. It is well known that he ever evinced for the Society of Jesus a filial affection, and spoke of it in terms of admiration and veneration to his cherished daughters of the Visitation. It appears astonishing that so many Christians, professing the greatest admiration for St. Francis de Sales, entertain quite a different feeling toward the society which he loved, and of which he possessed the full spirit. Such, however is the inconsistency of worldly-mindedness.

Clement VIII had not yet taken off the ban of excommunication from Henry IV, whose abjuration of Calvinism appeared to him to be influenced by ambition for the crown of France. He heard that this prince was about sending an ambassador to the Roman court, and that the Duke of Nevers was to seek for that absolution without which Henry could not be acknowledged by his new subjects. The Pope sent for Father Possevin, whom he consulted as to whether the Sovereign Pontiff could hold any direct communication with the ambassador of an excommunicated sovereign. The Jesuit replied that, as the King of Navarre had renounced Calvinism, no one could, in conscience, affirm that his recantation was insincere, and that, in his opinion, the Pope might not only recognize him and receive his ambassador, but could not withhold the absolution which he came to ask. To act otherwise, he contended, would be to prolong, indefinitely,

the war between the parties. The Sovereign Pontiff, however, persisted in his refusal, and ordered Father Possevin to meet the Duke of Nevers, and inform him, in the mildest terms possible, that his entrance into Rome was prohibited. The Father immediately took his departure, and so softened the refusal that the Duke did not understand that he had been interdicted from entering the Pontifical city, which he reached on the 19th of November, 1594. Clement VIII, on hearing this, expressed so much displeasure that Father Possevin was under the necessity of quitting Rome, secretly, during the night. He retired to Ferrara, where he died in 1611.

The French minister at Venice, Philip Canage, subsequently wrote to Alincourt, ambassador of Henry IV: "Father Possevin, besides his rare piety and erudition, has used his best endeavors for the restoration of His Majesty to grace, and with so much earnestness and affection, that France owes him a debt of gratitude." Father Possevin had quitted Rome leaving the Pope to his own reflections, and His Holiness, becoming troubled in conscience, summoned Cardinal Tolet, whom he well knew had continued, heart and soul, a Jesuit. He it was who at last succeeded in prevailing upon the Pope to remove the ban of excommunication, and to absolve the King.*

The Parliament and the University did not wait for the result of the negotiations of the King with the court of Rome to give in their adherence to the crown. Jacques d'Amboise, the King's physician, was selected as the representative of the University, and when, on the 22d of

* Cardinal Ossat thus wrote to Villeroi: "I neither can nor ought to remain silent on the good services Cardinal Tolet has rendered in his interviews with the Pope, as well as elsewhere. So much, indeed, has he accomplished, that it may in truth be said that His Eminence has done more than all the others put together."

April, 1594, the doctors went to present themselves before the King, d'Amboise begged the pardon of those who had so often sought the life of the King. Full of zeal, after this very submissive course, the members of the University urged the League and the religious orders to subscribe to the oath which they had prepared. To this the Jesuits demurred, declaring that they would not consent to acknowledge the King until they had received the permission of the Holy See to do so; but they promised not to oppose him. The University was jubilant at this refusal, which it resolved at once to make use of in the service of the common enemy of all good. Although the other orders came to a similar decision, and returned about the same answer, still, as it was the Jesuits alone that gave umbrage to the University, by their devotedness to the education of the young, the members of the University troubled themselves no more about the Capuchins, or Carthusians, or any other order, and took up only the refusal of the Jesuits.

On the 20th of May, they presented a petition to Parliament, in which they recapitulated all their grievances against the Society of Jesus, and concluded thus: "May it please the Court to direct that this sect may be exterminated, not only from the said University, but also from the kingdom of France."

In the month of July, a Calvinist, named Bungars, thus wrote from Paris: "We are engaged here in expelling the Jesuits. The University, the curates, and the entire city, have united against these pests of society." Such, henceforth, was the hostile combination against the Order of Jesus. The past sufficiently explains the present.

On the 27th of December, of the same year, one John Chastel attempted to assassinate Henry IV, but succeeded only in wounding him slightly in the lip. When put to

the torture, Chastel admitted that he was educated at the University, studied philosophy at the college of the Jesuits, and returned to the University to read law. The adversaries of the Society of Jesus could only understand one thing: that the accused had attended Father Gueret's course of philosophy; hence, it was the society who had placed the poniard in the hands of Chastel. The matter appeared so clear to these crafty men, that they hesitated not in demanding that the whole body of Jesuits should be arrested. Until the last moment of his life, Chastel protested against this accusation, and asserted that no Jesuit had ever advised him to commit the crime of which he had been guilty; but his protestations were in vain. His attendance at the classes of the Jesuits was of much shorter duration than at the University, where he was still residing when he committed the deed. But, no matter; it was the Jesuits who had made him an assassin. The University had instigated all its students to take up arms against Henry IV, telling them that any Frenchman who should be found acknowledging his allegiance to that prince should be excommunicated. This doctrine, on the other hand, had not been inculcated by the Jesuits, who, during the siege of Paris, had continued their studies as usual, and had decided that the Parisians incurred no penalty by acknowledging Henry of Bourbon as King of France. Yet it was the Jesuits who had counselled Chastel to assassinate Henry IV. This was certainly far from being a logical conclusion; but the adversaries of the society have never been very scrupulous on such points. Hurault Chiverny, who was, at the time, Chancellor of France, and ought to have been well-informed on this matter, thus speaks of it in his memoirs:

“Owing to the fact that John Chastel had studied a few years at the college of the Jesuits, and that the leaders of the Parlia-

ment had long felt ill-will toward them, only awaiting a pretext for their ruin, that body commissioned some of its own members, who were avowed enemies of the Jesuits, to search the college at Clermont, where they, indeed, did find certain manuscripts against the dignity of kings, and some writings against the deceased monarch, Henry III, which, probably, and as some have supposed, were placed there intentionally.

"The Parliament had the Jesuits arrested and taken to the conciergerie, caused the Fathers of the college of Clermont to be seized, and, in addition to the arrest of Chastel, ordered that all the Jesuits should leave Paris within three days, and the kingdom in fifteen days, threatening that, if found after that time within the realm, they should be hanged."

It was not enough to have pronounced the condemnation of the Jesuits, and decreed their expulsion, but it was necessary, also, to impress more forcibly the public mind by the execution of some members of the society, and mark, with their blood, the page of history which was destined to preserve the recollection of the regicide Chastel. It was necessary to leave to posterity a testimony which might be referred to, when occasion required it, to bear witness of their complicity in his crime.

On the 7th of January, 1595, Fathers Guéret and Guignard were cited to appear before the Parliament. The latter, not having made any revelation during the tortures to which he had been subjected, "the Court ordered," says l'Estoile, in his *Journal de Henri IV*, "that the Jesuit should be hanged on the *Place de Grève*,* and that his body should be burned to ashes." The same author is of opinion that Father Guignard was a victim to the hatred of the enemies of the Society of Jesus, and gives an affecting account of the holy death of this martyr.

* Place de Grève—a name given to the place of public execution in front of the Town-hall of Paris.—Tr.

Father Guéret and six others were submitted to the most excruciating tortures, which they endured with patience and resignation until the day that the doors of their dungeons were opened, in order to expel them from the capital. Already their brothers were in exile. Lorraine offered them a hospitable reception, while the University, the Parliament, and the Protestants of Paris were dividing their spoils among themselves. "They were banished from Paris," says the Chancellor Chiverny, in his memoirs, "not without causing a feeling of astonishment in many and regret in several. The gentlemen of the Parliament confiscated the property of the Jesuits, and, after having seized upon and disposed of all, they erected a beautiful pyramid in stone out of its proceeds, of which the aforesaid grandees of the Parliament made free use during the absence of the Jesuits from Paris." On either side of the pyramid were inscriptions written by the Protestant Joseph Scaliger, commemorating the crime of Chastel, and attesting, in the name of the Parliament, the complicity of the Jesuits therein.

It was a court of justice which thus condemned to the maledictions of posterity an order of holy religious whose every moment was consecrated to the salvation of immortal souls! The decree declared that their property should be confiscated and appropriated to pious works. The Parliament and the University came to the conclusion that the most pious and meritorious work would be to pension the heretics, whose support had been so efficient to them in this unhappy affair. In order that the understanding existing between the Parliament, the University, and Calvinism should not be questioned in the general plunder in which each took care of himself, two Protestant ministers, Baugrand and Gosselin, a member of the University, Passerat, and some other enemies of the society, established themselves at the college of Cler-

mont, where the learned Passerat died a few years afterward.

VI.

THE persecution of the Catholics in England was vigorously continued. Father Thomas Cottam had died on the scaffold, after having undergone the torture called "*The Scavenger's Daughter*." "It was," says Crépineau Joly, in his History of the Society of Jesus, "a torture to which those who applied it gave the name of its inventor. It consisted of two semicircles of iron, joined together at one end; the other end was turned in a contrary direction, and, by means of a link, the two formed a hoop which could be contracted at pleasure. The victim was placed on his knees on the point where the two semicircles were joined; the executioner pressed down the head and chest, and applied all the force of his body upon the unfortunate sufferer, until he was able to join together the two semicircles by the ends that were turned outward. The victim was thus transformed into a sort of ball, in which the human being could be discovered only by the blood which gushed from his nostrils, hands, and feet."

This horrible torture, intended for the most infamous culprits, a Queen, a woman, caused to be inflicted upon the apostles of the religion of Jesus Christ! English historians do all they can to hold up the memory of Queen Mary to the execration of posterity, because that princess attempted to reëstablish Catholicity in England by force, while they have but eulogiums for Elizabeth, who persecuted the Catholics with a cruelty which bears comparison only with the first persecutions of the Church. What blind infatuation and gross inconsistency!

Father Cottam suffered the cruel torments of the horrible machine with a patience and submission truly an-

gelic; but he never once avowed the slightest participation in any conspiracy against the life of the Queen. This alone was proof enough of his culpability, and he was, therefore, put to death, as were also three secular priests.

Such executions were frequent, for the number of the apostles appeared to augment in proportion to the cruelty inflicted. The crown of martyrdom excited their ardor. No sooner was one hero borne away by angels to the realms of bliss, than his place was supplied by another. These repeated persecutions and executions were more than could be calmly endured by Elizabeth, who at one time trembled for her reputation in Europe, and at another for her future fame. She felt that the bloody pages of the history of her reign needed justification in the eyes of posterity; hence she ordered her minister, Cecil, to write the work entitled "British Rights." The undertaking was not unattended with difficulties, and Cecil called in the assistance of Camden. In this book, which was published in Latin and English, the authors asserted, without, however, adducing any proof, that the Papist priests and Jesuits who had been tortured and put to death were guilty of high treason. Camden, in his "Annals of the Reign of Elizabeth," attempts a justification of that princess, but makes admissions most fatal to the cause he endeavored to defend. "It is true," says he, "that recourse was had to fraud to discover the secrets of hearts. Letters were fabricated, purporting to come clandestinely from the Queen of Scotland and from the banished Catholics. These were introduced into the houses of the Papists, in order that they might there be found and used against them. Numerous spies were to be found in every direction, for the purpose of reporting whatever might be said or done, and no matter who was the informer, or how unimportant the intelligence, he

was admitted as a witness. Numerous arrests were also made on mere suspicion."

The Jesuit mission in Scotland was most successful, and productive of immense good. Elizabeth called upon King James to expel all the Catholic priests, and especially the members of the Society of Jesus. James trembled at the order of the cruel Queen; but, while condemning his own weakness, he sent away the Fathers. Elizabeth, at length, wishing to appear tired of these continued sanguinary excesses, decreed that such priests and Jesuits as would subscribe to the oath of obedience to the laws and statutes of the Queen in religious matters, both present and future, might remain in England without incurring the royal displeasure. The Jesuits comprehended the snare. They could not, in conscience, subscribe to this oath, and were thus compelled to remain more carefully secreted than ever. Such of them as were in prison were put on board ships, and landed on the shores of neighboring states.

But soon a voice was heard from Rome, which caused England to quail. Heresy, unable to defeat the Society of Jesus in theological discussions, had challenged them on the field of martyrdom. There again heresy was compelled to admit its defeat; for the apostolical heroes succeeded each other with enthusiasm. If one Jesuit fell, immediately another took his place, many more followed, and conversions became very numerous. Anglicanism, however, continued its persecutions, in spite of its repeated failures, and, putting forth, in every part of Europe, its doctrines of "British Rights," the Society was compelled, in its turn, to attack, which it did, in a formidable manner, by the pen of one of the most learned and brilliant scholars of his day. Father Bellarmine, whom Cardinals Sourdis, Ascoli, and Ubaldini had sur-named the firmest support of religion, the scourge of the

heretics, the bulwark of the Church, published his celebrated "*Theological Conferences*."

At once, all the Anglican divines set to work, and, while seeking to refute, are constrained to admire him. Whitaker, in dedicating to Sir R. Cecil his "Refutation of the Conferences" of the illustrious Jesuit, says:

"I regard Bellarmine as a man of profound learning, great genius, subtle judgment, and great reading, who treats his subjects more plainly and frankly than Papists are in the habit of doing, urging his argument with unparalleled vigor, while he never departs from his subject. His writings have shown us more clearly what is, as it were, the very marrow of Popery, which we did not believe existed more deeply rooted in the heart of the Pope himself than in that of the Jesuits."

The Queen could not help feeling that the Anglican theologians, far from defeating their formidable opponent, had been compelled to give way under the force of his arguments; but, not wishing that Anglicanism should admit its discomfiture, she, by the advice of David Parry, founded a college at Oxford, with the special view of educating youths to sustain arguments against Bellarmine, and, by royal command, the college was called "The Anti-Bellarminian Academy." This was admitting before the world that all the learned Anglicans were found unable to refute the arguments that had been adduced. It was a triumph for the Church of Rome, and a new title of glory for the Society of Jesus.

While waiting for the college of Oxford to provide champions capable of contesting with the learned Jesuits, Elizabeth put forth a new edict of persecution, in which she had the temerity to say, "I know positively that the colleges of the Jesuits are the nests and hiding-places in which the rebels take refuge." This decree, which was dated October 18, 1591, caused the scaffolds to be once

more erected, and the number of the martyrs of the Society of Jesus to be increased. Nor did the death of Elizabeth, which took place on the 3d of August, 1603, put a stop to the effects of this unjust proclamation.

VII.

EACH day saw the faith spread more and more in the vast empire of Japan, under the zealous ministry of the Jesuits. Occasionally, the *Bonzes* succeeded in causing a popular persecution against the Christians, first in one state and then in another. But the Jesuits were not discouraged by these frequent attacks of the enemy. They would cross a river, or traverse a mountain, or even, at times, pass into a neighboring state, in order to be near their neophytes. At other times they would, as circumstances arose, brave the persecution, and thus were not long in reclaiming from idolatry those who had been momentarily taken from them.

In 1584, Father Valignani, at the time Provincial of Japan, proposed to some Christian princes to send ambassadors to lay at the feet of the Sovereign Pontiff the homage of their submission and respect. The Kings of Bungo, Arima, and Omura yielded to the solicitations of the Jesuits, and sent, as ambassadors, two of the royal princes, Mancio Ito and Michael Singiva. Two other envoys of high rank, Martin Fara and Julian Nacama, were associated with them, and a Japanese Jesuit, who had taken the name of George Loyola. Father Valignani, whom the cause of religion and the interests of the society called to Rome, started with the above embassies on the 20th of February, 1582, and on the 20th of March, 1585, reached the Eternal City, having passed through Spain, where they were introduced to Philip II. In 1587, the King of Omura and the aged Francis Xavier Civandono, King of Bungo, both fervent Christians and

warm supporters of religion in their states, passed into a better world, leaving behind them the example of eminent virtues, which were crowned by the most edifying death. But, while the missionaries had to deplore these two great losses, they were consoled by the protection which the Emperor afforded the Christians. The converts had increased so rapidly during these three years, that they numbered no fewer than two hundred thousand. Among them were several kings, princes, and others of high rank, including three of the Emperor's ministers.

The *Bonze* Jacuin, who was commissioned to seek for the most handsome women of the empire for presentation to the Emperor, in order that he might make choice among them, desired to conduct, with the rest, two young Christians of Arima, with whose beauty he had been struck; but they had declined that which the Pagans looked upon as the greatest honor, and Jacuin denounced them to Taicosama, saying: "This refusal of the women of Arima is an insult to you, Prince—to you who protect the Christian law. It is precisely in obedience to that law that they thus offend you. Let affairs be allowed to proceed thus, and, when the *Bonzes* of Europe shall have usurped all the power they are ambitious to possess, you will find that your most legitimate desires will be treated with contempt. Look at the law which commands us to respect the ox. Europeans violate it continually by eating its sacred flesh. Ucondono, who is protected by the Portuguese vessels and by the Christian *Bonzes*, will soon replace you, and you will perish because you have so willed it."

The Emperor, not a little alarmed, commanded his minister, Justo Ucondono, to abjure Christianity, to which the minister replied that he preferred exile, and even death itself, to apostasy. He was condemned to exile, his possessions were confiscated, and he and his aged

father, his wife and children, reduced to poverty. Friends urged him, with tears, to conceal, for a time, his true sentiments, in order that the anger of the Emperor might subside; but he was not to be moved. His family, like himself, were also Christians, and they rejoiced with him that they had the opportunity of offering to Almighty God a proof of their lively faith.

Taicosama gave the Jesuits but twenty days to vacate the Empire of Japan, and ordered that any of them who might be found after that time should meet the doom of traitors. Father Coëlho made reply that, as there was no vessel sailing, and, in consequence of the extent of territory over which the missionaries were spread, it would be impossible to comply with the order by the time named. Taicosama listened to this reasoning, and ordered all the Jesuits to assemble at Firando, there to await an opportunity to embark. At the same time, he published an edict prohibiting the exercise of the Catholic religion, and announcing that he also banished the European *Bonzes*, whose religion was that of the evil one, because they used oxen for their food and destroyed the idols. A few days afterward, another edict was promulgated, which condemned to exile or death every Japanese Christian who refused to abjure the religion of Jesus Christ. The Jesuits, compelled to obey, assembled at Firando, to the number of one hundred and seventeen. Father Organini and two others remained concealed, in order to sustain the courage and faith of their Christians. The Portuguese vessel, by which the missionaries were ordered to depart, cast anchor in Firando Roads on the 1st of January, 1588; but the apostles of Japan could not, at the voice of one man, so easily give up a mission so promising and so flourishing. It had not been yet satisfactorily proved to them that the whim of an idolatrous sovereign was the manifestation of the will of God. They confided to the

captain the resolution they had come to, whereupon he weighed anchor and put out to sea.

Taicosama, enraged at seeing his orders thus treated with contempt, caused seventy churches to be burned, or otherwise destroyed, and would not have left one standing had he not feared a revolt of the Christians, whose numbers caused him just alarm. The King of Bungo, apprehending the anger of the Emperor, sent away five Jesuits, to whom he had afforded an asylum at the commencement of the persecution and apostatised. Joseimond went further. In order to prove his sincerity to the Emperor, he had two Christians put to death, Joachim Namura and Joram Nacama, the first Japanese martyrs.

This first Japanese Christian blood, shed for the faith, brought forth thousands of Christians in the kingdom of Arima and Amacuza. Even the Kings asked for and solicited to be baptized, declaring that until death they would be the defenders of the religion which the great Xavier first revealed to the Empire of Japan. In the midst of these troubles and consolations, the Jesuits of the Japanese mission lost their Provincial. Father Coêlho was called to the reward of his laborious apostleship, and was succeeded by Father Gomez.

In the mean time, Father Alexander Valignani, returning from Rome with the Japanese ambassadors, touched at Goa, where he heard of the events that had transpired in Japan during his absence. He was aware of the existence of a law by which, if any person condemned to death could procure admittance to the Emperor's presence, he was, by that fact, pardoned, and the pardon extended to his family and friends. Father Valignani requested Don Edouardo de Menesez, Viceroy of the Indies, to appoint him as ambassador to the Emperor of Japan, and he forthwith proceeded to Meaco. Taicosama, flattered by the

honor thus paid him by the sovereigns of Spain, Portugal, and the Indies, and, above all, enchanted to find that the Japanese ambassadors had spoken in Europe of his power and grandeur, received Father Valignani on condition that he would not speak to him upon religion. On the 3d of March, 1591, the Jesuit was carried to the imperial palace in a costly litter. The presents intended for the Emperor preceded the ambassador, and the four princes and Japanese nobles of his suite followed, bearing splendid vestments, which the Sovereign Pontiff had given them. The cortege was closed by two Jesuits.

Father Valignani presented to the Emperor the letters of the Viceroy, and Taicosama, enchanted with the encomiums passed upon him by the Jesuits, consented to allow them to remain in his empire. "But," added he, "there must be no preaching, no public worship; for there are around me bitter enemies of the Christian religion." These inveterate enemies were the *Bonzes*. The missionaries were henceforth compelled to exercise their apostleship secretly, in order to avoid arousing suspicion, which could end only in persecution.

In the month of February, 1592, Father Valignani left Japan, leaving Father Gomez as Provincial. Not long afterward, war was declared against Corea, and the general selected by the Emperor to take command of his troops was a Christian, who attached to his command two Jesuit Fathers, and who had thus the privilege of first planting the seeds of the Gospel in that country.

VIII.

ON the occasion of the death of Cardinal Tolet, which took place on the 14th of September, 1596, Cardinal Ossat, Bishop of Rennes, and ambassador of France to the Holy See, thus wrote to the minister Villeroy:

"His Eminence, Cardinal Tolet, died on Saturday, the 14th instant, by which event the Church has lost one of its brightest ornaments, the Pope his chief counsellor, and the King and France an invaluable friend."

Henry IV, receiving this intelligence in Normandy, immediately sent an autograph letter of condolence to the Sovereign Pontiff, and ordered a grand funeral service, for the repose of the soul of the Jesuit, to be performed in the cathedral of Rouen, on the 17th of October, at which he personally attended, accompanied by his suite. He also commanded the parliamentary bodies of the kingdom to render a like homage to the memory of the great man whom God had just removed from the world. The Society of Jesus had just lost a Cardinal, but his successor was already in the mind of the Pope and in the desire of the Sacred College.

On the 3d of March, 1599, Clement VIII commanded Father Bellarmine to accept the Cardinal's hat. The holy Jesuit, prostrate at his feet, begged, with tears, to be allowed to remain in the humble position to which his vocation had called him; but the Pope was inexorable. Even the Father-General himself, upon bended knees, had supplicated the Sovereign Pontiff not to expose the society to the ambitious ideas which such marked favors and distinctions might give rise to in the minds of some. But he could not prevail upon the Pope to yield. "I have selected him," said Clement VIII, "because the Church of God does not possess one equal to him in learning."

This promotion, naturally, could not be pleasing to the Sectarians, as it appeared in the light of a protestation against the persecution with which they had incessantly honored the society. But a few months previous, they had imputed to it one of those crimes which are the disgrace of humanity. It was on the following occasion:

One day, a laboring man, named Peter Panne, approached

the entrance of the palace of Maurice of Nassau, and thus addressed the guards :

“Where can I find the Duke of Nassau?”

The guards, perceiving his excited manner, suspected that he was under the influence of liquor, and arrested him. When examined, Panne admitted, without hesitation, that he had been sent to Leyden by two of the leading inhabitants of Brussels, who had commissioned him to assassinate the Captain-General of the United Provinces. The heretics eagerly seized the occasion, and promised Panne a free pardon if he would charge the Jesuits with having instigated him to commit the crime.

“Nothing will be more readily believed,” said they, “especially as you have a relative who is employed at the college of Douay, and have been several times there.”

The miserable fellow agreed to the infamous terms, and accused the Fathers. He was, nevertheless, condemned to death, and avenged himself on those who had deceived him by retracting the false charge he had made. He was executed on the 22d of June, 1598.

The Protestants, rejecting his dying asseverations, did not fail to bring the formal accusation against the Jesuits. It pleased Providence, however, that their want of tact should lead to a betrayal of their dishonesty. They so confused the names, dates, and places that it was not difficult to prove the falsity of the infamous imputation. This was done by Father Coster, with signal success. But the evil spirit, who is at times sufficiently ingenious, suggested to the Calvinist ministers the idea of turning to account the pamphlet of the Father, by using it to correct the signal mistakes they had made, and thus presenting a statement which would appeal to the public credulity—a matter, unfortunately, not too difficult of accomplishment.

Such are the documents upon which honest Christians unwittingly rely when they become the mouthpiece of

prejudice, without giving themselves the trouble of investigation. We will not accuse them of speaking without knowing what they say. We will merely remind them that it would be more reasonable, and more worthy of them, to endeavor to get correct information, to reflect, and afterward to decide for themselves.

In the same year, 1598, some Lutheran cruisers, in the pay of Prince Charles, Duke of Sudermania, seized upon Father Martin Laterna, preacher of the King of Poland, and threw him overboard. Subsequently, in 1600, while the Catholic forces were besieging Ostend, the Dutch, breaking through the intrenchments, perceived three Jesuits leaning over the wounded soldiers and offering them the consolation of religion. They rushed upon the three apostles and mercilessly butchered them. These martyrs were Fathers Laurence Everard, Otho Camp, and Burelin.

While the Swedish Lutherans thus drowned the Jesuits, on the one hand, and the Dutch Calvinists ferociously murdered others, the Parliament of Paris, which was ever in accord with the University, seeing the attachment of the Provinces for the Fathers, who had kept all their colleges out of its jurisdiction, on the 18th of August, 1598, "prohibits and forbids all persons from sending scholars to be educated at the colleges of the said self-styled society, wherever situated, and orders that all the subjects of the King instructed and educated in the said colleges of the aforesaid society, either within or without this kingdom, shall not enjoy any of the privileges of the University, being disqualified from receiving its degrees."

Families became indignant at finding their paternal authority thus ignored, and they declared that, if the colleges of the Society of Jesus were prohibited and suppressed in France, they would send their children to be educated in foreign countries where such masters were duly appreciated. On the 23d of September, the Parliament of Tou-

louse issued quite a contrary decree, forbidding any annoyance or opposition to be offered to the Jesuits in their ministry or colleges. Bordeaux, Limoges, Lyons, Dijon, and all the large cities, also protested against the restriction, and took no notice of the threats of the University and the Parliament of Paris. At the same time, Father Coton vigorously attacked the heretics of Dauphiny, completely silencing their most renowned theologians, and this in the presence of the Parliament and the highest personages of the province. Such defeats ought to have enlightened them, but they had the contrary effect of irritating them still more.

Marshal de Lesdiguières, Calvinist though he was, liked to see Father Coton, whose learning and eloquence he admired, and with whom he was so much taken, that he frequently spoke of him to the King, in terms as warm as could have been expressed by the most zealous Catholic. On the other hand, the Pope demanded at the hands of His Majesty reparation for the outrages committed against the Jesuits by the decrees of the Parliament of Paris. Henry IV had himself already felt the necessity of some such measure, but still he desired to spare the Calvinists, who were exasperated at his conversion to the Church.

In the mean time, he wished to become acquainted with this Father Coton, who was the terror and the admiration of the heretics. Their acquaintance ripened into friendship, and the monarch took no step without consulting the Father. The Archbishopric of Arles being vacant, the King desired that it might be filled by his new friend. "That is impossible, Sire," replied Father Coton, "On entering the Society of Jesus, I made a vow never to accept any ecclesiastical dignity, and the same vow is taken by us all. It is on that condition alone that we can be members of the society."

The King fully comprehended and appreciated the dis-

interestedness and humility which had inspired St. Ignatius with the idea of inserting this clause in his constitution, and he commanded his Council to take into consideration forthwith the restoration of the Jesuits. In the month of September, 1603, he presented to the society the chateau of La Flèche for the purposes of a college and a residence. The Parliament and the University became alarmed, for they foresaw that the day of retribution was at hand, and it was decided that remonstrances should be presented to the King. But these remonstrances were received with indifference. The King replied, firmly, without sparing either the University or the Parliament: "If people did not learn better in their colleges than elsewhere, how comes it that by their absence your University is deserted, and that, notwithstanding all your decrees, they are sought for at Douay, at Pont, and beyond the kingdom?"

The Parliament, forced to yield to the royal pleasure, thus energetically expressed, submitted, with a bad grace, to the reëstablishment of the Jesuits in Paris, and, on the 2d of January, 1604, reluctantly registered the royal edict by which they were restored. In the year following, the monument which had been erected to commemorate the crime of Chastel was demolished, by order of the King, and the college of Clermont, which was again opened and better attended than ever, became a brilliant witness of the confidence still reposed in the Jesuits, in spite of all the efforts of calumny.

Free, at length, to follow the bent of their apostolical zeal, the Fathers labored actively for the future, by employing themselves in the education of youth. It was not sufficient that they possessed colleges; they found it necessary, also, to pay some attention to the religious training of young girls. Fathers de Bordes and Raymond suggested to Madame de Lestonae the idea of founding a religious congregation for this purpose, under

the title of Notre Dame. This institution, established at Bordeaux in 1606, is not the same as that bearing the same name, instituted by the blessed Pierre Fourrier. This latter partially owes, also, its existence to the Society of Jesus, for it was with the concurrence of Father Fourrier, a Jesuit, and his relative, that the founder compiled its constitution. It was likewise a Jesuit, Father Gon-théri, who first conceived the idea of calling the Ursu-lines to France. Madeleine Lhuillier, of St. Beuve, made him an offer of her house, situated in the Rue St. Jacques, for that important undertaking, and it was there that were established the first religious of that Order in Paris.

The recall of the Jesuits to Paris was, to the society, a triumph which its enemies could not pardon. One day the King had Father Coton conducted to the mother house in one of the court carriages. An unfortunate fellow, who had watched the Father, made a thrust at him with a sword, and slightly wounded him. The King and the court showed such great interest for him that, after his recovery, Henry IV said: "This thing has hap-pened opportunely, to prove to Father Coton how much he is loved."

In 1608, the King commanded the Sire of Potrinecourt, whom he had just named Governor of Port Royal, in Canada, to take with him two Jesuits to preach the faith in that colony. Potrinecourt, who was ardently devoted to the Calvinists, preferred Protestant ministers, and re-solved to get rid of the Fathers by trickery. When Fathers Biard and Massé presented themselves, on the day appointed for the departure, the Governor had already sailed. There being no other vessels in the port of Bordeaux about to weigh anchor, the two mis-sionaries went to Dieppe, and found a ship ready to depart. They requested permission to embark in their quality of bearers of dispatches from the King; but

the owners of the vessel, being heretics, replied that they were ready to give passage to any priest, provided he were not a Jesuit. They knew the sympathy which the Jesuits excited, wherever they appeared, and how eagerly the idolaters sought them. This predilection was the more to be feared for New France, as the preachers of heresy were already established there.

The Marchioness de Guercheville, whose zeal had obtained from the King a mission of the society in that colony, wished to complete the work which had been commenced, and, the heretics opposing the departure of the missionaries, she wished to compel them to facilitate it. It sufficed for this to set before their eyes a little gold, which she did.

Biencourt, son of the Governor, was desirous of entering into the fishing and fur trades, but he had not the necessary funds. Madame de Guercheville offered to join him in the enterprise, and to devote to it a part of her large fortune, the only remuneration she required, as her share, being the passage of the missionaries in the vessel, which she would charter, and their maintenance in Canada. In consequence of this arrangement, Fathers Biard and Massé landed on the coast of New France on the 12th of June, 1612.

On their arrival, the Protestants learned, through Biencourt, the conditions on which he brought them over, and immediately calumny seized upon this fact, and spread the report that the Jesuits, under pretext of preaching the Gospel, had come to New France for the sole purpose of trading for the benefit of their society, to the detriment of the commerce of the Calvinists, whose ruin they had vowed to accomplish. The Jesuits, accustomed to the efforts of calumny, and strong in their intentions, preached the Gospel to the savages, and made numerous converts to Christianity. The English could not pardon

France the possession of an American colony, and, in 1613, they made a sudden attack along the banks of the St. Lawrence, destroying the villages of Pentecost and Port Royal, and rejoiced at meeting the Jesuits, whom they sought. They massacred the Brother-coadjutor, Gilbert du Thét, and conveyed to England, as prisoners, Fathers Biard and Massé.

The Jesuits were always ready to go wherever they were desired. When the Emperor Rodolph, at war with the Turks, offered the command of his army to the Duke de Mercœur, the valiant captain replied :

“ I accept this mark of the confidence which your Majesty reposes in me ; but, Sire, I ask you for Jesuits, that I may be better assured of a victory ; for this society has always the God of armies at its head, and my opinion is that we are in need of that God to defeat the Infidels.”

He obtained Jesuits, who assisted at the battle of Stuhl, and whose devotedness for the wounded and prayers for the success of the Christian host were acceptable to the God of armies. The victory was brilliant, and the defeat of the Turks complete.

IX.

THE English Catholics had hoped that the death of Elizabeth would put an end to persecution, but they were mistaken. James Stuart, King of Scotland, her successor to the throne of England, too weak to resist the influence or the intrigues of the ministers of Elizabeth, became a tyrant and a persecutor like her, and even surpassed her in his cruelties. The Catholics were disheartened, and some of them had appealed to the Sovereign Pontiff and to the Catholic rulers, imploring their intervention ; but the representatives of England insisted that the rule of their Government was mild, and that the Pa-

pists enjoyed perfect liberty. The foreign courts, with the exception of the Holy See, appeared to be convinced that there was an exaggeration on the part of the Catholics in the complaints they made.

Some young nobles, after a last and fruitless attempt to influence the ambassador of Spain, concerted together, with a view of devising means of putting an end to the afflictions under which their country suffered, and which caused the desolation of so many families in the three kingdoms. The Jesuits preached submission and patience, the glory and the joy of martyrdom, but religious liberty appeared to these young minds a glory still more to be coveted, and they desired, at any price, to secure it for their country. They calculated that an insurrection would be too difficult to organize, that it would be opposed by the Jesuits, and that it was necessary that as few as possible should be made acquainted with their secret, so that none should betray them to the Fathers. These young gentlemen were Roger Catesby, aged thirty-three; Thomas Winter, of the house of Huddington; Thomas Percy, of Northumberland,* and John Wright. After several suggestions had been made, discussed, and rejected, the preference was given to that of Roger Catesby.† The execution of his plan required a long time and the most absolute secrecy. As it involved the triumph of the Catholic religion, the young fanatics considered it unnecessary to make known their intentions to their confessors, who, in their opinion, were much more inclined to suffer martyrdom than to insure peace to their flocks. The Catholics had presented a petition to Robert Bancroft, who thus replied:

* Distantly related to the Duke of Northumberland.—Tr.

† Catesby was descended from one of the oldest families in Northamptonshire.—Tr.

"In the time of Elizabeth, your tortures were but trifling, for we did not know who would succeed the Queen. Now that the King, who is father of several children, is in full possession of the throne, we must see the end of the last Papist."

This cruel answer was conclusive for the conspirators, and they commenced operations. One day, Thomas Winter, who had become uneasy, communicated to Roger Catesby that his conscience was troubled, and that he wished to have the advice of the Jesuits, in order to learn if he could, without being guilty of sin, continue to give his sanction to the conspiracy, for several Catholics would perish by the same blow that would destroy the King and his ministers. Catesby was no less alarmed at this terrible consequence, and he conceived a method of consulting the Jesuits without informing them of the facts. Their plan was to place barrels of gunpowder in a cellar under the Parliament House, and to cause them to be ignited while the members were there assembled, under the presidency of the King, on the day of the opening of Parliament. Catesby thus submitted his case to the Jesuits and other Catholic priests:

"Suppose that before a fortress, which an officer is compelled to take by storm, some Catholics should be placed in the foremost ranks by the heretics, what would be his duty? Would he, in order not to massacre his fellow-Catholics, be bound to spare the guilty? or can he, without scruple, make the assault according to the usages of war?"

The decision of the casuists was conformable to the desires of those who consulted them. Father Garnet answered in the most affirmative manner, feeling assured there was nothing else involved but the case actually submitted to him. The conspirators, being satisfied, retired, swearing by the holy Evangelists to keep the secret.

They then went to Father Gerard, assisted at his mass, received holy communion from his hands, and did not reveal to him a single word of their horrible plot.

Christopher Wright and Robert Winter, brothers of the conspirators, were admitted into the secret, but this number did not suffice to surmount all the difficulties in the way. They subsequently admitted Everard Digby, Thomas Bates, Ambrose Rockwood, John Grant, Robert Keyes, and Francis Tresham, all of whom, except Thomas Bates, were of good birth.

Catesby, seeing that his plan prospered, aroused the ire of the Catholics against their persecutors, and encouraged revolt, while the Jesuits, on the contrary, urged patience and submission. The leader of the conspirators perceived that the voice of the Jesuits prevented his being heard, and from that time the Jesuits were an obstacle to him. He became their enemy, and inwardly declared against them the most dangerous and disloyal opposition; for it was the opposition of a secret enemy. Father Garnet, the Provincial, on the 8th of May, 1605, thus wrote to Father Parsons:

"All are desperate. Divers Catholics are offended with Jesuits. They say that Jesuits doe impugne and hinder all forcible enterprizes. I dare not informe myself of their affairs, because of prohibition of F. General for meddling in such affairs. And so I can not give you exact accompt. This I know by meare chance."

That which alarmed the good Provincial was the mysterious language of the conspirators, announcing that the moment of deliverance for the Catholics was at hand; that in a short time the Church would shine in England in all its splendor, and that the hour of justice would soon arrive for all. The Father had entreated the Holy See to threaten with excommunication all those who should become associated in any conspiracy; but Clement VIII had just died, and his successor survived his election but

a month, and, on the 15th of May, Camillo Borghese was proclaimed Pope, under the name of Paul V. All this caused delay, and the London conspiracy continued its operations. Catesby succeeded in keeping up hope. Father Garnet was grieved at this, and thus wrote to his General:

“All the English Catholics are not obedient to the Pope’s commands. Even during the lifetime of Clement VIII, there were some who presumed to inquire if the Sovereign Pontiff had the power to prevent them from defending their own lives. They openly say that they will take good care not to make known their intentions to the priests. They complain more especially of us, because we oppose their machinations.”

Catesby, seeing that the Jesuits were sounding the disposition of the Catholic body, and that they feared the existence of a conspiracy, sought a means to silence them, and, believing he had hit upon a plan, sought to put it into execution. He went to Father Oswald Texmund, whom the English called Father Greenway, and revealed to him his plan, under the sacred secrecy of the confessional. Father Texmund, struck with horror and dismay, endeavored, but in vain, to bring him back to rational and Christian reflections; but the fanatical conspirator could see, in the success of his scheme, only the salvation of England, the glory of God, and the triumph of the Church. Nothing could modify his mistaken notions nor calm his enthusiasm. He would only make one concession to the good Father, which was that he authorized him to confer with his Provincial, but always under the sacred seal of the confessional.

Francis Tresham, as the day approached for the opening of Parliament, feeling a remorse of conscience, could not reconcile himself to the sacrifice of so many lives, to the odium which he would thereby bring upon the Catholics of England, and to contract for himself and them

such a debt of blood, which the Protestants would not fail to revenge upon the Catholic religion.

Yielding to the dictates of his conscience, he gave information to Cecil, the Secretary of State, and then, returning to his friends and companions, he intimated to them that the minister was aware of the existence of the plot, and informed them that they had but time to save their lives by flight. His friends would not believe a word of all this. Having arranged for a rising of the people, as soon as their fatal design should be effected, they persevered in their original plan. Percy and Winter held themselves in readiness to head the London movement; Catesby and John Wright went to lead that of Warwickshire; while Fawkes, who passed for the servant of Percy, undertook the desperate office of firing the mine.

On the 5th of November, the day upon which the royal sitting was to be held, the High Bailiff of Westminster, accompanied by a party of soldiers, descended into the cellar, where they discovered the barrels of gunpowder, and apprehended Guy Fawkes, who carried a lantern and was furnished with matches ready to set fire to the train.* He arrested him, and conducted him be-

*The discovery of the plot is attributed, by the best authorities, to the receipt of the following anonymous letter, addressed to Lord Mounteagle, who had married a sister of Tresham :

“MY LORD—Out of the love i have to some friends, i have a caer of your preservation ; therefor, i would advyse youe as youe tender your lyf to devyse some excuse to shift your attendance at this Parleament, for god and man hath concurred to punishe the wickednes of this tyme ; and thinke not slightlye of this advertisment, but retyere your self into your contrie whear youe maye expect the event in saftie : for thoughe theare be no apparance of anni styr, yet i sayes they shall receyve a terribel blowe this Parleament, and yet they shall not seie who hurts them ; this concel is not to be condemned because it may do youe good, and can do youe no harme, for the danger is passed as soon as youe have burnt the letter, and i hope god will give youe the grace to mak good use of it, to whose holy protection i commend youe.”

fore the Council of Ministers, presided over by the King. Fawkes acknowledged his crime, which he called an act of lawful defense against a heretic prince, who was the persecutor of the Catholics, and who could not be the Lord's anointed,* but he refused to discover his accomplices, and all the tortures to which he was subjected could not extort from him the slightest revelation. On the 7th of November, he heard that his associates had taken up arms, and, it being impossible that their names could longer be ignored, he revealed them.

At the same time, the Protestant ministers and the Scotch Puritans rejoiced to possess the proofs of the existence of a Catholic conspiracy, attributed its origin to the Pope and to the King of Spain, whose instruments they declared the Jesuits were, and, in their sermons, excited their hearers to massacre the Catholics of the three kingdoms, especially the Jesuits, who had organized the plot, and sought the extermination of all the Puritans and Anglicans.

Lingard adds, that Lord Mounteagle, after perusing the letter, carried it to the Secretary of State, who, having read it, said it was only a hoax to frighten them. The King was at that time on a hunting party, but, on his return, the letter was shown to him, and he thought more seriously of it. The meaning of "terrible blow" he attributed to gunpowder, and it was resolved that a strict search should be made in the houses and cellars adjoining the hall.

On the evening of the 4th of November, the Lord Chamberlain, whose duty it was to see that all was prepared for the opening of Parliament, visited the hall, in company with Lord Mounteagle, and they entered the cellar, as if by chance, and inquired by whom it was occupied. Fawkes, who was present, replied that his master had taken it as a wood-store; upon which the Chamberlain replied that he had made abundant provision. They then departed, without having given any signs of suspicion. Fawkes remained at his post, ready to fire the mine on the following day, or immediately on the appearance of danger.—Tr.

* A Scottish nobleman, say the English historians, asked him why he had collected so much gunpowder. He replied, "To blow the Scottish beggars back to their native mountains."—Tr.

Nevertheless, the leaders of the insurrection found no response in the hearts of the Catholics. However great their enthusiasm, only a mere handful of men responded to the call of the conspirators. On the 8th of November, their supply of powder being damp, it was placed before a fire to dry, prior to an impending engagement, when a spark ignited, causing it to explode, severely injuring many of the party. Some among them, seeing in this that Providence manifested itself against their fanatical undertaking, fled precipitately across the field. The others awaited the arrival of the King's troops, and rushed daringly into the thickest of the fight. Catesby, Percy, and the brothers Wright fell, mortally wounded; the others were made prisoners.

The object now was to compromise the Society of Jesus, and prove, as well as possible, their participation in the gunpowder plot. To this end, the ministers of King James, the Anglican clergy, and the magistracy were prepared to sacrifice all, even justice and truth itself. It was necessary, at any cost, so to construe the answers or the silence of the accused as to implicate the Jesuits in the crime. Bates, seduced by the promises held out to him, avowed that three of the conspirators had Jesuits for confessors; that these were Fathers Garnet, Textmund, and Gerard; and that, a few days before the 5th of November, he, Thomas Bates, had seen Father Garnet in conversation with Catesby. This was more than necessary to satisfy the heretics. The three Fathers must be arrested.

The edict for their arrest set forth :

“From the examinations, it is evident and positive that all three have been direct abettors of the conspiracy, and, in consequence, are not less guilty than the actual perpetrators and concoctors of the plot.”

In the examinations, they were not satisfied with taking down the actual testimony of the accused, but they inter-

polated any thing that might tend to inculcate the Fathers, and, when these written accusations were read over to the accused, the latter protested against their falsity, declaring that they had never averred that any of the Jesuits were implicated in the plot. Fawkes, who had simply answered the questions put to him, could not restrain his indignation on hearing his evidence read over. "I do not wish to deny that which applies to me personally," he exclaimed; "but I repudiate that portion which has been inserted in regard to an affair the conception and carrying out of which was entirely our own. If any one among us has any thing to make known against the Jesuits, let him state it, or else do you state upon whose evidence you establish the fact of their guilt. If you can not do this, what have the Fathers to do in our trial? and why is the attempt made to interpolate in our evidence that which is so opposed to the truth?"

Until the last moment, the accused protested that the Jesuits were in total ignorance of the conspiracy; but their assertions and protestations were without effect, in the final adjustment of documents that were to be handed down as authentic truths in the history of British justice. Posterity must see, in the members of the society, traitors, assassins, and conspirators; it was, therefore, important to bequeath to it all that had the semblance of authenticity in favor of those interested, and to endeavor to destroy all that might serve to show their falsity. But Providence did not permit this. On the 30th and 31st of January, the prisoners died upon the scaffold, declaring to the crowd by which they were surrounded the innocence of the Jesuits. Some of their accomplices had, as we have seen, managed to escape, and were cordially received by Dominic de Vic, Governor of Calais. Unfortunately for English justice, these witnesses could and did speak. Fathers

Gerard and Oswald Texmund, after having run the greatest risks, succeeded in reaching the Continent. Father Garnet had been arrested at Hendlip, near Worcester, in the castle of Thomas Abington. Father Oldcorne was also arrested, as well as the two servants of these Fathers, Owen and Chambers. John Owen, who was put to the torture, expired in his agonies without uttering a single word against the Jesuits, and his accusers had the effrontery to assert that he committed suicide while in prison. They imposed upon the public credulity so far as to state that he ripped open his bowels, lest he should compromise Father Garnet.

Father Garnet was examined more than twenty times, in presence of the ministers, and always without affording his enemies any advantage. It was important, however, that he should be found guilty. To this end, the report was spread that the Jesuit had, at last, avowed his crime; and, according to a letter of Father Baldwin, dated the 15th of April, 1606, the secretary of King James informed the British minister at Brussels that Father Garnet admitted that he was the first instigator of the plot. Nay, they did even more. They assured the several ambassadors that they might inform their respective governments of the fact. These, however, were only words, and, as some appearance of proof was required, they had recourse to an infamous expedient.

A villain represented himself to Father Garnet as a fervent Catholic, deploring his captivity and the tyranny exercised against the Roman religion, and offered his services to facilitate any intercourse he might desire to hold with those who were persecuted. By these means, he succeeded in winning the confidence of the good Father, who availed himself of the offer to write some letters. The traitor took charge of them, and placed them in the hands of the

King's minister; but they did not contain a single syllable which could be turned to account. It, therefore, became necessary to try another plan.

One day, the spy of Cecil informed his victim that Father Oldcorne had just been transferred to the Tower, and that he might, possibly, succeed in obtaining for him an interview with his fellow-sufferer. Such a proposition ought to have opened the eyes of the good Father, but, in the simplicity of his innocence, he never, for a moment, suspected the sincerity of this Judas. It never suggested itself to his mind how it was that such an ardent Catholic could be so trusted and possess so much of the confidence of his persecutors. He fell into the snare, and accepted the proposition. The traitor brought the two prisoners together. They were not in the same compartment; they could only see and hear each other; but they thought they were alone. They conversed upon their position, their sufferings, and the condition of religion in England. In the exuberance of that interview, which might be their last, Father Oldcorne, alluding to the plot and the examinations he had undergone, put a question to Father Garnet, to which the latter ingenuously replied: "There exists no evidence that they made me acquainted with it; there is but one living being can say so."

This was sufficient. Two persons were concealed in such a manner as to hear all that was said. They had now all that they desired. The traitor reappeared, and announced to the Fathers that the time allotted to them had expired, and that they must separate. Anglicanism triumphed. Father Garnet was again examined. They accused him of being cognizant of the plot and of not revealing it. They repeated the words he addressed to Father Oldcorne. He answered that he had not denounced it, because the secrets of the confessional forbade him so to do. He was submitted to all sorts of torture, and they endeavored to force

him to testify to the correctness of the examinations in which they made him guilty; but he refused, for, though he had never read them, he was aware how much they had been falsified. Being urged upon this point, he replied: "Might not those who have dared to falsify the text of Holy Scripture, also change the words and meanings of men?"

The Anglicans had no reply to make to these remarks, the logic of which completely crushed them.

The ministers resolved to spare his life for sixty days more, in order to prepare the people for this execution. During this interval, they invented letters by which they made him avow his guilt, and they spread infamous libels against the Holy See, as well as against the society, and especially against Father Garnet. On the 3d of May, 1606, the Provincial of England was conducted to the scaffold, whence his pure soul ascended to heaven, while his venerable body was quartered by the Anglican executioners.

Father Oldeorne had met his death on the scaffold at Worcester, on the 17th of April, on the charge that the conspiracy having failed, he had neither approved nor condemned it, consequently, he had approved the plot, and merited death.

Such are the facts of the gunpowder plot, unhappily so celebrated in history. We regret being unable to afford more space here, but the limits we have prescribed for our work will not permit our doing so.*

On the 23d of June, Father Thomas Garnet, nephew of the martyr Henry Garnet, Provincial, was executed at Tyburn. He was guilty of no crime; but he was a Jesuit, and, as such, a state prisoner, and condemned to exile. On the eve of the day upon which he was to be shipped, Ban-

* M. Crétineau Joly, who has had at his disposal the necessary documents, gives all the details that could be desired, in his *History of the Society of Jesus*, 3d edition, vol. 3, page 60 to 105.

croft, Archbishop of Canterbury, visited his dungeon, and laid before him the oath imposed upon the Catholics, promising him liberty on condition that he would subscribe to it. The Father refused, adding that he was ready to take another one, in these words :

“I declare, by word of mouth, before the Court of Heaven, and it is the sincere expression of the true feeling of my heart, that I will have toward my lawful King, James, all the fidelity and obedience due to His Majesty according to the laws of nature, of God, and of the true Church of Jesus Christ. If this pledge of my loyalty is deemed insufficient, then I submit it to the judgment of God and of the whole world. No King can require greater fealty than that which the law of God ordains, and no subject can promise and swear to the King an obedience greater than that approved of by the Church of Jesus Christ.”

This was enough in the eyes of the Anglicans to change the punishment of exile into that of death. At the foot of the scaffold, the Earl of Exeter endeavored to prevail upon him to subscribe to the oath, adding, “You may even use mental reservation.”

“Life and liberty are of little importance to me,” replied the Father. “In these matters, there is no necessity for dissimulation.”

Then he gave an account of his short career. He referred to the consolations with which his soul was filled by the hope of the happiness which awaited him. He moved the hearts of all his hearers, and concluded with this affecting prayer :

“O Lord, my God, may thy anger against this kingdom be appeased. Take not vengeance for my blood on my country or my King. *Domine ne statuas illis hoc peccatum.* Forgive the apostate priest, Rowse, who betrayed me ; Cross, who arrested me ; the Bishop of London, who put me into chains ; Wade, who desired my death ;

Montague, and the witnesses. May I see them all in Heaven!"

With these last sublime words, the holy soul ascended to the mansions of bliss. He had passed thirty-four years on earth.

Shortly after, Almighty God called to himself another, of whom Scotland had rendered herself unworthy. Father John Ogleby had devoted himself, with an ardent charity, to the salvation of Scotland. One day, some Puritans of Glasgow made known to him their desire to abjure Calvinism, and desired his ministry forthwith. The good Father immediately hastened to comply with their request, and the Protestants, who had sent for him, delivered him up to the officers, whom the ministers of the King had charged with this cruel pursuit of the Jesuits. Condemned to death, Father John Ogleby was executed, like a common malefactor, on the 10th of March, 1615. He was thirty-four years of age.

Beneath all the hatred with which the Society of Jesus has been pursued, from its very origin down to our own time, a careful examination and investigation will always discover either heresy or envy, suggested by the evil one, to prevent or to impede the work of God.

X.

THE government of the republic of Venice had been excommunicated on the 17th of April, 1606. Excited, for a long time, by the writings, preachings, and discourses of Brother Paolo Sarpi and Brother Fulgenzio, of the Order of Servites, who were devoted, body and soul, to the heretics, it only desired some pretext to throw off the yoke of the Holy See. Not finding such, the Senate had commenced the attack which would lead to the desired rupture. They had just put forth three decrees in opposition to ecclesiastical rights and immunities, and, upon its own

private authority, it had delivered up two priests to the secular powers. Against this the Holy See had protested in vain. Venice, or rather its government, sought to be excommunicated, in order publicly to quarrel with Rome. The Bull of excommunication was issued by Pope Paul V. The Senate had prohibited any of the clergy, regular or secular, from publishing or posting up the said excommunication. Nevertheless, during the nights of the 2d and 3d of May, it was publicly placarded at the entrance of five churches.

The Senate was satisfied; it was excommunicated. War was declared, and it was confident of victory. On the 6th of the same month, the republic declared unjust and illegal the interdict which the action of the Senate had drawn down upon Venice, and they ordered all regular and secular priests to pay no regard to it, and to continue the celebration of the services as usual, under penalty of banishment and confiscation. The Jesuits respected the Pontifical brief, and resigned themselves to the will of Providence. On the 10th they were summoned before the Senate. The Doge, Leonard Donato, examined them.

“What do you intend doing? Will you obey the decree of the Senate, or will you submit to the interdict?”

“As long as the interdict remains in force,” replied the Superior, who responded for all, “we will not celebrate mass, nor will we preach, and, if the authorities insist upon compelling us to do so, we declare that we prefer exile and confiscation.”

On the same day, the decree banishing the Jesuits was issued, and on the following day they quitted the city, to the great delight of Brother Paolo and his followers.

“Toward the hour of the *Angelus*,” wrote the Superior to the Father-General, “the gondolas arrived, and we placed in them the few articles we were permitted to take with us, being all the time closely guarded by the

officers, who were sent to watch all our movements. The Vicar then came with the stewards. Then, having in our church recited the litanies and the prayers for travellers for a safe journey, we directed our steps toward the gondolas. There were assembled all our sorrowing friends, deploring our departure; but none of them, however, were allowed to come near us. Thus distributed, on four boats, and intermingled with the soldiers who guarded us, we left Venice."

The influence of the Jesuits was so great, that it was thought necessary to give a twofold reason for their banishment. The Theatines, the Capuchins, and Minors were not slow in imitating the example of the Jesuits, and these were followed by other ecclesiastics, and the Patriarch had retired to Padua; hence, it became necessary to put a stop to such an exodus, and to convince the people that this state of affairs was all the work of the Jesuits. Brother Paolo left nothing undone to produce the desired effect upon the masses, and, guided by his counsels, the Senate made public all their pretended grievances against the good Fathers of the Society of Jesus. We the more willingly reproduce them here, that these unjust imputations have been repeated with a pertinacity well worthy of a better cause, and that it appears to us but an act of justice to trace back the merit of the invention to its original author, the Venetian apostate, Paolo Sarpi. Here are the crimes of which the Jesuits were accused by the Senate of Venice:

1. A letter, most compromising for the safety of the state, but, fortunately, intercepted by the government, proved that the Superior of the Jesuits, well informed of the secrets of the republic, betrayed them all to the Pope, and made known to him that more than three hundred youths, of the highest nobility, were ready to do all

that the Sovereign Pontiff might command. This clearly showed that the Jesuits were plotting.

2. The Senate had discovered that they made use of the confessional insidiously to pry into family and state secrets.

3. They sent twice a year to their General a detailed account of the state of the military forces, finances, and resources of the republic.

4. They had asked the Pope to excommunicate the Government of Venice.

As to proofs, they totally failed; but the popular credulity never requires them, and Paolo was aware of this. On the 14th of June the Senate decreed that the Jesuits were banished in perpetuity, and that their confiscated property should be applied to charitable uses. On the 11th of July, Canage de Fresne, French ambassador at Venice, wrote to Villeroy:

“The nullity and injustice of the excommunication are preached on every feast, and in all parts of the city. Already the people consider the Pope as the enemy of their salvation, who would rather deprive them of the Christian faith than limit his riches or ambition; already the confessions of the Jesuits are the theme of conversation in the taverns and drinking houses; already, the authority of the Inquisitors is overthrown, and license given to printers to publish all sorts of books which assail the Pontificate. God knows how the Italian mind will benefit thereby.”

These books came from England and Geneva, addressed to Brother Paolo and Brother Fulgenzio, his accomplice. Both one and the other had formed an association of independence, the end of which was to estrange the republic from the Church of Rome, in order to make it over to Protestantism. The latter point was a difficult one to attain with the Italians, whose expansive and

ardent nature require all the exterior pomp of Catholic worship.

The confiscated property was to be appropriated to charitable works. So the decree provided. But those who had provoked the measure considered it more to their advantage to take possession of it themselves. Brother Fulgenzio, finding the example of the Protestants and the members of the University a good one to imitate, installed himself, of his own free will and responsibility, in the house of the Society of Jesus. Cardinal Joyeuse, who was charged by Henry IV to propose his mediation between Rome and Venice, did not obtain the least success. Far from it. The public mind was excited, and war was about to be declared between the republic and the States of the Church.

Father Aquaviva, seeing the obstinacy of the republic, and desiring, above all, the reconciliation of that state with the Holy See, implored the Pope to pass over the claims of the Society of Jesus, and to content himself with urging the recall of the other orders. Paul V took particular offense at the exclusion of the Jesuits, as it was proved that they had been banished because they upheld the rights of the Sovereign Pontiff; but the General of the society prevailed upon him to accept the exclusion of his Order, at least for the present. This concession brought about peace, which the republic had no longer any pretext for refusing.

The five Jesuits, who, as we have seen, went to carry the help and consolation of their holy ministry to the Catholic captives at Constantinople, had met their death while bestowing the treasures of their sublime charity upon the plague-stricken people. In 1609, Father Canilac and four other Jesuits went to replace them. The Venetian ambassador, desiring to merit the good opinion of his government, sought to persuade the Porte that the

Jesuits were merely spies of the court of Rome, who visited other countries under pretext of apostleship, but, in reality, to incite the people to revolt against their sovereign. The Porte, finding itself sufficiently enlightened by this absurdity, caused the Jesuits to be imprisoned. However, the ambassador of the haughty republic was soon contradicted by the ambassadors of France and Germany, who demanded the immediate release of the prisoners, and an authorization for the holy religious to exercise their apostolical ministry throughout the whole extent of the Ottoman Empire.

Let us here again remark, that it is ever heresy that backs up the attacks made upon the Society of Jesus. This one was due to the apostate brother Paolo, while a Catholic served him for an instrument and mouthpiece.

XI.

THE Society of Jesus had had to sustain great contests since the accession of Father Claudio Aquaviva. It required all the wisdom, ability, and virtues of that General to direct the whole of its movements, in all quarters of the globe, during that obstinate war of the spirit of evil, which neither gave it peace nor relaxation, but which, nevertheless, could not diminish its zeal or affect its spirit of charity. In Belgium, England, France, and Italy, and even in the distant East, calumny, persecution, tortures, exile, or death were the rewards of its glorious works, of its indefatigable apostleship, and of its heroic devotion. Strange fact! this Order, so much abused, and, at the same time, so much beloved, seemed to prosper by humiliation and augment by calumny. Vocations daily increased for this Institute, which had no other inducement to offer but disgrace, persecution, and the scaffold! For every reflecting mind, this was then, and is to-day, one of the Divine marks of the Society of Jesus.

From the time of the reconciliation of the republic of Venice with the Holy See, peace appeared to be restored to the Jesuits in the greater part of Europe. Father Aquaviva took advantage of this truce, to urge the matter of the canonization of the holy founder of his Order, and that of the great Apostle of the Indies and Japan. The sovereigns of all those countries where the Society of Jesus was known and appreciated, conjured the Holy See to grant that which was so much desired by the Catholic world. Henry IV, ever ready to show his veneration for the society, the spirit and constitution of which he admired as much as he appreciated its learning and labors, joined his entreaties to those of the Kings of Europe and Japan.

The Calvinists could not forgive the King for this brilliant mark of his esteem for the society, and the Jesuits soon had to answer for it.

On the 14th of May, 1610, a sinister rumor suddenly agitated the city of Paris. Terror was portrayed in every countenance; every eye was moistened with tears, every heart touched with grief. Consternation and grief were universal. Henry IV was dead! The best of kings had been assassinated! To the Society of Jesus this was an immense loss. Henry IV had protected, respected, and sincerely loved the Institute, and was always happy to give it proofs of his affection. Never had it experienced at his hands but marks of encouragement and favor. It had all to fear for its future position in France in the loss of the monarch, who had ever been its defender and support. Father Armand, the Provincial, and Father Coton, the King's confessor, received from the Prince of Conti the heart of the monarch, which he had bequeathed to them, and which, according to his desires, they conveyed to La Flèche.

During their absence, the Parliament and the University, without calling in question the inconsistency or the

absurdity of the calumny, spread the report that the assassin of the King was the agent of the Jesuits. The circumstantial evidence was conclusive. Six months before, Ravaillac had been seen talking in public with Father Aubigny, in the church of the Professed House! Hence, Ravaillac was known to the Jesuits, and, as they were acquainted with him, it was clear that, at their instigation, he had assassinated the monarch, who, humanly speaking, was their greatest support in France, and who, they might well fear, could, for them, never be replaced.

This was not all. Ravaillac had once spoken to Father Aubigny; hence, Ravaillac had read a work of Father Mariana, published in Spain, in the Latin language, which taught that the assassination of tyrants was permissible. Ravaillac was ignorant of the Latin tongue, besides which, to the very last, he asserted that he had never communicated to any person in the world his project for the murder of the King. This mattered not. The Parliament and University, desiring, at all hazards, that the Jesuits should be deemed responsible for this crime, endeavored to prove their guilt by ordering that the work of Father Mariana should be publicly burned by the executioner.

It suited both the Parliament and the University to ignore the fact that the same book had been condemned and disowned by the Society of Jesus. They forgot that the doctrine of regicide was, at the time, a subject of controversy in all the theological schools; that it had its supporters in every religious order,* in all the universities, and that the Calvinists and Lutherans openly professed it in their sermons and teachings. In fine, they were oblivious of the fact that, during the League, they themselves had maintained that doctrine with the greatest enthusiasm. The doctors of the University of Paris should have borne

* Father Aquaviva had forbidden those of his Order to sustain the proposition.

in mind how they had, at that time, accused the Jesuits of indifference on this point—an indifference which then was denounced as a crime. But all recollection of the circumstances seemed to vanish before the desire to accuse the Society of Jesus, which was the guilty cause of the desertion that had taken place from the classes of the University. Christian orators sided with them. Some, excited by their friends of the Parliament or of the University, supported them by their eloquence, and, on the 6th of June, might be heard a quondam religious of the Celestines, named Dubois, exclaiming, in a most pathetic tone :

“ Henry IV—another Alexander, great King, the terror of the world—had you believed your faithful doctors, the gentlemen of the Parliament, you would now be in the full enjoyment of life. Henry, our good King, is dead. I know it well. Who killed him, I know not. Who were the instigators? Read, gentlemen, for yourselves. The tiger is such an inveterate enemy to man, that, on merely seeing his image, his fury is so great that he tears it to pieces. These men, more cruel than the tiger, enemies of God, could not bear to see the good King, His image; hence they have had him put to death by an infamous assassin. Gentlemen of Paris, be no longer blind. They have deprived us of our King. Let us preserve the one we have, and the remainder of his posterity. Let us pray God for the King, the Queen, and all the Council. Let us mortify ourselves, for God has afflicted us; and let us look to ourselves, let us be watchful, for they also seek to deprive us of this one. And do not allow yourselves to be deceived by those fine pretensions, by those confessions, those communions, those discourses, and spiritual conferences; for they are but the allurements and ruses of the devil.”

The Queen Regent, the Chancellor, and the Bishop of

Paris desired to put a stop to these absurd imputations. The prelate, feeling it to be his duty to express his views, published the following letter, of which the original is still extant:

“HENRY DE GONDY, BISHOP OF PARIS, COUNSELLOR OF THE KING
IN THE PRIVY COUNCIL OF THE STATE, ETC.:

“As it appears that, since the cruel parricide committed on the person of the deceased King, which God forgive, several reports have been spread in this city of Paris, to the great prejudice of the Jesuit Fathers, we, desirous of preserving the honor and reputation of that Order, having fully seen that such reports have originated only in ill-will, founded on animosity against the said Fathers, do by these presents declare, to all those whom it may concern, that the said reports are frauds and calumnies, maliciously invented against them, to the detriment of the Roman Catholic and Apostolic Religion; and not only that the said Fathers are free from such blame, but, moreover, that their Order is, by its doctrine, as well as by its edifying life, of the greatest service to the Church of God and to this state. In testimony whereof, we have executed these presents, which we have signed with our hand, sealed with our seal, and caused to be countersigned by our Secretary.

“Paris, this twenty-sixth day of June, one thousand six hundred and ten.”

The enemies of the Society of Jesus, seeing that the court still protected it, and that Father Coton had just been appointed confessor to the young King, in spite of all the reports of the University and all the accusations of the Parliament, conceived the most infamous fables to destroy the Jesuits, and Father Coton especially, in the estimation of the Regent. They put forth a libel entitled *Arti-Coton*, which was attributed to Peter Dumoulin, a Protestant minister, of Charenton, and printed by the Calvinists. It was easy for Father Coton to defend himself against the odious calumnies of which he was the object, and to produce proofs of his innocence; but it

was difficult for the author of the libel to advance, in his turn, the proofs of the statements he had dared to make. He could not produce a single one, and found himself quickly silenced. This did not prevent the Parliament making fresh efforts to bring about the ruin of the Jesuits. But the clergy, princes, and nobility, as well as the Council of the Regency, felt the necessity of educating future Catholic generations, who should be able to resist the attacks or allurements of heresy; and the Jesuits, being without rivals in the art of instruction, were retained in France, in spite of the opposition of their enemies.

Father Coton was continued, in his capacity of confessor, near the person of the young King; Father John de Sufren was appointed confessor to the Queen Regent; and Father Marguestaud, confessor to the Princess Elizabeth. The court thus protested against the enemies of the Society of Jesus, and this protestation was of the greatest importance.

The Prince of Condé, who had abjured Calvinism, declared himself in favor of the Jesuits, and aided and assisted in sending them to Berny, in conjunction with Marshal de la Châtre, while the Duke of Longueville favored them in Picardy by augmenting their houses there. Cardinal Joyeuse, Archbishop of Rouen, being likewise desirous of showing his confidence in the Jesuits, called them to take charge of his seminary, and founded, at his own expense, one of their houses at Pontoise.

At Paris, the University was more deserted than ever. The public had confidence only in the mild and paternal education of the Jesuit Fathers, and soon eleven of the principal colleges of the *Quartier Latin* were united to those of the Jesuits, whose triumph exceeded the most sanguine expectations of their friends.

To any serious mind, ought not this to have clearly

shown the finger of God? The Calvinists felt it, and their hatred for the Jesuits was the more bitter. Compelled to respect them in France, they endeavored to compensate for it elsewhere.

On the 5th of July, 1611, an insurrection, headed by the heretics, broke out at Aix-la-Chapelle. The insurgents threw open the prisons, took possession of the Town Hall, and arrested the chief magistrates. Three Jesuits were encountered by these men, who were maddened by fury and thirsting for Catholic blood. The Jesuits were Fathers John Fladius, Nicholas Smith, and Bartholomew Jacquinet, Superior of the Professed House at Paris. The rioters rushed upon them, crying out that they would be avenged on the Papists. The Catholics rescued the Fathers from their blood-stained hands; but, in the middle of the night, the college was attacked by the Protestants. Father Philip Bebius desired to address the assailants, but he fell under their blows, and the mob rushed into the college. All the Fathers were made prisoners, and dragged to the Town Hall. They were about to be put to death, when a voice was heard, exclaiming that one of the Fathers was a Frenchman. Immediately the leaders, feeling sure that France would avenge the blood of her children, decided that the French Jesuit should be restored to freedom.

"No!" replied Father Jacquinet, "I will never consent to be separated from my brothers, all of whom are as innocent as I am."

"We do not give you your liberty on account of your innocence, but only because you are a French subject."

"In our society," rejoined the Father, "we recognize neither German nor French. We are all brothers. Either my brothers shall be set free with me, or I will die with them."

The insurgents dared not go further. The assistance

asked by the Catholics to suppress the insurrection was soon at hand, and the Jesuits were restored to liberty; but it was not until the 4th of December that they were able to return to their house, and again take possession of their church, which the sacrilegious Protestants had, during some days, made the scene of their most ignoble orgies.

In the same year, the Jesuits of Prague felt the effects of the civil war which existed between the partisans of the Princes of Neuburg and those of the Princes of Brandenburg. The heretics, having taken up arms under the pretext of repulsing the Imperial forces, rushed upon the religious houses, and there gave themselves up to the greatest excesses. The convents of the Dominicans, Benedictines, and Canons Regular were ransacked, the churches profaned, and the statues of the saints broken and burned. They erected a sort of pile, consisting of the paintings, ornaments, and statues taken from the churches, bound fourteen Franciscans on this pile, to which they then set fire, and watched the death-struggles of their heroic victims expiring under this horrible torture!

The *toleration* of heresy, and its respect for liberty of conscience, did not stop here. A Protestant exclaimed that three hundred soldiers, and a store of arms and ammunition, were concealed at the Jesuits'. From the very foundation of the society, this same bugbear had ever formed part of the programme of every revolution, and it succeeded as well at Prague as elsewhere. The Protestant bands proceeded *en masse* to the college, where they possessed themselves of all that was portable; but we must, in justice to them, say that not one of the sacrilegious plunderers ever dreamed of looking for the three hundred soldiers and the munitions of war. Each one was content in having his share of the profanation, pillage, and devastation. The Fathers were torn by the

Catholics from the blind fury of these demented ruffians. All the loss they sustained was their house and the church, which they soon saw restored. But, no matter. Protestant historians have written that the Jesuits had concealed three hundred soldiers, and the rest, and there are some Catholics who are simple enough to believe it, and to repeat it like harmless echoes.

XII.

THE metropolis of the Portuguese Indies, that city of Goa which was so dear to the heart of its illustrious Apostle, Francis Xavier, and which had the honor of possessing his venerated remains, was thrown into a state of no common excitement on a certain day in the early part of 1585. Portuguese, Spaniards, and Indians were equally perplexed, and sought to discover the cause. From the evening of the day previous, public curiosity had been aroused by the arrival of a personage whose appearance and cortège denoted his high rank. He had entered the city mounted on a white elephant, caparisoned with so much magnificence that every one wondered if any but the great monarchs of Asia could presume to appear in such brilliant and costly array. All the persons who composed his suite were habited in the most splendid costume, and mounted on the finest elephants. On the very day following his grand entrance into the city, this high personage, all covered with gold and precious jewels, presented himself at the palace of the government, and remained a long time in conference with the Viceroy. Thence he proceeded to the Jesuits, where he still was. His reappearance was awaited with as much impatience as if each one had to discover, in his countenance, the true cause of his presence at Goa, and the purport of his visit to the Fathers of the Society of Jesus. Very soon their curiosity was satisfied, and here is what they ascertained :

Father Rudolphus Aquaviva, as has been seen, was massacred at Salsette. The grand Mogul Akebar, who had parted from him with regret, was plunged into the deepest sorrow on hearing of his martyrdom, and he had sent an ambassador to the Viceroy of the Portuguese Indies and to the Jesuits of Goa, to express to them his feelings at their loss, and to convey to them his desire that another priest of the Society of Jesus should come to his court. This was the cause of the magnificent embassy which had caused so much excitement. Father Rudolphus Aquaviva had, apparently, reaped no other fruit from his sojourn in the Mogul Empire but that of pleasing the Emperor. And it is not to be pleasing to men alone that the Jesuits make themselves beloved by mankind; it is to gain them to God. When they can not attain this end, they carry elsewhere the gentle attractions of their apostolic zeal. The Fathers of Goa thought it their duty to defer, for a time, yielding to the expressed desires of Akebar, and it was only in the course of the year 1595 that the Provincial sent him Father Geronimo Xavier, nephew of the great apostle,* who, supported by the saint's powerful protection, was more successful in his apostleship than Father Aquaviva had been. The time of grace had come, not for the sovereign, but for his subjects. God, whose designs are always impenetrable and ever adorable, had made use of the affection with which the monarch had been inspired for Father Aquaviva to prepare and facilitate the conversion of this people.

The blessings of Heaven descended abundantly upon the efforts of the missionary, whose name seemed to give assurance of success. In a few years the number of Christians had become considerable. Father Geronimo resided at the court, but the Emperor enjoyed little of

* L. Ranke—History of the Papacy.

his society. He was taken up by the duties of his mission, and found it necessary to ask for a reinforcement from Goa. In 1599, he solemnly celebrated, for the first time, the Feast of Christmas, at Lahore. It was a sight which produced wonderful results upon souls. Numbers of Catechumens went in procession to the church, robed in white, and bearing palms in their hands. They were baptized by Father Xavier, and then conducted to the crib, which was prepared in the church, and which there remained exposed during twenty days.

The Emperor, though enchanted and struck by all the pomp of the Catholic worship, persisted in his infidelity. He had not the moral courage to renounce his passions. Father Xavier had placed in the church a statue of the ever Blessed Virgin, copied from the *Madonna del Popolo* at Rome. The Emperor had it removed to his palace, in order that it might be admired by his wives. He read, with deep interest, a life of our Saviour, written in Persian, by Father Geronimo; but his admiration remained ever most painfully sterile as regarded the state of his soul. However, it tended, in a wonderful degree, to the propagation of the Gospel in his states, and, in 1610, immediately after his death, three princes of his house solicited baptism. When they were sufficiently prepared, Father Geronimo Xavier, in order to make an impression on the people, as much as through respect for the Imperial family, went to receive them at the doors of the church, amid the sound of trumpets and cymbals, and baptized them with great solemnity. Christianity was permanently established in the Mogul Empire.

Tartary had also her missionaries of the Society of Jesus. In 1603, Father Zgoda, who was then at Kamenitz, learned that an ambassador of the Great Khan of Tartary, on his way to the court of the King of Poland, had halted in that city. The Jesuit was touched. His

apostolic heart leaped for joy. He would go and see the ambassador, and speak to him. The prospect was bright before his eyes. The envoy received him.

“Would it be possible,” asked the Jesuit, “for me to obtain admittance into your country, at no matter what price, in order to carry thither the true faith, to make known to the people the true God of heaven and earth, the Creator of the universe, the Redeemer of men?”

“There is no possibility,” replied the Tartar, “except by means of a firman of the Sultan, or as a prisoner.”

The Jesuit was satisfied. He wrote to the King of Poland, took his departure, and caused himself to be made prisoner by the Tartars, to whom he spoke of Christ crucified. They listened to him in astonishment and curiosity. And when the ambassador returned from Europe, he, in the name of the King of Poland, asked for the freedom of Father Zgoda and permission to preach the doctrine which he had come to inculcate. Both favors were granted, and soon the Apostle of Tartary was in a position to offer to his Divine Master and to his Church a new race of Christians.

In Madura, the celebrated Father Nobili, by a means as strange as it was ingenious, and which his ardor for the salvation of souls could alone have suggested, succeeded in enkindling the light of the Gospel before the eyes of the Infidels, who still slumbered in the shadow of death.

Father Nobili, nephew of Father Bellarmine, and whose family was related to those of the Sovereign Pontiffs Julius III and Marcellus II, as also to the Emperor Otho III, was born at Montepulciano, in 1577, and had entered the Society of Jesus in his early youth. At his earnest request, he was sent on foreign missions, being, at the time, only twenty-eight years of age. Several Jesuits of Goa had already penetrated into Hindostan; but their life of poverty, their love for the Pariahs, who thirsted for their holy teachings, and whose souls attached themselves with transports

to a religion which excluded no caste, had caused them to be despised by the Brahmins and Rajahs. All their exertions to reach the privileged castes had been fruitless.

Sent to Madura, in 1605, by his superiors, Father Nobili, well knowing the experience of his brothers, thought he ought to pursue another course. He was aware that the penitent Brahmins, called *Saniassi*, composed the caste which was the most esteemed and honored. With the approval of his superiors and of the Archbishop of Cranganor, he became a *Saniassi*. He assumed the costume of the penitent Brahmins, adopted their exterior rule of life, and spoke their mysterious language. He constructed for himself a small hut, covered with grass, ate neither flesh nor fish, and drank no liquors. He had his head shaved, only preserving a small tuft of hair on the crown. His head-dress consisted of a cap of cylindrical form, made of a silken material of the color of fire, and surmounted by a long vail, which hung down over his shoulders. Long and rich ear-rings extended down his neck. He wore a robe of muslin, and his feet were protected by sandals, with wooden soles. To complete the illusion, he marked his forehead with a yellow paste, made from the wood of Sandanam. Thus disguised, he lived in solitude in his little hut, secretly studying the language, manners, and customs of the personages he was desirous of imitating.

Very soon he passed for a perfect *Saniassi*, and the Brahmins themselves, wondering at such a rival, sought his presence, and questioned him as to himself, his country, and his family. Father Robert solemnly declared that he was descended from an illustrious family. His oath obtained for him admission among the most learned and holy Brahmins of the East. They named him *Tatouva-Podogar-Souami*—A master in the ninety-six qualities of the truly wise.

He had, for a long time, resisted the importunities of

the curious, and refused to give the lessons of wisdom which Rajah and Brahmin desired to receive, answering, to both the one and the other, that he possessed a science by which he could do without men, but which he could not communicate to all, at least for a time. He at last yielded, however, and opened a school. The multitude flocked around him, to listen to his teachings, for which they thirsted, and, after four years of the most admirable perseverance, he had the happiness of seeing the Brahmins prostrate themselves before the Cross of Jesus Christ. He had reason to hope that, with aid from above, it would be possible soon to establish Christianity in these countries. Even the King was disposed to embrace it. But the Brahmins having perceived, with a kind of dread, that Father Nobili would not accept any presents, and that even those of the King were refused, calculated that they themselves, in order to retain the respect of the people, as well as that of the great, would be reduced to the same life of privations led by the great Saniassi, if his religion was generally adopted. To avoid that which they looked upon as their personal ruin, they assassinated the King, and contented themselves with admiring the wisdom of the Jesuit, and listening to his lessons, without desiring to profit by them. Father Nobili, nevertheless, hoped that grace would one day descend into their souls, for which he so ardently prayed.

Father Mathew Ricci had been in China for several years, in the city of Tchao-King, in the province of Canton, where he had purchased a house. He was aware that poverty only called forth contempt, and he desired to attract esteem and respect; he had, therefore, done for China what Father Nobili had done for Madura. He identified himself with the manners and customs of those whom he sought to convert. Habited in the costume of the learned, wearing on his head their conical hat, he

seemed only to employ himself in the human sciences. He spoke of nothing but natural philosophy and astronomy, and proved to the most learned Chinese that, notwithstanding their pretensions, they had still much to learn. When he had succeeded in gaining for himself a reputation, which drew around him many admirers and the inquisitive of several provinces, he ventured to speak of the Almighty God, Creator of the world, and to secure some converts; but it would have been compromising Christianity, for the time being, and, perhaps, for the future, in the Celestial Empire, to enter openly upon the functions of the apostolical ministry, without being authorized to do so by the Emperor. The difficulty was in obtaining access to his court.

Father Ricci requested the Portuguese merchants, who were trading at Canton, to bring him costly materials, and instruments of natural philosophy and astronomy, and all such articles, the production of European industry, as might prove most worthy the attention of the Emperor Van-Lié. In the mean time, the learned Jesuit, who was constantly consulted by the lettered men, spoke of God, and of the homage paid him by the learned of Europe; and he was listened to with so much interest, that his followers in natural philosophy, mathematics, and astronomy earnestly begged to be baptized. Unfortunately, these Catechumens, carried away by their zeal, overthrew the idols and destroyed them, at which the people revolted, and wished to avenge on the Jesuits the insult offered to their gods. The Mandarins, who were at heart Christians, employed severe measures against the criminals. The Jesuits, hastening to the tribunal, undertook to defend those who had sought their lives. This sublime generosity produced the most marked impression on the high personages, while the people remained insensible to it. A few days after, Fathers Antonio Almeida and

Francisco Petri died from the effects of the ill-usage they had been subjected to by the popular fury, and Father Ricci remained alone in that China into which it was so difficult to gain admission.

At length, the presents intended for the sovereign arrived. Father Ricci went to Peking; but, before entering the city, he needed the protection of a Mandarin, who wished to appropriate the presents to himself. On the refusal of the Jesuit, the Mandarin ordered his arrest, and then he spoke, at Peking, of a stranger whom he had arrested, and who had in his possession a clock which struck without being touched. This appeared so wonderful that it came to the ears of the Emperor, and he commanded that the stranger, with his bell, should be brought before him. Father Ricci was conducted to court, toward the end of July, 1600, and received by Van-Li6 with marked favor. He presented the Emperor with the clock, which he had intended for him, and for which a suitable tower was built, under the direction of the Jesuit; and the Emperor had placed in his apartment pictures representing our Saviour and the Blessed Virgin.

This moment of Divine Providence Father Ricci had awaited patiently for seventeen years, without ever once desponding. He arrived in the Chinese Empire in 1583, and had labored incessantly, without any apparent success, but with a perseverance which is incomprehensible to the human mind. The admirable Jesuit had not been deceived in his calculations for the glory of God. His sojourn at the court led to the supposition that he enjoyed the favor of approaching the person of the sovereign, and the nobles were very eager to court him and win his good-will. His name was an authority more respected than that of the formidable Mandarins. The Father took advantage of this, to impart the truth of the Gospel to these great personages, and, ere long, he had

the happiness to see those heads humbly bowed before the Cross of Jesus Christ. He was soon in a position to baptize a great many Mandarins and men of letters, and the people, influenced by this example, solicited the grace of hearing the Christian truths. Several Jesuits, called by Father Ricci, preached the Gospel in the provinces with extraordinary results. In 1607, a novitiate was established at Pekin, under the direction of Father Ricci, who, at the same time, also directed the missions of the empire, wrote many works in the Chinese language, and, day by day, kept an account of the events he saw transpire around him. This indefatigable apostle died, at Pekin, in 1610. The mourning was general throughout the empire at this great loss. High and low desired to see, for the last time, one who had been for so long the object of their admiration, on account of his learning and his virtues. Crowds followed him to his last resting-place, and the Emperor had a Catholic church erected over the spot where reposed the precious remains of the greatest man China had ever possessed, and whom the Pagans, on account of his wisdom, had compared to their Confucius.

XIII.

FATHER ORGANTINI, staff in hand, his breviary under his arm, had just quitted a small hamlet, the inhabitants of which were all Catholics, and was returning to Nangasaki. It was in the month of June. The apostle was praying for the entire conversion of that vast Empire of Japan to which he had already devoted twenty-four years of his life; and he begged especially that God would touch the heart of the Emperor, and open his eyes to the light of the true faith. The good Father was within a short distance of Nangasaki, when he was struck with astonishment on beholding a vessel riding at anchor. It was a Spanish ship. Did it bring fresh missionaries?

Did it convey letters from Rome, Spain, or Goa? But, behold! they land passengers. What! a Franciscan! Two, three, four Franciscans! Is this a dream, or an actual fact? What can all this mean?

The astonishment of the good Father Organtini was the greater, because the Jesuits of Japan, having asked their Father-General to obtain from the Pope a reinforcement of missionaries from other orders, to aid them in that vast region, where the harvest was so abundant, the Holy Father had refused this aid, fearing that a conflict might arise through a want of unity of action in the labors of the mission. He had formally declared himself opposed to this proposition, in a Bull, dated January 28, 1585; and Philip II, then King of Spain and Portugal, had called the attention of all the governors of his Indian possessions to this Bull, at the same time expressly prohibiting any missionaries, other than members of the Society of Jesus, from leaving his colonies for the purpose of proceeding to Japan. Father Aquaviva had informed the Fathers of Japan of the opposition he had met with from the Sovereign Pontiff and the King of Spain, as well as of the measures taken by both one and the other. It was, then, natural that Father Organtini should be at a loss to account for the arrival of four Franciscans on the soil of Japan. He quickened his pace, and hastened to the place of landing.

If the sight of the Franciscans was a cause of surprise to Father Organtini, the sight of a Jesuit did not cause less astonishment to the four Franciscans. Neither those who approached, nor he who awaited them, could believe their own eyes. It was time that all should be explained. At length, the Spaniards landed, embraced the Jesuit, and exclaimed:

“There are, then, Jesuits in Japan!”

“We number one hundred and twenty-six,” replied

Father Organtini. "Did you think, Reverend Fathers, that we had gone away?"

The four religious stared at each other, and then turned toward Don Pedro Gonzalvo de Carvajal, a Portuguese nobleman, who accompanied them, and each one appeared to ask the other if they were laboring under a delusion. But soon the mystery was cleared up.

The rumor had been spread throughout the Philippines that the Jesuits had been expelled from Japan, and that the persecuted Christians were left without spiritual assistance. The Spanish, who were very desirous of establishing commercial relations with Japan, had urged the Governor to send out some Franciscans with an embassy, whose ostensible object should be to propose a treaty in the interest of commerce between the two countries. The Jesuits were no longer in Japan. The Bull of Gregory XIII, and the decree of Philip II, were considered annulled by the fact itself. The Governor was thus led to appoint as ambassador for Portugal, Don Pedro Gonzalvo de Carvajal, and for Spain, Father Juan Batisto, with three other Franciscans.

The Emperor Taicosama felt himself the more flattered by the overtures of the Viceroy of the Philippines, as the Japanese interpreters, Faranda and Faxeda, put upon the letter of the Viceroy a construction which was not expressed by the writer. They made him say that, while awaiting the answer of the King of Spain, he declared himself a vassal and tributary of Japan. This error, or this treachery, secured for the Franciscans all the privileges that could be wished for the exercise of their priestly functions. But as soon as they became acquainted with the Japanese language, and discovered the construction put upon the letter of the Viceroy, they entered a formal protest. Faranda and Faxeda, foreseeing the displeasure of the Emperor, and desiring to prevent its effects, accused

the Franciscans of having no other object in visiting Japan than to increase the already formidable number of Christians in the empire. They caused Taicosama to apprehend that these strangers, in concert with the Jesuits, would finally dethrone him, to the benefit of the Christians, and, probably, in favor of a European. Taicosama had not inherited the imperial crown; a revolution had placed it on his brow. It was easy to persuade him that a revolution might deprive him of its possession. He became doubly circumspect, but without persecuting the Christians, whom he knew to be more faithful and submissive than the Pagans. In the mean time, the Franciscans, happy to find such fervent Christians, asked nothing better than to be allowed to remain among them, and to labor with all their zeal. The Jesuits were prohibited, and Fathers Organtini and Rodriguez were the only ones who were allowed to appear in the habit of their Order. Prudence in the exercise of the ministry was rigorously enjoined. The experience of the Fathers ought to have served as a caution to the Franciscans, but the latter, little accustomed to moderating their zeal, and fortified by their diplomatic title, acted in Japan as though they were in the Philippines. The *Bonzes* remarked this, and promised themselves revenge.

In the commencement of February, 1596, several Jesuits arrived in Japan to aid their brothers in that apostleship, ever dangerous, but always blessed. Among these new arrivals were Fathers Jerome de Angelis and Charles Spinola, son of the Count Octavio. A few months afterward, Father Martinez, Bishop of Japan, came to take possession of his See, and presented himself to the Emperor, who expressed to him his great satisfaction at meeting the High-priest of the Christians. The prelate, having been thus received by the Prince, was at liberty to proceed freely to any part of his states.

In the month of July, a galleon* from Marseilles was wrecked on the coast of Nippon. The law of the country awarded to the sovereign the property of those who were wrecked. The cargo was seized. Father Gomez gave shelter to the destitute sailors. The sick were received at the college of Nangasaki, and the Bishop undertook to maintain and take care of the others, until such time as a ship was built, so that they could again put to sea. One of the Emperor's courtiers had discovered on board some charts, and pointing them out to the pilot, inquired to whom all those empires and kingdoms belonged. The pilot, a Spaniard, whether through national pride, or for mere sport, replied, simply and seriously,

“To my sovereign!”

“And how has he made himself master of so many countries in Europe, Asia, Africa, and America?”

“By force of arms and by religion. Our priests go first, and prepare the way by converting the people, and when Christianity predominates, on our arrival the conquest is but mere child's play.”

This reply was quickly reported to the Emperor, who directed that all the European *Bonzes* should be forthwith seized, at Ozaca and Meaco. Six Franciscans, three Jesuits, Fathers Paul Miki, John Soan de Gotto, and James Kisai, as well as ten Japanese Christians, were imprisoned, and Taicosama passed upon them the following sentence of death:

“Whereas, these men, coming here from the Philippines, under the name of ambassadors, have, against our orders, preached the Christian faith, built churches, and abused our bounty, we order that they be executed, together with the Japanese who have embraced their religion. They shall be crucified at Nangasaki; and we again prohibit this faith, wishing that all should be aware of

* A sort of Spanish man-of-war.—Tr.

it. Whoever infringes this, our prohibition, shall, together with his family, suffer the penalty of death.

“The 20th of the 11th Moon.”

When the sentence was about to be executed, on the 5th of February, 1597, Father Paul Miki, being unable to restrain his excessive joy, threw himself into the arms of each of the Franciscans, and thanked them, with an overflowing heart, for the happiness for which he was indebted to them. To die the same death as our Saviour, Jesus, was, for these men, an unhopèd-for glory, which filled them with a holy gladness, an ineffable consolation. The holy martyrs welcomed their fate with so much joy, that the Emperor was constrained to acknowledge that he had been mistaken in his calculations.

A few days after this execution, Father Louis Froëz died of old age at Nangasaki, and Taicosama issued a decree of banishment against the missionaries. Death caused them such great happiness, that the Emperor felt that he ought to inflict another sort of punishment. It was at this juncture that Father Valignani presented himself, with nine other Jesuits, in company with Father Cerqueyra, coadjutor of the Bishop of Japan. Father Valignani possessed the love and respect of all the Japanese, and had a real influence over Taicosama. This prince unconsciously submitted to that immense power of virtue designated by the unreflecting *the inexplicable influence of the Jesuits*. He saw but three of the Fathers of the society, and those but rarely, they being the only ones who were permitted to move freely in his states without disguise; and he had such love for all three as to be unable to resist them. The presence of Father Valignani calmed the anger of the Pagan monarch. The decree was annulled for the time being.

In the following year, 1598, the prelate Martinez, leaving the direction of affairs to his coadjutor, set out for

Goa, and died on the journey. Father Cerqueyra succeeded him in the See of Japan. A few months after, on the 15th of September, the Emperor died, without having had his eyes opened to the light of the true faith, which was still held up to him on his death-bed. Fathers Rodriguez and Organtini tried, but in vain, to save the persecutor of the missionaries. Up to the last moment, they urged him with the most persevering charity, and they had the sorrow to see him expire in his deplorable blindness. The inheritor of the throne being only six years of age, the regency was confided to Daifoo, one of the kings of Japan, who assumed the name of Daifoo-sama, and who, desiring to make partisans among the Christian nobles, followed the counsels of the Jesuits for his own ends, and declared himself the protector of Christianity. During this time the King of Firando proclaimed war against the Christians, who flocked to Nangasaki for refuge, where Father Valignani announced that he would receive and protect them to the best of his power. Those who did not fly, took up arms against their oppressor. The Jesuits arrested this commencement of insurrection by teaching their neophytes that it is not by the sword that the crown of martyrdom is to be won, unless a holy war imposed the duty of securing it by fighting. The outbreak being thus appeased by the simple word of the Jesuits, convinced the King of Firando of all the power the Christian religion possessed over those hearts which own its sway. He felt that persecution would be futile in furthering his views, so long as the Jesuits were in the empire, and he deferred it to a more favorable occasion.

In the mean time, the progress of Christianity increased with marvellous rapidity. In the single year 1599 the converts numbered seventy thousand, and often Father Buëza, like the first Apostle of Japan, St. Francis Xavier, was compelled to have his arms supported, in order that he

might continue the administration of the sacrament of regeneration.

Daifoosama had taken possession of the imperial crown, on his own account, and, ever desirous of winning the good will of the Christians, he permitted them to build churches even in his chief city. All the establishments founded by the Jesuits prospered beyond expectation. The city of Nangasaki had nine parishes, ministered to by native priests, from the seminary of the Jesuits at Facinara, in the kingdom of Arima. An academy was established at Nangasaki, as also a foundling hospital. Father Organtini had founded this house for the reception of Pagan children, whose parents, being without the means of supporting them, would have drowned or suffocated their offspring. The good Father purchased them from their unnatural guardians, confided them to the care of Christian nurses, and had them educated in the faith. He was the St. Vincent de Paul of Japan. The lepers were also objects of his tender solicitude. He collected them, tended them, and procured them all the alleviation that was in his power.

At the close of the year 1605, the Spaniards, ever desirous of opening negotiations with the Japanese, again landed at Nangasaki, with some Franciscans. Daifoosama desired to see them, interrogated them, and found that in that very year the metropolis had sent to the Philippines a great number of soldiers and cargoes of arms, and he asked the meaning of these expeditions.

"It is to subjugate the Moluccas," was the answer he received.

This struck him like a thunderbolt. He recalled the words of the Spaniard who had said, "When Christianity is established, conquest is for us but child's play." He forthwith ordered the Governor of Nangasaki to send all the Spaniards away from the coast. Father Valignani, who was then on his death-bed at Meaco, hearing this sad news,

implored the Emperor to have more confidence in the words of the Jesuit than in his own fears, and he addressed him a last prayer to put a stop to these measures decreed against the Christians. The Emperor was persuaded; and on the 20th of January, 1606, the holy Jesuit went to receive the reward of his excellent life and glorious labors. He was sixty-nine years of age. Three years after, on the 7th of April, 1609, Father Organtini also departed this life, to the great sorrow of all the colonies to whom he had preached the Gospel.

Protestants saw from afar the conquests of the Church in Japan, through the ministry of the Jesuits. For some time, the question had suggested itself to them whether, by any possibility, they could destroy the influence of these indefatigable apostles, who took possession of all parts of the world in the name of the Holy See. After several years of research, being unable to find any better weapon than the one they were in the habit of wielding, they decided upon employing it again. To do so, it was necessary to be at the scene of action, and accordingly they set out.

In 1612, a Mexican vessel dropped anchor in the waters of Nangasaki. An embassy had gone to propose to the Emperor of Japan a treaty of commerce with Mexico. Daifoosama approached the shore, and asked of the captain of the vessel the meaning of the soundings which he had just taken. The captain was an Englishman, and took advantage of the opportunity to injure, at one and the same time, both the religion and the trade of the Portuguese and Spanish.

"Sounding a port," replied the Englishman, "is considered in Europe as an act of hostility. The Spaniards are determined to take possession of Japan. They are an insatiable people. They desire to rule the entire world; hence, they commence by sending the Jesuits,

who are their spies, and who prepare the way for them. The Jesuits, to this end, teach a false religion, and, for this reason, in Europe, they have been expelled from England, Germany, Poland, and Holland. All the monarchs and states reject them as traitors."

This was more than enough to irritate the susceptibility of the usurper. Fourteen of the most distinguished families immediately received orders to choose between exile or recantation. They preferred the former. The son of the King of Arima, like his brother, was a Christian. Daifoo-sama proposed to invest him with the sovereignty of the kingdom, if he would apostatize, and promised to assist him in persecuting the Christians. Ambition arose in Michael's heart. He abjured Christianity, had his father assassinated, tore down the crosses, destroyed the churches, and ordered the Jesuits to leave his states. Some obeyed; others concealed themselves, in order to sustain the faith of the converts. Michael had several brothers, the eldest of whom was not yet eight years old. He ordered them to be put to death, and these little angels, hearing of the happiness which awaited them, were so far inspired as to prepare themselves for it by forty days' fasting and prayer.

The English and the Dutch, on the other hand, persuaded the Emperor that the trade of Japan would not be impaired by sending away the Portuguese and Spanish, but that, on the contrary, his country had every thing to gain by treating only with the English and the Dutch, whose ambition was limited to trade, without meddling in religion, seeing that they respected all, and were only enemies to that of the Jesuits. These counsels of Protestantism produced their fruits.

The year following, 1613, the persecution became frightful, and, admirable to relate, it prodigiously augmented the number of neophytes. Crowds accompanied to the stake or the gibbet the martyrs condemned to death, and the

sight of these daily executions seemed to produce additional Christians, and make fresh martyrs. Some solicited the favor of baptism, others the glory of the scaffold. All those who declared themselves Christians were arraigned and condemned. In a few days, several thousand converts asked to be enrolled, and a host of others aspired to the same honor; for the imperial decree proclaimed that such as did not denounce themselves, would be considered Pagans, and not molested. The Governor of Meaco, terrified at the number of victims to be executed, reduced it to seventeen hundred. Of the fifteen Jesuits residing in that city, only six were inscribed; the others had to escape death, in order to sustain and encourage their flock.

The Christians had bound themselves by an oath, signed with their blood, to oppose, with all their strength, the banishment of the Jesuits. The Fathers, learning this, endeavored, but in vain, to have it annulled. The neophytes would never consent to the possibility of such a separation. This compact was discovered, and reported to the Emperor's chief minister. Immediately, one hundred and seventeen Jesuits, and twenty-seven Spanish religious, Franciscans, Augustinians, and Dominicans, as also seven native priests, were conducted to the port of Nangasaki, and dispatched, some to Macao, others to the Philippines. Ucondono, King of Tomba, and several noble families shared their exile. Some died during the voyage, being unable to endure the cruel treatment they received; others expired on their arrival. King Ucondono was among the latter. Twenty-six Jesuits, and a few missionaries of other orders, still remained for the numerous Christians of Japan, but their life was one of prolonged suffering.

XIV.

FATHER OVIEDO, Patriarch of Ethiopia, died in 1577, leaving his cherished flock without a pastor; for the Jes-

uits who had shared his labors and his captivity had preceded him in their departure from this world. Several Fathers of Goa had attempted to join their captive brothers, and always met their death in the undertaking. Fathers Peter Paez and Melchior de Sylva, disguised in the Armenian costume, succeeded, at length, in reaching their persecuted Christians, who were without pastors, to assist and sustain them in the sorrowful path in which they had for so long been journeying. The presence of a Jesuit was a great consolation for all those souls. After having blessed and cheered them, the heroic Father Paez, braving the Turkish cimeters which guarded the throne, dared to present himself to the Emperor. This courageous action delighted the prince, who offered the Jesuit a seat beside his throne, listened willingly to the words of the Gospel—did not accept it, indeed, for himself, but permitted it to be preached and propagated in his empire. This important news was immediately sent to Goa, and Fathers Louis Azevedo, Anthony de Angelis, and several others, hastened to share the apostleship of their brothers.

In 1610, the principal cities of Ethiopia witnessed the establishment of colleges and religious houses of the Society of Jesus. Soon afterward, the Emperor was dethroned by a popular revolution. His successor declared himself the protector of the Christian religion, and wrote to the Pope. Sela-Christos, his brother, some members of his family, and several personages of the court, shortly afterward, solicited baptism. In 1615, the Ethiopian mission was in full activity.

Thus the Jesuits continued to live in alternate success and adversity—to-day, favors; to-morrow, martyrdom—and vocations were but the more numerous. The society sent apostles and martyrs to all parts of the world. In Africa, they were still in Guinea, where they had sent

missionaries in 1604, after having established Christianity in Angola. Father Gonsalvo Silveira had been devoured by the cannibals of Monomotapa. Several other Jesuits had asked for and solicited that dangerous post. All had successively met with the same fate, and their brethren were ambitious of following them, when Providence, at length, blessed that ungrateful country, which had been fertilized by the blood of so many heroes.

In 1608, the rightful King was about to be dethroned by a revolt among his subjects. The Portuguese came to his assistance, and reëstablished his authority. In gratitude for this service, the King requested that Jesuits might be sent out, to whom he promised his protection. The Jesuits hastened thither, but the vessel in which they had embarked was wrecked upon a sand-bank. Some of the passengers succeeded in making the shore; the others perished. A Caffre remained on deck, being ill, and unable to flee the inevitable death that awaited him. Father Paul Alexis saw his critical position, seized the dying man, placed him on his shoulders, and carried him ashore, across the rugged rocks, which tore his limbs and caused the blood to issue from his wounds. But, of what consequence to him were his own sufferings? He had saved the Caffre, and was happy. His charity was satisfied. Two days later, Father Alexis, whose heroic devotedness had exhausted his strength, expired at Zimbao, leaving an example of sublime charity, which was to facilitate the apostleship of his brothers, by the impression it had made on the Pagans and Mussulmans.

In the two Americas, Christianity and civilization were promulgated in every direction by the ministry of the Jesuits. Their colleges and houses were multiplied, the most remote peoples heard them and received the Gospel, and the children, more easily won, became their catechists and missionaries. In 1604, Christianity had so ex-

tended itself in Mexico that the Jesuits, finding themselves insufficient for the cultivation of that fertile country, had to call to their aid the Brothers of St. John-of-God.

In 1608, the plague breaking out in Mexico, the Fathers induced the inhabitants to make a vow to Our Lady of Loretto, and, this course having been taken, the scourge immediately disappeared. The Mexicans, faithful to their promise, formed an image of the Blessed Virgin, with the most beautiful feathers of the rarest birds, and sent it to Loretto.

Father Anthony Lopez died in Peru in 1590, having been poisoned by the savages. Father Miguel Urrea expired a few days after, under the axe of the Infidels, and Father Barsena continued to work in the mission, while awaiting his turn, and died from exhaustion. In 1604, there were fifty-six Jesuits, full of ardor and burning with zeal, in that portion of the New World, where they were as sure of meeting a death as glorious before God as it would be ignored by men. At Cusco, they were astonished at the number of the blind whom they there met. These were the first whom they converted, and, when they became sufficiently instructed, they sent them to communicate it to the workmen in their shops, to their families and friends. The deaf and dumb were as numerous as the blind. The Jesuits instructed these by signs, and made them the catechists of those who were afflicted with this double infirmity. Soon the progress of the Gospel rendered necessary the division of Peru into three vice-provinces—Chili, Tucuman, and Paraguay.

The Araucanians, in Chili, had conceived a hatred for the Spanish nation. These savages, accustomed to their freedom, were irritated by the state of slavery to which they were reduced. Their natural pride revolted at the sight of these conquerors, who, not content with subjugating them by war, and possessing themselves of their coun-

try by right of conquest, seized also their persons and sold them to the highest bidder. During a general revolt, in 1593, the Araucanians had rushed upon the Governor, Don Martino de Loyola, and assassinated him. The holy founder of the Society of Jesus, from the pinnacle of his immortal glory, saw the crime committed on his grand-nephew. No doubt he desired, in his heavenly abode, to avenge himself, as he had been accustomed to do on earth, and prayed for the murderers of Don Martino de Loyola; for, in the same year, the children of St. Ignatius succeeded in obtaining access to Araucania, under the direction of Father Valdivia. The insurrection still raged. Father Martino d'Aranda courageously made his appearance in the midst of the rebellious people, whom he addressed, announcing to them a religion which emancipates all from the most dreadful servitudes, because it is eternal. At the same time, he promised them that the King of Spain would restore to liberty those among the Araucanians who would accept, with reverence, the religion of Jesus Christ, and render themselves worthy the grace of baptism. The revolt immediately subsided. The Jesuits were listened to, the word of God fructified in the souls of the people, and Father Valdivia took his departure for Spain. He begged of the King the independence of this people, to whom he had promised freedom, in the name of their sovereign. The request was complied with by the King. The Jesuit returned to Chili in triumph, and saw the Araucanians prostrate themselves at his feet to express their gratitude. This people no longer saw any thing but their deliverers in the apostles, who had introduced to them the Cross of Jesus Christ, and all most earnestly asked the grace of baptism. But Chili was also to have its martyrs.

The chief of a neighboring people, hearing that three women had abandoned the tribe to embrace Christianity,

vowed to be avenged. It was the Jesuits whom he determined to sacrifice to his fury. He was one day told that the Fathers were going to preach the Gospel in the interior. Agananon, as this chief was named, followed them at a distance, accompanied by two hundred mounted men, and when he perceived them in the midst of the savages, to whom they were making known the truths of Christianity, he suddenly rushed upon them, and, throwing them to the ground, put them to death. They were Fathers D'Aranda and Vecchi, and the coadjutor, Brother Diego Montalban.

The Jesuits but labored the more actively to procure liberty for the tribes of Chili, whom they were converting. The King of Spain ratified all their engagements in this respect, and every slave whom the Spaniards gave to their college of St. James was freed by them. The emancipationists of our century have not the merit of the initiative—the Anglicans wrongfully set up a claim to it—it belongs to the Society of Jesus. After the death of Father Joseph Anchieta, whose zeal and charity for the slaves was so touching, the King of Spain, wishing to render to his venerated memory a homage worthy of it, forbade his subjects to enslave the Brazilians. The Apostle of Brazil had begged liberty for the peoples whom he converted, and this liberty was to be respected in remembrance of the holy missionary.

In 1615, the Society of Jesus numbered fifty-six members at Bahia, sixty-two at Rio Janeiro and at Pernambueo, and forty in the neighboring towns, destined to aid their brothers in the missions of country places, or in the colleges, which, by the increasing number of students, demanded an additional number of professors.

Father Claudio Aquaviva, who, for thirty years, had governed the Society of Jesus with so much prudence and wisdom, was exhausted by the labors and fatigues of this

immense charge much more than by his advanced age. On the 26th of January, 1615, he was attacked by a disease which carried him off on the 31st of the same month, full of virtues and of merit. He left behind him the sincere regret of all the princes, who had known how to appreciate him, and of all the Romans, who had always admired him.

At the Pontifical and foreign courts, every one exclaimed, "The world and the Society of Jesus have lost a great man!"

At the time of his death, the Society numbered thirteen thousand members and five hundred and fifty houses, divided into thirty-three provinces.

Generalship of Father Mutio Vittelleschi,

SIXTH GENERAL.

1615—1645.

I.

ON the 15th of November, 1615, Father Mutio Vittelleschi, born at Rome, fifty years of age, and Assistant of Italy, was elected Sixth General of the Society of Jesus.

For three years, the heretics and the enemies of the Society of Jesus had endeavored to propagate an odious anonymous pamphlet, in which was set forth a fable as ridiculous as the pamphlet itself was absurd. This infamous libel, the authorship of which no one had the hardihood to acknowledge, was printed at Cracow, and entitled *Monita Secreta*. Peter Tylicki, Bishop of Cracow, proceeded judicially against Jerome Zaorowski, curate of Gozdziec, to whom public rumor attributed the authorship. The *Monita Secreta* were reputed to be the secret instructions of the General of the Society of Jesus to his religious. Their end was the augmentation of the power, influence, and riches of the society by means the most criminal. The hypothesis was so grossly absurd, that it could not find a sufficient number of believers. It was reserved for the following century to evince so much credulity as to place reliance on these monstrosities. However, the Congregation of Cardinals, unwilling to allow this odious calumny to hang over the Society of Jesus, condemned

the *Monita Secreta* on the 10th of December, 1616, *as falsely attributed to the Jesuits*.

This ignoble slander, republished less than a year ago, was thus refuted by *l'Ami de la Religion*, of the 2d of August, 1861 :

There has just been reprinted in Paris, and distributed throughout France, a pamphlet, which has already been twice before the world, and which, for many readers, seems still to possess all the attractions of novelty. *Monita Secreta Societatis Jesu* (Secret Instructions of the Jesuits)—such is the title.

As to the book itself, here is, in two words, its idea : Studying to imitate, in its very style, the phraseology chiefly employed in the Constitutions of the Society of Jesus, the author of this imposture has been able to unite, with the most perfidious cunning, in seventeen successive chapters, all the counsels, all the imaginable combinations of hypocrisy, craft, cupidity, ambition, treachery, and deceit—the whole most skilfully concealed under the exterior decorum of the most irreproachable life of a religious.

Then it assumes that these instructions were discovered in manuscript in the archives of the Jesuits, and, consequently, derive their authorship from them, and form the rule of conduct for the superiors and the initiated of the Order.

As for the rest, saving the size of the book, and some additional falsehoods, there is nothing new in the edition of 1861—not even the preliminary introduction. There was no help for this. What could they put in place of the ingenious recital of the discovery of the *Monita Secreta* in the archives of the Jesuits? It was such a happy invention!

But, by the side of the inventions of malevolence, history happily furnishes some information on the *Monita Secreta* of a certain value. Nothing is said of this in the introduction. It may not, perhaps, be useless to supply the omission.

The whole question may, evidently, be reduced to one single historical fact. Is the book *Monita Secreta* the work of the Jesuits, or is it not? It is useless to examine, in detail, its contents, if it be proved, by undeniable facts, that it is the production of a cowardly calumniator, who, concealing himself in the con-

sciousness of his guilt, has endeavored, by every means, to ruin, in public opinion, the reputation of a religious order whose enemy he was. If it is proved that this book is not the *work of the Jesuits*, one could not, without manifest injustice, make them responsible for all the perversions which it contains.

Now, to this question, is the book of the *Monita* the work of the Jesuits? it will suffice to oppose three answers, of which each one is decisive. The first comes to us from Rome; the second from Poland, where this book was first printed; the third is furnished us by a learned French bibliographer.

1st. In the first place, the General Assembly of the Cardinals of the Index, after the usual juridical examinations, on the 10th of May, 1616, formally declared that the *Monita* were *falsely attributed* to the Society of Jesus. The following is the authentic testimony of the Secretary of the Congregation of the Index:

“On the 10th of May, 1616, at the General Assembly of the Cardinals of the Index, held in the palace of Cardinal Bellarmine, a report having been made on a book entitled ‘*Monita Secreta Societatis Jesu, Notobergæ, 1612,*’ without the author’s name, their Eminences, the Cardinals, declared that the work, being *falsely attributed to the Society of Jesus*, and full of calumnious and defamatory accusations, ought to be absolutely prohibited, commanding that henceforth no one should be allowed to sell, read, or possess the said book. In testimony whereof, I have given this evidence, signed with my hand, on the 28th of December, 1616. Francis Magdalænus Copifferus, of the Friars Preachers, Secretary of the said Congregation. Rome: Printing-office of the Apostolical Court, 1617. By permission of the superior authorities.”

Therefore, first, *this book is not the work of the Jesuits.*

Therefore, secondly, it was printed at Cracow, in 1612.

Therefore, thirdly, the anonymous publisher of 1861 is convicted of imposture when he dares to say, *one hundred and forty-five years* after the decree of the Congregation of the Index, “It is but a *few years ago* that a certain Duke of Brunswick, who called himself Bishop of Halbustar, having pillaged the college of the Jesuits at Paderborn, made a present of their library and of all their papers to the Capuchin Fathers, who found these *secret instructions* among the archives of the Father Rector of that college.”

Supposing even this fable not to be full of contradictions,* this *secret* instruction was already *printed and before the public* for nearly one hundred and fifty years somewhat previous to 1761. These *secret* instructions had been already solemnly condemned at Rome, one hundred and forty-five years antecedent to this date, as *falsely attributed to the Jesuits*.

And it is in vain, for the purpose of escaping here from palpable contradictions, that the publisher of 1824 and that of 1861 assume that the edition of Paris (Paderborn) first appeared in 1661. It is either ignorance or dishonesty, as we shall presently show.

2d. Prior to the condemnation pronounced by the Congregation of the Index, the Bishop of Cracow, Peter Tylicki, in whose diocese the book of the *Monita* had just been published, had instituted, on the 14th of July, juridical proceedings against the supposed author of this calumny. He was a priest, named Jerome Zaorowski, who had passed some time in the society, and who had merited expulsion about 1611.†

Soon after, all the bishops of Poland joined with Peter Tylicki, Bishop of Cracow, in protesting against this egregious treachery, which has never, says a historian,‡ obtained credence but with the ignorant, or among men to whom error is a necessity.

Moreover, on the 14th of November, 1615, the Pope's Nuncio at Warsaw confirmed, by his authority, the juridical proceedings which had been commenced by the Bishop of Cracow against Jerome Zaorowski.§

Eventually, on the 20th of August, 1616, Andrew Lipski, Administrator of the bishopric of Cracow, after the death of Bishop Tylicki, condemned the *Monita Secreta* as a defamatory libel, and prohibited its perusal.||

The same year, 1616, the Count Ostrorog, Palatine of Posnania, wrote to his children, in a letter, printed at Neiss, in Silesia, in 1616:

* See *Le Monde* of June 26, 1861.

† Barbier Dictionnaire des Anonyms.

‡ Crétineau Joly.

§ "Documents Historiques" concerning the Society of Jesus, Paris, 1828.

|| "Documents Historiques" concerning the Society of Jesus; Paris, 1828.

"There never existed a work conceived with more wickedness than that which an anonymous impostor has just published, under the false title of *Secret Instructions of the Society of Jesus*. This impostor, unable to find, amid the members of the society, any thing which might furnish an excuse for attacking either their justice or their morals, had undertaken to accuse them of hypocrisy before the whole world, and, in order that reliance might be placed in his assertions, he pretended to have elicited the secrets which he revealed, not from foreign sources, but from the very bosom of the society."

It results, from all these facts, that, even before the condemnation pronounced at Rome against the *Monita*, it was considered, throughout Poland, the only country in the world where it was at that time known, as *the work of an impostor*, and that the work was condemned there by ecclesiastical authority, as *falsely attributed to the Jesuits*.

3d. A distinguished bibliographer, whose opinion is an authority among the learned, Barbier, in his "Dictionary of Anonyms and Pseudonyms," Tome III, No. 20,985, places the book of the *Monita Secreta* among apocryphal works. He adds that "Gretser, in his refutation of this book, which he published in 1618, attributed it to a Polish plebeian, and that Mylius, Tome II, p. 1356, mentions, as the author, Jerome Zaorowski, who was expelled from the society about the year 1611. "There appeared," he adds, "a French translation, '*Dans les Secrets des Jésuites*,' Cologne, 1669, in 12mo., reprinted under the title of *Cabinet Jésuitique*. John Le Clerc published another translation, with a Latin text, in the supplement to the *Mémoires of Trévoux*, May and June, 1701. There is still extant a separate edition, under this title: *Les Intrigues Secrètes des Jésuites*, translated from the *Monita Secreta*, Turin, 1718, 8vo. The same translation has been reprinted, with some alterations, and the Latin text, under the title of *Monita Secreta*, or *Avis Secrets de la Société de Jésus*, Paderborn, Paris, 1761, 12mo." Let us confine ourselves here to three remarks:

1st. This learned bibliographer, whom no one has ever accused of partiality for the Jesuits, admits that the book is *falsely attributed* to them; for, to say that it is apocryphal, is to say that the assertions it contains are neither *proved* nor *authenticated*.

2d. It is not in 1661, as the preface of the new edition intimates, but a century later, in 1761, that the *Monita Secreta* was printed, for the first time, in Paris, (Paderborn.) The date is

important. It was during the reign of Voltairian Philosophy. "*Mentez, mes amis, il en restera toujours quelque chose.*"* This well-known pass-word is sufficiently expressive.

3d. Let us finally remark that, at that time, they had at least the decency to conceal, under the rubric of Paderborn, that edition which no one dared to acknowledge.† But we are progressionists. One of the best known publishers of Paris had the temerity, in 1861, to place his name to this new edition.

"Several persons," says the Count of Ostrorog, in the letter already quoted, "have publicly refuted this infamous imposture. They think, however, that the best and simplest answer that could be made to such calumnies is a *positive denial*. There is not, in fact, a more suitable answer to be made to such gratuitous falsehoods." Providence has provided for it, as we have just seen, and, during the two centuries that the Jesuits suffered under this freely-promulgated libel, the contradiction emanates, at the same time, from episcopal authority, the Apostolic See, and the researches of learning. This is, no doubt, why, at the present day, the Jesuit Fathers are silent when this crafty and defamatory pamphlet is again put forth, and spread all over France.

Most assuredly, they would be justified in suing for damages the publisher of a pamphlet which has been refuted a hundred times, and which contains naught but palpable falsehoods.

Will they do this? We think not. The Jesuits would prefer to oppose to so many falsehoods a formal and positive denial. They may safely defy any one to rely on aught but *ignorance* or *imposture*, in sustaining, against the united testimony of ecclesiastical authority and the result of learned investigation, that the *Monita Secreta* are the production of the Society of Jesus. And, at the same time, they can not forget that our Lord has said, "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake. Be glad and rejoice, for your reward is very great in heaven; for so they persecuted the prophets that were before you." St. Matthew, c. 5, v. 11 and 12.—*Ami de la Religion of August 2, 1861.*

* "Lie on, my friends, lie on; something will always stick."

† Créteineau Joly, 2m. et Barbier.

II.

IN spite of these infamous imputations, the Society of Jesus continued to spread throughout Germany, Poland, and Russia. To the Lutherans, the advancement of the society being that of the Church, it became important to arrest it, or, at least, to impede its onward march. In 1618, they had recourse to arms, arousing the people of Bohemia to rebellion, taking possession of several towns, under the command of Frederick, Palatine Elector, and pursued into Moravia the Jesuits, who had taken refuge in Brunn. They expelled them from their retreat on the 15th of May, 1619, and set fire to their college. After a like expedition, the victors, feeling that they owed a deep debt to the prince who had led them to victory, reëntered Bohemia, carrying, as their only argument, fire and sword into the Catholic cities through which they passed, and placed the crown of Bohemia on the brow of Frederick.

Duke Maximilian of Bavaria had been educated by the Jesuits. His piety and lively faith would not allow him to remain a passive spectator of these grievous devastations. In the early part of 1620, he collected his forces, placed himself at their head, and, desiring to call down the Divine blessing on the war he was entering upon, requested the Society of Jesus to allow some of its heroes to accompany the Bavarian army. Accordingly, eighteen Jesuits were permitted to join the expedition. To him this was an assurance of victory. He pursued his march successfully as far as Prague; he routed Prince Frederick, recapturing all he had taken, and established every-where order and subordination. The heretical King had reigned but a few months, and he was surnamed by the Germans the "*Winter King*."

The war was followed by the plague. The soldiers were

the first attacked; but the Jesuits were there, and, in accordance with their usual habits, devoted themselves to alleviate suffering. Six of their number found their death in this exercise of charity. The ever-heroic devotion of the society, in the midst of public calamity, was well known; it was the same in every country to which the members wended their way. But their holy resignation and self-denial, so eloquent in their effects, did not prevent the tongue of calumny from following them with its venom.

Sigismund, King of Poland, desired to found a new college of the Jesuits in the city of Cracow. The University loudly protested against it, declared that this was erecting school against school, and that it was compelled to oppose, with all its force, the royal project. The learned faculties drew up a petition, which they presented to the King. Sigismund had been partially educated by the Jesuits, and could better appreciate them than the members of the University, who were blinded by jealousy. He read in this petition that the Jesuits are "skilled in a thousand artifices, and are instructed to feign simplicity." He felt that he could give no other reply to this petition than by carrying out his project; he therefore founded the college. The universities, finding that Poland was threatened on the one side by the Lutherans, and on the other by the Turks, sought to incite a revolution, so as, by that means, to obtain what Sigismund had refused to cede them. The monarch was elective; another king would be chosen, and they would impose, as a condition, that he should give his support only to the University of Cracow, which felt its very existence threatened by the Jesuits. This plan decided upon (1621), they took up arms. The King brought forward his troops against this insurrection of professors and students, and sent the former back to their chairs, and the latter to their forms. The vanquished, compelled to abandon the sword, resumed the pen, in the hopes of a

less unhappy result. They addressed the University of Louvain, giving what purports to be a serious account of the tragical events of which Cracow had been the scene; and in this letter, which bears date the 28th of July, and which the press has handed down to posterity, they have the hardihood to declare, that "the city was inundated with the blood of the innocent which the Jesuits caused to be spilt; but the Fathers, not being content with the slaughter, employed executioners, whose arms grew tired, and who, touched with pity, at length refused to continue the massacre."

This *Massacre of the Innocents* so pleased the University of Louvain, that it decided, in open session, that copies of the Cracow letter should be sent to all the universities in Europe. That of Paris distinguished itself by the manner in which it responded. In the exuberance of their joy, the members lavished maledictions on the Society of Jesus, while they bestowed the greatest praise upon the Polish insurgents, and declared that they bitterly grieved for the victims of the cruelty of the Jesuits.

If the members of the University of Cracow had directed its attention toward Livonia, it would have seen, in that same year, 1621, the Swedish Lutherans forcing the city of Riga to a capitulation, of which one of the most important conditions was the expulsion of the Jesuits; it would have seen these holy religious leave that city as humbly as they had entered it, never thinking of slaughtering either innocent or guilty, but always praying for their enemies and persecutors. Some days after, Gustavus Adolphus expelled them from Venden. which city they left as they had left Riga, with hearts filled with charity for those who cursed them through an excess of blindness. They were Jesuits, and, therefore, they recalled, as now their successors often do, the saying of our Lord to his first apostles, who, also, were members

of the *Society of Jesus*: "If you be expelled from one city, pass to another." The Palatine of Smolensk, Corvin Gosiewski, did not allow Gustavus Adolphus to advance further. He went forth to meet him, and gave him battle near Dunamunde. As a thanksgiving to Almighty God for the victory which he there obtained, he founded a college of Jesuits in the city from which he had just expelled their enemies.

We have already remarked, and for the benefit of the weak-minded, who are far more numerous than the reflecting, we repeat, that beneath all the hate, accusations, and persecutions with which the society has ever been honored, if the facts be examined, there will be found jealousy, heresy, impiety, or bad passions.

While the Jesuits were repulsed by the members of the University of Cracow, and expelled from Riga and Venden by an army of Lutherans, the Hungarians were earnestly entreating, at the court of Rome, the favor of having for Archbishop of Gran no other than a Father of the Society of Jesus, Peter Pazmany. This Jesuit was the beloved Apostle of Hungary. He had converted more than fifty of the most distinguished families, and Cardinal Forgæz, Archbishop of Gran, being dead, there was a general expression in the diocese in favor of Father Pazmany as his successor in the See. All their solicitations could not overcome the humility of the religious. The Emperor, Ferdinand II, was not more successful than his subjects, and they had recourse to the Sovereign Pontiff, representing to him that no one would be able to preserve the faith like the holy religious, to whom Hungary owed such brilliant and numerous conquests over heresy. They added that no one would know so well the wants of the diocese, and sustain more vigorously the contests against Lutheranism, which ceased not to renew its attacks, and that no other voice in the world would be understood, loved, and obeyed

so well as that of the venerated Father Pazmany. The Pope was moved. He commanded, the Father-General was compelled to yield, and, in his turn, enjoined the humble Jesuit to accept the charge imposed upon him.

In Italy, and in the kingdom of Naples, where the heretics had less access, the Jesuits devoted themselves, with more security for the future, to all the labors inspired by their zeal and charity. At Naples, Father Pavone founded a congregation of priests, destined to train young men to priestly virtues, and this congregation produced such results for the good of the Church, that it was able to furnish her, in a few years, one Sovereign Pontiff, fifteen bishops, one hundred and eighty prelates, and a multitude of priests of eminent merit. Eighty houses of this institution were established in the kingdom, where it is still in full vigor. Father Peter Ferragut established, in 1617, in the same city, the confraternity *Della Misericordia*, for the help and liberation of prisoners.

At Lucca, serious misunderstandings had arisen between the bishop and the inhabitants. Father Constanzio was selected as mediator, and he reëstablished unity and concord between the pastor and his flock.

At Malta, two factions had arisen among the knights. Disputes became bitter, and several princes had in vain endeavored to bring about a reconciliation. Father Charles Mastrilli undertook to settle the dispute, and found in every one a willing listener. On either side the concessions proposed by the Jesuit were accepted, and peace was re-established.

In France, Father Coton had asked for and obtained permission to go to Rome, and repose, for a time, from the labors occasioned by his position as the King's Confessor, in the midst of so many intrigues of courtiers and the strifes of antagonistic parties. Father Arnoux succeeded him at the court of Louis XIII. The title of Jesuit was

sure to make enemies for Father Arnoux, the same as it had done for Father Coton; for, notwithstanding the calumnies with which the spirit of evil delighted to assail the Society of Jesus, it was known even to their enemies, that the Jesuits never acted against their consciences, nor sought to gratify ambition. Therefore, there was nothing to hope for from the King's Confessor in any thing where the glory of God would not demand his interference.

The intrigues of the court had caused a deplorable division between the Queen and her son. Maria di Medicis, a prisoner in the Chateau de Blois, had been rescued by the Duke d'Epemon, who conveyed her to Angouleme, where her followers intended to defend her; for the report spread that the King was about to declare open war against his mother, and the whole of France grieved at such a scandal. Father Arnoux had been compelled to oppose, but in vain, what had already been done. But who could know it? To employ the same means to prevent the war which France dreaded, would have been to expose the word of God to a lamentable sterility. The King's Confessor had the courage to dare every thing in order to prevent a great crime and great bloodshed. He preached before the court in the presence of the King, alluded to the reports that had been current for some days, and exclaimed, with the holy freedom of his apostolical ministry:

"It can not be believed that a religious prince draws his sword to shed the blood from which he sprang. Sire, you will not permit what I have here asserted, in this pulpit, to prove a falsehood! I conjure you by the Sacred Heart of Jesus not to give ear to extreme counsels, not to give this scandal to Christianity."

The King was moved. Reflection led him to listen to the advice of Father Arnoux, and he became reconciled to Maria di Medicis. But the Duke de Luynes did not pardon the Jesuits a success which destroyed all his secret

plans. Two years after, in 1621, Father Arnoux was out of favor on a charge of intolerance, although a Jesuit, and was succeeded by Father Seguiran. This did not accord with the wishes of the courtiers, whom the presence of a Jesuit incommoded. No sooner had Father Seguiran appeared at court, than he was charged with aspiring to the highest honors, and disputing precedence with bishops and cardinals. This report reached the ears of Cardinals La Rochefoucauld and Richelieu, who hastened to contradict the rumor, and declared it to be an infamous calumny; but it had been already sufficiently promulgated to be worked upon and credited abroad, like all the imputations which the blind hatred of the adversaries of the society sought to heap upon it.

In the beginning of the same year, 1621, a strange case was submitted to the Holy See for decision. The reader will remember the ingenious means which the zeal of Father Nobili suggested to him for the conversion of the Indians of Madura. Some Europeans had been scandalized by this method of *appearing all things to all men, in order to win all to Christ*. Complaint had been made at Goa, and Father Nobili, who, they said, had become a Brahmin, and given himself up to idolatry and superstition, was summoned to that city in 1618, whither he hastened, and where the sight of his singular costume elicited a general expression of indignation. Father Robert was not surprised at this. He had foreseen it, and had hoped to dispel the storm by the motives which he could adduce; but in this he was mistaken. The Jesuits accepted them as sufficient, but the Archbishop absolutely refused to see their force. In authorizing the missionary to lay aside the holy habit of his Order, and conform himself to the customs of the peoples he was going to convert, the prelate declared that he had not intended to sanction his assuming this absurd garb, and passing himself off as a

sort of priest of false gods. The missionary, satisfied with his own good intentions and experience, asserted that the truths of the Gospel could not have been introduced into Madura by any other means, and the matter was referred to Rome for decision. Cardinal Bellarmine, Father Nobili's uncle, openly declared against his nephew. Father Nobili persisted, developing his reasons with so much eloquence and zeal that, while awaiting the decision of the Holy See, Father Almeida, a Dominican and Inquisitor at Goa, declared that the missionary might, in conscience, continue the work he had commenced, and he obtained the consent of the Archbishop. Father Nobili, thereupon, returned to Madura.

At the same time, Pope Paul V, desiring to show the society a mark of his gratitude for the services it had rendered to the Church during his Pontificate, desired to confer the dignity of Cardinal upon the Father-General. Father Vittelleschi, on becoming acquainted with this fact, called together the assistants of the Provinces, and, announcing to them the blow with which he was threatened, directed them to use every means in their power to avert it, and then fled. Father Balthasar, one of these assistants, was commissioned to place at the feet of the Sovereign Pontiff the expression of the deep regret felt by the society and its General, to whom humility was infinitely more precious than life. But the Pope, who had been for a long time ill, had been just pronounced in great danger. His death quickly followed, and, on the 9th of February, 1621, Gregory XV succeeded Paul V.

In the month of August following, the young religious, John Berchmans, was borne from this world in the arms of the angels. He had been a student of the Roman College, and a worthy emulator of Aloysius Gonzaga and Stanislaus Kostka.

On the 17th of September, Cardinal Bellarmine, who,

in heart and mind, had ever been a Jesuit, crowned a most beautiful life by a most holy death, at the age of seventy-nine. The whole Church joined in the mourning and grief of the Roman court. To the Society of Jesus the loss, it is true, was immense; but, in parting with so great and noble an ornament on earth, it had gained one more noble and more glorious, in heaven.

Gregory XV, of the Ludovisio family, had been a pupil of the Jesuits in the German College, which had furnished so many and such celebrated men.* Scarcely had he been elevated to the chair of St. Peter, than all the Catholic sovereigns of Europe, and of the East, hastened to renew their entreaties for the canonization of St. Ignatius of Loyola and of St. Francis Xavier, both of whom had been beatified by his predecessor, Paul V. Three princes, pupils of the Jesuits, the Emperor Ferdinand Sigismund, King of Poland, Maximilian of Bavaria, Louis XIII, King of France, Philip IV, King of Spain and Portugal, all the princes of Italy, and all the Christian kings of the Indies and Japan, simultaneously solicited the glorification of these two evangelical heroes, whom Almighty God himself had been pleased to illustrate by such numerous miracles, and who were never invoked in vain. Gregory XV, yielding to so many petitions, pronounced the panegyric of these two saints in the consistory of the 12th of February, 1622, and celebrated the feast of their canonization on the 12th of

* Up to the close of the last century, the German College had seen issue from its walls one Pope (Gregory XV), twenty-four Cardinals, six Electors of the Holy Empire, nineteen Princes, twenty-one Archbishops and Prelates, one hundred and twenty-one Titular Bishops, one hundred Bishops *in partibus infidelium*, forty-six mitred Abbots, or Generals of Orders, eleven martyrs to the faith, thirteen martyrs of charity. The Roman College has given eight Popes to the Church, a great many Cardinals, a multitude of learned, illustrious men, and of holy personages from all parts of the world.

March; but death prevented him from publishing the apostolical Bull which was to have been the crowning of his work. This consolation was reserved for another pupil of the Society of Jesus, Cardinal Maffeo Barberini, of the Roman College. On his election to the Sovereign Pontificate, on the 6th of August, 1623, he took the name of Urban VIII, and gave to the Catholic world the much-desired Bull, dated on the very day of his exaltation.

It is beautiful thus to behold, united in the same honors and the same glory, these two great souls, whose only attraction was God alone, and who loved each other with that tenderness and detachment from every thing worldly, which are the Divine seal of holy affections here below.

III.

THE German princes, who leagued together through hatred to the Roman faith, had chosen Christian of Brunswick as Generalissimo of the confederate army. Christian constituted himself Bishop of Herbestadt, took the title, and, in his twofold capacity of General and Bishop, was preceded by two standards, which left no doubt as to what might be expected from such a victor. On the first of these banners, waving at the head of the army which he commanded, might be seen a crushed tiara; on the other was inscribed the device adopted by Christian: "Friend of Man—Foe of the Jesuits!" Nothing more clearly proves that the Jesuits and the Church were, to the heretics, one and the same, and that the hostility they manifested toward the Society of Jesus was the result of the hatred which they bore the Roman Catholic Church. John, Count of Tilly, pupil of the Jesuits, and General of the imperial army, attacked Christian near Hoëstings, defeated him, and freed the city of Heidelberg from the

Palatine Elector, Frederick, who had taken possession of it.

The Count of Tilly had some Jesuits in his army. He would not expose his soldiers to death without giving them religious aid, and he wished to draw down on his army all the blessings of Heaven. As soon as he had recaptured Heidelberg, the Fathers returned thither and heroically devoted themselves to its service, as they ever did elsewhere. They had great ruins to clear away, great sorrows to console, and great miseries to relieve; but their charity, which was always so tender and so ingenious, was equal to the task. About the same time, Father Sand met his death from the sword of the Lutherans, and Father Arnold Bœcop was poisoned by the soldiers of Ernst Mansfeld.

On the 20th of January, 1624, Father Bécan, Confessor of Ferdinand III, died at Vienna, and was succeeded by Father Lamormaini. All the Catholic princes of Germany desired to be under the direction of a member of the Society of Jesus, and as, at the period at which we have arrived, most of the princes were brought up in the German College, or had received, at an early age, the pious instructions of the Fathers, most of them might be considered their pupils. Hence all those furious invectives of heresy against the secret powers of the Jesuits—invectives which have so often been renewed, that they have, thanks to public credulity, acquired the importance of historical facts. These religious had, it is true, and always will have, an extraordinary power of doing good. As to the power with which they are reproached, it is but the influence of their gentle humility and their preëminent virtue. “*Blessed are the meek, for they shall possess the land.*” These Divine words, which fell, one day, from the lips of the Man-God, to the multitude which covered a mountain of Judea, sufficiently explain a power which

the Society of Jesus never employed but for the glory, and *for the greater glory*, of God.

In the German states governed by Catholic princes, the Jesuits acted with a freedom which facilitated the wonders they effected. At Iglau and Znaym, in Moravia, there was not a single Catholic. Cardinal Dietrichstein asked for Fathers of the Society of Jesus, and established them in the midst of this heretical people. Three years later, the city of Znaym presented to the Emperor, Ferdinand II, a massive gold crucifix, on which was engraved this inscription: "*A pledge of fidelity; presented to Ferdinand II, by the Catholic city of Znaym.*" The Jesuits had not found a single Catholic in that city, and now it contained not a single heretic. Iglau presented a similar marvel. The Lutherans of Glatz had expelled the Fathers by revolting against the Emperor. This was the result of all insurrections. Ferdinand conquered the insurgents by force of arms, and was preparing to punish them; but the Lutherans knew the victims of their calumnies, and they had recourse to those Jesuits whom they had persecuted, cursed, and banished. They implored their intercession. The Jesuits gladly seized the opportunity of making use of that power which was so much feared. They entreated the imperial clemency for their persecutors, and they obtained it. The inhabitants of Glatz could not resist this great example of charity. They recalled the Jesuits, and afforded them the consolation of seeing them return to the bosom of the Church. In 1626, Ferdinand II ordered a census of all the heretics of his empire who had been converted by the Jesuits. The number amounted to over a million.

"Must it be inferred from this," says Ranke, "that the Protestant religion had not yet taken deep root among the masses, or must this revolution be attributed to the skilful propagandism of the Jesuits? At least they were not

wanting in either zeal or prudence. You see them spread themselves in all directions, misleading and persuading the masses. Their churches are the most frequented. If there be any-where a Lutheran versed in the Bible, whose teachings exercise influence over his neighbors, they employ every means to convert him, and, so accustomed are they to controversy, that they almost invariably succeed! They prove themselves charitable, curing the sick, seeking to reconcile enemies, and engaging, by solemn oaths, those whom they have brought back to the faith. The faithful are seen flocking, beneath their banners, to all the pilgrimages, and men who were, but a short time before, still ardent Protestants, mix in their processions.”*

The Protestants, in their armed revolt, had taken possession of the property of the clergy and religious orders. They had appropriated it to their own use, and retained it without the least scruple. The Pope's Nuncio, Charles Carafa, assisted by Father Lamormaini, persuaded the Emperor to order its restitution, which the Holy See exacted. The Pope decided that the monasteries whose religious no longer existed, should be devoted to the establishment of seminaries and colleges, conducted by the Jesuits and other religious. This measure necessarily aroused the anger of the heretics, and increased the number of their victims. On the 9th of August, 1629, Father Burnat was assassinated at the foot of the altar in the village church of Libun. Some time after, Father John Meag and Jeremy Fischer, as also Brothers Martin, Ignatius, and Wenceslas Tronoska, perished at the hands of the Protestants.

In Germany, as in other Catholic countries where magicians and sorcerers were condemned to be burned alive, it too often happened that revenge or hatred sent innocent

* Hist. Popes, Book VII, c. I, §5, Austin's Trans.

victims to the stake. When an enemy had nothing to bring against him whom he sought to injure, he accused him of witchcraft and magic, and in Germany, through fanaticism, the judges almost invariably pronounced sentence without thoroughly knowing or examining the case. It resulted, from this, that executions became daily more numerous. In 1593, Cornelius de Loos, a priest, as zealous as he was enlightened, had raised his voice against this barbarity, and had atoned, with his liberty, for this cry of his priestly heart. Father Adam Tanner, a learned Jesuit, and Chancellor of the University of Prague, some time after, published a work with the intention of enlightening the Germans on the deplorable effects of their fanatical credulity; but his book did not meet with readers sufficiently well-disposed to insure it success, and they had confined themselves to respecting the intentions and the person of the author, whose opinion they refused to adopt.

In 1629, Father Frederick Spée, who, being often called to the aid of these victims of a blinded judgment, experienced unutterable torments at the sight of their unmerited sufferings, learned that a considerable number of innocent persons had been condemned at the same time at Wurzburg. He hastened to their assistance, exhorted, consoled, and encouraged them, and made of them so many martyrs, whom he accompanied to the stake, and whom his tears still comforted when his voice, choked with grief, could no longer reach them. On the following day, a canon of the cathedral, Philip Schœnborn, meeting him, was unable to recognize the charitable Jesuit.

“What! Reverend Father,” said he; “is it really you? But yesterday you had not a gray hair, and to-day you are an old man!”

“If, like me,” answered Father Frederick, “you had

accompanied to the stake so many victims who, until their last breath, called God to witness their innocence—an innocence which was proved to me by other evidences—your hair would have become as white as mine!”

Father Frederick Spée was but forty years of age. The Canon of Schœnborn, deeply affected by his words, and by the touching expression of his tearful countenance, never forgot that great priestly sorrow; and when, soon after, Providence called him to the Archbishopric of Mayence, his first official act was to suppress, in his diocese, all proceedings against sorcerers. During this time, Frederick Spée was engaged on a Latin work, entitled *Cautio Criminalis*, which he published in 1631. The learning of the author, his literary reputation, and the respect and veneration which his gentle virtues inspired, caused this work to be sought for, and its success was such that thenceforth the cases of witchcraft were no longer entertained, except in evidence of proof, and convictions became as rare as they had hitherto been frequent. The holy Jesuit might die; he had accomplished his mission, and he already saw its beneficial results.

In 1635, he was at Treves, where, on the 6th of May, the Imperialists made their entrance after having defeated the French. The Jesuit, ever compassionate and charitable, recognized only brothers in the vanquished, and he devoted himself to them with the most affectionate solicitude. Four hundred prisoners were, at his request, set at liberty, and all the wounded were the object of his most tender care. He was among them day and night, unmindful of his own exhausted state and personal suffering, lavishing upon the enemies of his country the treasures of his charity and the ineffable consolations of his ministry, when, on the 7th of August, he expired in the exercise of that humble and sublime apostleship. He was forty-seven years of age.

A few years after, in 1642, the Lutherans, who had triumphed at Leipsic, observed a Jesuit leaning over the wounded soldiers left on the field of battle. It was Father Lawrence Passok. They proposed to him, as the condition whereby he might save his life, to blaspheme the name of the Immaculate Virgin. Lawrence Passok preferred death, which was his instant fate. At no great distance, the Prince of Lauenburg recognized Father Kramer, whom he perceived hearing the confession of a dying soldier. He approached him, and with a blow from the butt-end of his pistol fractured his skull.

IV.

THE Parliament and the University of Paris, being unable to bear with patience the marks of esteem and affection which Cardinal Richelieu appeared to lavish upon the Society of Jesus, watched their opportunity to provoke the susceptibility of the distrustful minister, and to make of him the most potent enemy of the Jesuits. The undertaking seemed difficult to them, it is true, but they were determined to brave all to attain their ends.

In 1624, the young Prince Henry of Bourbon had just been nominated to the Bishopric of Metz, and had to sustain a theological thesis. The King had expressed his desire to be present, with all his court, at the ceremony. The prince, through gratitude for his dear masters, selected their college wherein to undergo the examination. The Jesuits persuaded him to give the preference to the Sorbonne, which he refused to do, wishing that the scene should be in the place where he had performed his studies. The University could not prevent this evidence of high homage to those whom it called its rivals, and it vowed to be avenged.

Father Coton returned from Rome with the title of Provincial of France, and an extra claim to the hatred of the

heretics; for he had converted the illustrious Lord High Constable of France, Lesdiguières, whose friend he was. On his arrival in Paris, the celebrated Jesuit was informed of the animosity of the University. He heard that it violently attacked any book written by the Fathers, and that it openly accused them of monopolizing education. Father Coton preached before the court, where he had devoted friends; but, while he endeavored to exonerate his brothers from the imputation cast upon them by the University, a fresh attack was made upon them from another quarter. A native of Dieppe accused Father Ambrose Guyot of conspiring in favor of the Spanish. The accuser himself, soon convicted of treason, was condemned to the scaffold, where he made a retraction, and declared Father Guyot innocent; but a bad impression still remained in the mind of Richelieu. This was what the enemies of the Society of Jesus desired. Their first stone was laid.

On the 20th of January, 1626, there appeared in Paris a Latin work which was written and published in Rome by a Jesuit, Father Santarelli, and in which the ultramontane doctrines on the rights of the Holy See in regard to princes were sustained in all their primitive force. The Society of the Sorbonne and Parliament loudly protested against this, and Richelieu shared their indignation. Louis Servin, Attorney-General, took upon himself to attack the doctrines professed by the Society of Jesus in the condemned work. The King intending to hold a court of justice in Parliament on the 6th of March, it was that day that Servin chose, hoping that his pleading in presence of Louis XIII would, at least, result in the expulsion of the society.

Accordingly, on the 6th of March, the King presided in the Parliament, the entire court being then assembled, and the time having arrived, the Attorney-General commenced his address. He introduced his subject with all

the usual oratorical precautions, which promised success; and, at the moment when he was about to portray the danger of handing over youth to teachers professing such principles, he fell dead at the very feet of Matthew Molé! He had been suddenly seized with an attack of apoplexy.

This occurrence was a lesson to the Parliament, who ought to have been struck with terror; but such was not the case. Omer Talon took the place of Louis Servin; the proceedings were continued, and, on the night of the 13th of March, a man, wrapped in a cloak, demanded admittance to the Professed House, asking to speak with the Father Provincial. It was the President de Lamoignon. On seeing Father Coton, whom he embraced, he exclaimed :

“What a misfortune, Father! what a misfortune!”

“The Attorney-General has attained his object, has he not?” asked the Father Provincial, who surmised the truth.

“Alas! yes, Reverend Father. The treatise of Father Santarelli, written and published in Italy, in Rome, according to the principles and notions of Rome; that book, written and published by an Italian, for the Romans and Italians; that book is condemned in France by the Parliament of Paris, and the French Jesuits are held responsible! The Parliament is preparing its sentence of exile. Father, I have come here secretly to inform you of the fact. Cardinal Richelieu wishes to make you feel his power. He wants to prove to you that your existence in France depends upon his will and pleasure; for, at this moment, he concurs with the Parliament, and desires that Father Santarelli’s book be burned on the Place de Grève, by the public executioner.”

Father Coton was ill. He was even sufficiently so to alarm his friends. The news thus conveyed to him aggravated his condition. On the following day, Matthew

Molé, defying the anger of Richelieu, presented himself before the King, recalled to His Majesty the great services rendered to the Church and to France by the Society of Jesus, and the injustice of a sentence which would bring to bear on the entire Order the anger excited by a work of which only one of its members was the author; and he added, "As for myself, Sire, I declare to your Majesty that I will never sanction such an iniquity." But, Louis XIII, ruled by his minister, seemed to possess no other will than his. He permitted things to go on as the Cardinal saw fit. Santarelli's work was burned, and the question of exile discussed. Several members of the Parliament proposed, while awaiting the sentence, and as a precautionary measure, to prohibit the Jesuits from preaching and hearing confessions. The senior of the Counsellors, Deslandes, was astonished.

"Why, of what are you thinking?" he exclaimed. "Are we, then, to prohibit the King and the Queen mother confessing to Father Suffren? And is it for us to appoint for them another confessor?"

This outburst showed the grave Counsellors the absurdity of their proposition, and they substituted another, which was accepted—that of summoning the Provincial and the Superiors of the Jesuits before the bar of the Parliament. Fathers Coton, Filleau, Brossold, and Armand accordingly appeared, were interrogated, and ordered to sign four articles which had been rejected in 1614 by the States-General. Father Coton, who had answered all their questions with remarkable lucidity, in spite of his feeble condition and serious illness, replied to the injunction of the Parliament:

"I declare, in the name of our society, that we are ready to sign that which the Society of the Sorbonne and the Assembly of the Clergy themselves sign."

The Parliament found itself entrapped and strangely

embarrassed. What reason could they assign for the sentence of banishment against an order which was willing to sign the same profession of faith as the Society of the Sorbonne and the clergy of France?

On the 18th of March, the Father Provincial, whom so many shocks hurried to the grave, was at the point of death. An official came to announce to him the decree of the Parliament, and the dying Jesuit, casting a look of resignation and raising his feeble hands toward heaven, gave utterance to these heart-rending words:

“Must I, then, die like a criminal guilty of high treason, and as a disturber of the public peace, after having served two kings of France with so much fidelity during thirty years?”

On the following day, the celebrated Jesuit was no more. Richelieu went to pray beside his remains, and the Archbishop of Paris himself desired to pronounce the absolutions. This death seemed to lull the storm. Cardinal Richelieu declined to press further the manifestation of his authority with regard to the Jesuits. He had shown them that he was more powerful than they, in allowing them to live, and to continue their ordinary labors in France as they did elsewhere; and, by the same stroke, he proved to the Parliament and the University that he was, likewise, more powerful than they. His political ends were satisfied. From this time, his only care was to employ, in the interests of the kingdom, the zeal and talents of the holy religious whom he had thought to subjugate. He publicly declared himself their protector.

Richelieu was, moreover, too clever, and his genius of too high an order, not to appreciate, according to their value, the services which the Jesuits rendered to France, as much by teaching as by preaching. According to the census of 1627, the number of their pupils, in the single

province of Paris, amounted to thirteen thousand one hundred and ninety-five.

On the 7th of March, in the same year, 1627, the King solemnly laid the foundation-stone of the Professed House of the Jesuits in the Rue St. Antoine. He contributed to the cost of its construction, as did also the Cardinal. The College of Clermont, not meeting the requirements of the times, had to be demolished and rebuilt. The expense was borne by the city of Paris.

On the 9th of May, 1641, the King and court assisted at the mass celebrated by the Cardinal Minister in the new church of the Jesuits,* and the King, the Queen, the Secretaries of State, all the princes and nobles, received holy communion. It was impossible to afford the Society of Jesus a more striking proof of the royal favor. A few days after, Cardinal Richelieu and all the nobles of the court were present at the academical exercises in the Jesuits' college, with which the scholastic year concluded. Armand de Bourbon, Prince of Conti, and the Prince of Savoy, Nemours, their pupils, were among those who took part in the theatrical performances on the occasion. Such marked favors naturally increased the displeasure of the members of the University.

The Society of Jesus continued its labors with indefatigable zeal and increasing success, and enrolled among its members some of the most illustrious personages. Charles of Lorraine, Bishop of Verdun, had laid aside his crown and titles to clothe himself in the holy livery of the Jesuit. Florent and Francis de Montmorency had cast away all the worldly grandeur with which the noble descendants of the first Christian barons were surrounded, and hastened to encounter the humiliations and persecutions which ever pursued the disciples of Ignatius of Loyola. The houses of

* Styled, at present, St. Paul-St. Louis, Rue St. Antoine

de Beauvau, de Boufflers, de Suffren, de la Valière, de la Trémouille, de Sabran, de Pius, de Ventadour, de Canilhac, de Gourgues, etc., numbered, among the Jesuits, Fathers of their name. This is, perhaps, one of the reasons of the reputation for power given to the Jesuits; for it was not in France alone that the most glorious names in history placed themselves beneath its humble banner. All the celebrities of Europe concurred in giving to it this reflex of glory and grandeur, which the world appreciates.

While the events just related transpired at Paris, the novitiate of Nancy was witness of a reconciliation, of which history has preserved the touching and pious souvenir. Two of the most noble and honored families were estranged by one of those blots on their escutcheon which, ordinarily, are not effaced until the lapse of several generations. The father of Francis de Gournay had killed, in a duel, the father of Charles d'Harcourt. The two young men no longer met each other; but they were Christians, and both, one and the other, deplored the enmity existing between their families, and mutually forgave each other, from their hearts, the faults which were not their own. One day, Francis de Gournay presented himself at the novitiate of the Jesuits of Nancy. Charles d'Harcourt had just been received there. On seeing Francis, Charles extended his arms toward him, embraced him, and pressed him to his bosom, calling him his brother, and they both mingled their tears and sorrows together. Charles d'Harcourt urged his Superior to permit him to serve Francis de Gournay during the first days of probation, and then, elated with his success, he knelt before the son of his father's murderer and washed his feet. This was a good beginning in the society of heroes, who, from all parts, confronted every danger, and made themselves martyrs of charity or apostolical zeal.

At Douay, they devoted themselves to the victims of

famine, and preserved them from inevitable death. At Lisle and at Bethune, they hastened to the assistance of the plague-stricken, and fell beside the dying, whom they nursed and comforted. In 1636, in the single city of Bethune, eleven out of twenty-four of the Fathers thus met the martyr's death. This magnificent self-sacrifice did not prevent the Protestants from pillaging and destroying their college, during the war which succeeded the plague. Heresy had no longer any other course to pursue in regard to the Jesuits. Providence took upon itself to repair this disaster by the generosity of the Count de Nédonnelles, uncle of Father Libersaert.

In the south of France, among the Fathers who most distinguished themselves, was one who had especially devoted himself to the conversion of the rural population of the country of Cévennes. It was the humble Father John Francis Régis, whose wonderful apostleship we have elsewhere related.* About the same time, Father Maunoir traversed Brittany, with the same zeal and consoling success.

V.

THE Society of Jesus had ever to fight—now against heresy or jealousy, then against impiety or immorality.

In 1638, the Lutherans of Utrecht discovered a conspiracy, the object of which was to deliver the city to the Spaniards. Now, the Jesuits, having converted the Duke de Bouillon, who had been Governor of the place, and a bitter heretic, it was evident that the principal leaders of this conspiracy must be looked for in their college. Father Boddens had received the recantation of the Duke de Bouillon, hence it was Father Boddens who was at the bottom of the conspiracy. He who had revealed the plot

* History of St. John Francis de Régis. Bray, 66 Rue des Saints Peres, Paris, 1862.

was a soldier initiated in the plan, and one of the party. He knew all the accomplices, had given all their names, and not a single Jesuit was found on the list. They pointed out to him the necessity of compromising the Jesuits, but he could state only that which he knew. The magistrates, nevertheless, must have Jesuits; they thirsted for their blood, and they would not yield at any price. They promised to the soldier wealth and freedom, if he would but consent to accuse Fathers Boddens and Paezman. With fear and trembling, he accepted the terms, and said that he had spoken of the conspiracy to those two Fathers. This sufficed for the heretics. Summoned to appear, these holy men presented themselves, accompanied by the coadjutor, Philip Notting. They were confronted with their accuser. The latter was embarrassed as to how he was to sustain the accusation. He could not answer the pressingly earnest questions of the Fathers, and the Lutherans, becoming enraged at his hesitation, put a stop to them by causing him to be beheaded. Being rid of the impostor, they fell upon their victims, whom they submitted to the most horrible tortures.

"They placed them on four plates of iron, arranged crosswise," says M. Crétineau Joly; "tied them, hand and foot, with chains, mounted with steel points, which pierced their flesh, and fastened their necks in a net-work of lead, furnished with a triple row of teeth. Thus placed and held, they were surrounded by a raging fire. Scarcely had the flesh been blistered by the flame, than salt, vinegar, and gunpowder were poured into their bleeding wounds. The refinement of cruelty did not stop here. They applied seven lighted torches to their chests, and mutilated, one by one, their fingers and toes. After twenty-two hours of torture, the physicians declared that life with the Jesuits was more quickly exhausted than their courage. As they had not, during all these tortures, avowed any thing,

they were condemned to die by the axe of the executioner.

"After an interval of a few days, they were borne, one by one, to the scaffold ; for their mutilated feet could no longer support them. They were finally executed, in the month of June, 1638, praying to Almighty God to pardon those who had juridically assassinated them."

The magistrates knew, better than any one else, the iniquity of such an execution. Hence, too, the council of the United Provinces threatened the most severe punishment against whoever dared to publish any thing that might tend to preserve for posterity the remembrance of the conspiracy, which had served as a pretext for their revolting and sacrilegious atrocities.

The month prior to this, the 6th of May, 1638, the plague had carried off Jansenius, Bishop of Ypres, an avowed adversary of the Society of Jesus. The prelate left, in manuscript, a treatise on Grace, in which were revived the doctrines of Baius, over which the Jesuits had so admirably triumphed by bringing Baius and his disciples to a direct retraction. But, for the sole reason that the Jesuits had remained victors in the discussion, their adversaries had promised themselves revenge.

Cornelius Jansenius, a pupil of the Jesuits in the College of Louvain, had manifested a desire of entering the society. The Superiors, not perceiving in him sufficient evidences of a vocation for a religious life, had refused to receive him. His self-love being thus wounded, he quitted the college to enter the university, where James Baius, nephew of the celebrated Chancellor, professed the erroneous doctrines of his uncle—doctrines which were condemned by the Holy See, and of which the author himself had admitted and abjured the errors. Jansenius had, therefore, adopted the doctrine of Baius through a spirit of opposition to the Society of Jesus,

which, after having so courageously combated them, from their first appearance by the learning and erudition of Bellarmine and Tolet, again opposed them, when the attempt was again made to sustain them, and to incite the young to revolt against the authority by which they had been condemned.

In his treatise on Grace, the Bishop of Ypres advanced these doctrines; but, not wishing to die as a heretic before men, which would have frustrated the object in view, his work remained unpublished, and he contented himself with communicating it, by fragments, to his most devoted disciple, Duvergier de Hauranne. The latter spoke mysteriously of it to the public, in terms calculated to create a desire for its publication; but the secret had to be closely kept, for, as he declared, this work was to effect a complete religious revolution. At the end of the book, which was entitled *Augustinus*, the author declared that he wished to live and die in communion with the Roman Church; that he submitted the work to her approbation, and that he accepted, retracted, condemned, and anathematized all that which she decided he should accept, retract, condemn, and anathematize. This protestation did not prevent him from recommending to Duvergier great caution in the choice of the persons to whom he confided his doctrines, and the book destined to make them known to the world.

It is not unnecessary to remark that Duvergier de Hauranne, better known as the Abbé de Saint-Cyran, only addressed himself to the adversaries of the Society of Jesus. Jansenius, however, desiring to obtain the support of a religious order, engaged his agent to feel the way. "It would not be unimportant," said he, "if my work could be seconded by some such society." Saint-Cyran knew that he had been detected and rejected by Peter de Bérulle, General of the Oratorians, and he,

in like manner, endeavored to influence St. Vincent de Paul. He was not aware that this great apostle of charity would never have thought of founding the Congregation of the Priests of the Mission, if the Society of Jesus had been in a position to aid him in the country missions, and that it was in consequence of the refusal of the Jesuits, whose number was too limited to suffice for all, that he, aided by their wise counsels and experience, had established the society to which was given the title of *Lazarists*.

In ignorance of this intimacy of St. Vincent de Paul with the Fathers of the Society of Jesus, Saint-Cyran had sought to make a friend of him, and, when he thought he had gained his confidence, he said to him :

“God has given and still gives me great light. He has revealed to me that, for the last five or six hundred years, there has been no Church. Antecedent to that period, the Church was like unto a great river of transparent waters; but that which now seems to be the Church is nothing but mire.”

“Have a care,” replied the saint. “All the heresiarchs had recourse to that pretext to establish their errors.”

“Calvin,” rejoined Saint-Cyran, “did not do badly in what he undertook, but he has defended himself badly.”*

St. Vincent was sufficiently enlightened as to the views of the disciple of Jansenius. He avoided him, and regarded him as a heretic who would soon throw off the mask. Being unable to make converts among the religious, whose reputation of holiness and learning might have aided his designs, Saint-Cyran had recourse to the Abbey of Port Royal. The Abbess, Angélique Arnauld, daughter of the well-known enemy of the Jesuits, exercised great influence over her community and over many

* Letter of St. Vincent de Paul.

persons attached to the court. The nuns were readily influenced by Saint-Cyran, and, thus much gained, the apostle of the new doctrines labored with so much energy and ability, that he succeeded in uniting several young men of great intelligence and distinguished talent, who, under the denomination of *Solitaires de Port Royal* established themselves in the abbey, which the nuns exchanged for an establishment in the Faubourg St. Jacques, at Paris. There they devoted themselves to study and to preparing books for the young; for, the Jesuits having taken possession of education, it was important to enter into rivalry with them. Thus was founded the College of Port Royal. The Jesuits urged the frequentation of the sacraments, while the *Solitaires* of Port Royal pursued the opposite course.

The morals of the Jesuits are gentle and attractive, like the Gospel; those of the *Solitaires* of Port Royal were dry, indifferent, and severe. It was necessary to be opposed, on all points, to the Society of Jesus, in opinions as well as in practice, in order to be worthy of the Society of Port Royal-des-Champs. And, indeed, the opposition was important, if we judge it from the view which the *Solitaires* entertained of themselves. Antoine Lemaitre, a celebrated attorney, and nephew of Angélique Arnauld, enticed by his aunt to the seclusion of Port Royal, wrote as follows to a priest named Antoine de Singlin :

“An instance has not been known, for perhaps more than a century, of a man, in the position and state in which I was—exposed, at the flower of my age, to the corruption of the court, possessing all the prestige of birth and eloquence; my reputation made, my property immense, my profession the most honorable, my fortune increased, and my hopes for the future most reasonable—who has suddenly relinquished all these possessions and prospects, broken all these ties, made himself poor, whereas he

might have labored in the acquisition of wealth; who has embraced austerities, whereas he might have revelled in pleasures; selected solitude, when he might have been surrounded by clients and friends; condemned himself to perpetual silence, instead of being listened to and applauded. Nevertheless, the age is so little given to spirituality, that this miracle, although greater and more rare than that of causing the blind to see and the dumb to speak, is considered only extraordinary, when it should be recognized as supernatural."

The words of Saint-Cyran to St. Vincent de Paul—*Calvin executed well whatever he undertook, but he was unable to defend himself*—and the revolting pride in the few lines from Le Maitre, sufficiently explain the character of Jansenism.

Immediately after the death of Jansenius, his friends hastened to give his *Augustinus* to the press. The Jesuits, being advised of the fact, informed the Internuncio, to whom they made known the nature of the work, and its publication was forbidden by the Holy See. But the Jansenists, regardless of the interdict, issued the book, in 1640.

Then commenced that interminable discussion which exercised for so long the learned of both sides. The Pope had designated the partisans of *Augustinus*, *Jansenists*; the latter called their adversaries *Molinists*, because, said they, their doctrine is that of Molina. The Jansenists of France and Belgium declared their submission to the Holy See, but they would not listen to any of its remonstrances; and all its paternal efforts being exhausted, without success, the court of Rome sent forth a crushing condemnation of the *Augustinus*, on the 6th of March, 1642. The Jansenists did not respect this condemnation, under the specious pretext that the Jesuits had caused it to be issued. St. Vincent de Paul wrote to the Abbé d'Orgny as follows:

"The Abbé de Saint-Cyran has admitted to Monsieur de Chavigny, the Secretary of State, that the object of the partisans of

the Bishop of Ypres was to disgrace the Jesuits on the dogma and administration of the sacraments."

It was to this end that Antoine Arnauld published, in 1643, his book entitled *De la Fréquente Communion*, the appearance of which excited a fresh controversy and augmented the anger in the camps of the opposing parties, and of which St. Vincent de Paul, in writing to the Abbé d'Orgny, says :

"If this work has served to render a hundred more reverential as regards the sacraments, there are, at least, ten thousand whom it has injured, by estranging them from them entirely. Several of the pastors of Paris complain of it. At St. Sulpice there are three thousand communions less than usual. At St. Nicholas du Chardonnet, fifteen hundred persons have neglected this religious duty, and the like has occurred elsewhere."

This book, publicly censured by the clergy, the Society of the Sorbonne, and the University, with the exception of some bishops drawn into the Jansenist party, was submitted to the court of Rome as tending to withdraw souls from the frequentation of that sacrament in which they find strength and life. The Abbé of Saint-Cyran had so well trained the nuns of Port Royal, in this respect, that the Abbess, one day, wrote him : "There are some of our daughters who have not been to confession for fifteen months." This ardent promulgator of the doctrines of Jansenius, this bitter enemy of the Society of Jesus, was carried off by a stroke of apoplexy during the exercise of his guilty functions, on the 11th of October, 1643.

A few days before, on the 25th of September, Prince John Casimir, who was soon to have ascended the throne of Poland, received, with great happiness, the holy habit of that Society of Jesus against which were leagued all the merciless enemies of the authority of the Holy See.

VI.

AT Malta, it was by immorality that the Jesuits were attacked. While the Jansenists in France and Belgium complained of their excessive indulgence, and increased the number of their pamphlets on what they termed the *loose morality* of the Jesuits, the Knights of Malta revolted against what they considered the austerity of the same Jesuits.

Idleness, which is ever dangerous to the soul, had led the knights into culpable irregularities. In proportion as they proved themselves brave and full of faith when the Infidels compelled them to cruise on the seas, or the Sovereign Pontiff called them to the defense of the Church, so, also, did they fall away from their discipline, and allow themselves to be enticed and enervated by pleasures, when they had laid down their arms and lived in the shelter of their fortified island.

In 1639, the Grand Master, Paul Lascaris, who desired to bring back his knights to that Christian life imposed upon them by the statutes of the Order, had employed strenuous measures, which met with an ill reception. He had objected, in particular, to a theatrical representation prepared for the Carnival, the characters in which appeared to him to be such as could not be tolerated. The knights, displeased at this prohibition, protested, insisted, and entreated Lascaris to withdraw this prohibition.

"I have only put forth this edict," said the Grand Master, "in order that we may conform to that which is commanded us by religion and by our rules. If Father Cassia states that I may, in conscience, authorize such an entertainment, I will not oppose it."

Father Cassia was consulted, and said that he could not approve the proposed representation. The irritation increased. The young knights, becoming excited, trans-

ferred their displeasure from the Grand Master to the Jesuits, and came to the conclusion that the idea of the prohibition emanated from the Fathers. The Grand Master confided in the society; therefore it was Father Cassia who had induced him to issue the decree. The opinion of one Jesuit was, necessarily, that of the society, of which all the members were too severe, and this severity was intolerable. There, at least, their morality was not taxed with laxity. The public agitation continuing to increase, a young knight, named Salvatici, constituted himself leader of those in revolt. He organized a sacrilegious outbreak, and, a few days after, several knights were seen passing through the streets, in the holy habit of the Society of Jesus, exclaiming that the Jesuits were the opponents of all amusements, that they were the originators of the edict issued by the Grand Master, and that their austerity and severity could no longer be tolerated. Lascaris ordered the arrest of Salvatici, and his confinement in the Fortress of St. Elmo; but his partisans had recourse to arms, rescued the prisoner, and, hastening to the college of the Jesuits, ransacked it from top to bottom, arrested the eleven Fathers who resided there, and conveyed them on board a vessel about to set sail for Sicily. The Grand Master wrote to the Pope, and Urban VIII ordered the Jesuits to be reinstated in their house at Malta. Louis XIII, King of France, also wrote, demanding, in the strongest terms, the reparation of this outrage, and, on the 12th of December, the good Fathers again entered on possession of their college amid the applause of the inhabitants and even of the knights themselves. Nevertheless, at the approach of the Carnival of 1640, a threatening fermentation agitated the public mind. The Knight Salvatici renewed his entreaties to the Grand Master, and the latter, in order to avoid a serious insurrection, accorded him permission to act the piece which had been forbidden

the preceding year. Salvatici, thus triumphing, reported the news to his young brothers-in-arms, who rejoiced at the result; but the people were alarmed.

"The good Jesuit Fathers," said they, "condemned this entertainment, and the knights expelled them, in order to avenge themselves of their severity. Who knows, now, if God will not interfere to avenge himself on the knights?"

On the day appointed for the performance, in which Salvatici had to sustain an important part, he went to the theatre. The Knight Robert Solaris, also one of the actors, picked a quarrel with him. The dispute waxed warm. Salvatici felt himself offended, and placed his hand on the hilt of his sword; but Solaris perceived the movement, and, quicker than lightning, stabbed his opponent through and through! The Knight Salvatici died before making his appearance on the stage, and the piece could not be produced.

"It is the judgment of God!" exclaimed the people. "We said that God would interpose."

Of these events evil-disposed minds had only seen one fact, the expulsion of the Jesuits by the Knights of Malta, and this fact they turned to account in various ways, according to their different theories. Upon one point only did they agree, that of calumniating the Society of Jesus.

In England the persecution continued. The death of James Stuart had not diminished the zeal of the Puritans. Far from it. They unmasked themselves, so as to show that it was not only Popery that they sought to destroy, but that it was authority itself that embarrassed them, and which they hoped to overthrow. Heresy has never had any other object in view. While it sent the Jesuits to the scaffold, it refused common necessities to Charles I, its sovereign, and kept him in a state of the most humiliating dependence. The Jesuits were juridically banished from Great Britain; but they

did not forsake it. They desired to preserve the faith among the Catholics who had remained true, and they continued to dwell there, in concealment and disguise, exercising their holy ministry only in secret or in the darkness of the night. All those who were discovered were first put to the torture, and then led to death.

When Father Corby was arrested, the Ambassador of Germany proposed to exchange him for a Scotch prisoner; but the Jesuit refused. He preferred martyrdom. His execution was fixed for the 14th of September, 1644. On the eve, at night, the President de Bellièvre, French ambassador, the Duchess de Guise, and the Marchioness de Brossay visited him in his cell, wishing to have the consolation of hearing the last words of the martyr, and receiving his last blessing. He heard their confessions, offered up the holy sacrifice, administered holy communion to his pious visitors, and passed the night with them in prayer. He then gave them a last blessing, while they touchingly embraced his manacled hands, after which he left them, to proceed to the place of execution. The ambassador alone accompanied him to the scaffold.

Fathers Richard Bradley and John Grose had been, for a long time, confined in the dungeons of Manchester and Lincoln, deprived of air, light, nourishment, and exercise, and loaded with chains. On the 30th of January, 1645, Richard Bradley succumbed to these excessive cruelties. On the 1st of February, Father Henry Moore, a prisoner in the Tower of London, was accompanied to the scaffold by the French ambassador. The day before his execution, the representatives of all the Catholic sovereigns hastened to prostrate themselves at his feet, there, with tears of veneration, to beg his precious blessing; and the President de Bellièvre considered it an honor to receive it again at the last moment, at the instant when heaven itself was opened to receive the holy martyr. Twenty

days after, Father Grose expired in his dungeon, at Lincoln.

At the same time, the Society of Jesus was attacked, at Rome, by a hand which should have been above suspicion. Our original intention was to have passed over this fact in silence; but an Italian priest, believing it to be his duty to allude to it from the pulpit, in one of the principal churches in Paris, quite recently, and having dwelt upon the calumnies of an author who was the enemy of the Society of Jesus, we will transcribe from M. Crétineau Joly, who has personally verified all the documents, and who clearly proves that Tosetti's work is a tissue of falsehoods. The preacher to whom we refer spoke in the native language of Tosetti, it is true, but many of the Parisians understand and speak Italian.

"Shortly after the order *Delle Scuole Pie* was established," says M. Crétineau Joly, "it pleased some members of that order to foment troubles against the authority of Joseph Calasanzio, their holy founder. Father Mario Sozzi and Stefano Cherubini degli Angeli placed themselves at the head of those in revolt. By means of deception and imposture, they excited public opinion, and succeeded in misleading it. Their intrigue was so adroitly planned, that Calasanzio found himself summoned before the Inquisition, deprived of his title of General, and prohibited from opening new houses. A religious, named Augustin Ubaldini, was appointed Visitor of the Order, in which dissension was now rife. Ubaldini made himself acquainted with the true state of affairs. He proclaimed the innocence of the founder and condemned the rebels. Then, after having rendered justice to all, he retired, wearied with the hostilities which were excited against him.

"The cause was still pending, when, by a brief, dated May 9, 1643, Urban VIII put, in the place of Ubaldini, Father Sylvester Pietra-Santa, of the Society of Jesus.

Pietra-Santa enjoyed, at that time, at Rome, a reputation which he had gained by his virtues and learning. He entered on his task; but Mario Sozzi, who had usurped the functions of Superior of the *Scuole Pie*, had taken measures to prevent the manifestation of the truth. He had banished all the religious who were faithful to their legitimate Superior. Those who had been content with disapproving the actions of the usurper had shared the same fate. Pietra-Santa was not disheartened, notwithstanding so many obstacles. It was easy for him to judge which side was right. His conscience was enlightened, and he wished to enlighten those of the Pontiff and of the Inquisition. He prepared three statements, in all of which he sought to point out that St. Joseph Calasanzio had not a single reproach to make to himself, and that it was necessary to reinstate him in his functions, and thus preserve to the Church a useful and holy order.

“These facts and declarations were then, and still are, of public notoriety at Rome. In 1753, when the first symptoms of the destruction of the Jesuits began to be felt, Father Urban Tosetti, of the *Scuole Pie*, did not hesitate, when publishing an abridgment of the life of St. Joseph Calasanzio, to represent Pietra-Santa as the cause of the persecutions which the founder of the *Scuole Pie* had suffered at the hands of his brethren. Tosetti had not a single proof to adduce, but he invented some. He shielded these, his calumnies, behind the process of the canonization of the saint, in order the better to deceive those men who have neither the time nor the means of consulting original sources. The author knowingly told an untruth, and his falsehood was accepted by credulity, ignorance, and dishonesty. Tosetti supported his imputations by certain documents. We have consulted the very passages to which he refers, and from these we have derived the most conclusive justification of the Jesuit,

“It would occupy too much space here to enumerate all the frauds committed by the author of the *Abridgment of the Life of St. Joseph Calasanzio*, (edition of 1753, printed at Rome, by John Zempel). A few examples will more than suffice to convince the most prejudiced minds.

“In book IV, chapter III, page 156, of his work, Tosetti asserts that Father Pietra-Santa, making common cause with the disturbers, endeavored to oppress the holy founder and bring about the abolition of the *Scuole Pie*. A little further on, Tosetti affirms that the accounts written by Pietra-Santa testify to his attempts upon that point.

“The summary for the year 1714 is before us. At page 24 will be found the authentic narrative of Father Pietra-Santa, divided into fifteen sections. It is the panegyric of the Order of the *Scuole Pie*; and the formally expressed desire of the Jesuit is, that the Cardinals would reinstate Joseph Calasanzio in his office of General. At page 36 will be found a letter of Pietra-Santa, in which he declares that ‘Calasanzio is a most worthy religious; that his intentions are most holy, and his morals most deserving of commendation.’ Nor does the Jesuit stop here. He says, further, ‘that he has written a memorial praying for the reinstatement of the founder, and has entreated the Cardinals, composing the Congregation charged with the cause of the *Scuole Pie*, to act in accordance therewith.’

“On page 17, of the summary of 1719, are classified the acts of the Congregations of Cardinals, and, in every place, it is found that Pietra-Santa strongly urges ‘that the order should not be abolished, and that the General should be reinstated in his office.’

“In following, step by step, Tosetti’s misrepresentations, the only conclusion that can be come to is, that those who sided with the cause of St. Joseph Calasanzio make use of the words of Pietra-Santa to prove the heroism of the virtues of him whose life the Jesuit had been charged

with calumniating. It was upon the statements of the same Jesuit that they relied to refute the '*Promoter of the Faith*.' *

"In the fourth book, chapter VI, page 176, Tosetti pretends that Father Pietra-Santa proposed to reduce the Order of the *Scuole Pie* to a congregation, and the analyst points out the document in which this writing has been preserved. It is, says he, at page 25 of the Summary of 1719. This document is still in existence; but, on the first page, it will be found that it was composed by Father Stephen Cherubini, a religious belonging to the *Scuole Pie*. This proof furnishes something still more peremptory. The pamphlet in question is refuted on the margin, and the refutation is taken from the accounts and writings of Pietra-Santa on that affair.

"According to the text itself of the process of canonization, Mario Sozzi, Cherubini, and other members of the *Scuole Pie*, were the only persecutors of Joseph Calasanzio. These records are as authentic as history itself. This, however, has not prevented Tosetti and his followers from accusing a Jesuit of an act which he was the first to condemn and denounce."

VII.

DAI FOOSAMA, Emperor of Japan, died on June 1, 1616, leaving to his son Xogun a crown which he had usurped. This change of rulers, for awhile, put a stop to the persecution of the Christians; but the missionaries of the Society of Jesus, while they profited by this interval of quiet to visit these colonies, were extremely prudent, in order not to excite the anger of the Bonzes, who, in their untiring watchfulness, never lost sight of them. The

* This is the title of the one who, in the process of canonization, officially resists the beatification of the saint. He is humorously called the "*Devil's Advocate*."—Tr.

missionaries of the other orders blamed the prudence of the Jesuits. They considered it incompatible with the zeal with which they felt themselves animated, and they refused to be bound by such conduct. The Jesuits foresaw that the storm would soon burst.

Toward the end of the year, a Mexican vessel arrived at Nangasaki, and landed twenty-four heroic Franciscans on those shores which had so often been moistened by Christian blood. A report had spread in Mexico that the Spanish had entered into a treaty of commerce with Xogun, and that all missionaries of their nation would be allowed to preach the Gospel in Japan, on the sole condition that they did not belong to the Society of Jesus. The Franciscans, carried away by their zeal, had not taken time to assure themselves of the truth of this report. They embarked on the first vessel sailing to the Chinese waters and Japan, and landed at Nangasaki, a neutral city, open to foreigners, who were drawn thither for the purpose of commerce.

Xogun, alarmed at their number, as much as by their appearance, doubted not but that they were sent by the Spanish to prepare for the subjugation of the Japanese, and he issued a decree which condemned to death all subjects of the Emperor who might be rash enough to give shelter to a missionary. This penalty was even to extend to all the inhabitants of the ten houses nearest that in which an apostle of the Gospel might take refuge. The Jesuits had, from that moment, no other shelter than the forests and ravines. They exercised their holy calling only in secrecy, under a disguise the most likely to divert the attention of the Bonzes, and they counseled their neophytes to use the greatest moderation. The Franciscans, on the contrary, fearing to compromise their conscience by submitting to this line of prudence, openly braved the imperial anger. Xogun immediately gave

orders to Sancho, the apostate King of Omura, to have the European Bonzes at Nangasaki imprisoned. A Jesuit, Father Juan Machado, and a Franciscan, Peter of the Ascension, fell into the hands of the agents of Sancho, and, on the 21st of May, 1617, they were beheaded. Three days after, a Dominican and an Augustinian friar erected a chapel, and there celebrated the holy sacrifice of the mass. They, too, were executed without delay. A few others, imitators of this excess of zeal, suffered a like penalty. The Jesuits, ever prudent when the welfare of souls and the greater glory of God imposed upon them the sacrifice of that martyrdom which they had come to find and to merit, always visited the Christians in secret, and found means of increasing the number prodigiously.

The Pagans, marvelling at the constancy of their faith in presence of the threats of the Emperor, wished to become acquainted with that religion which had already produced so many martyrs; and Almighty God seconding, by His all-powerful grace, the explanations given to them, they solicited the grace of becoming His children and those of His Church, in order that they, also, might have the happiness of dying for Jesus Christ, who had died for them. To these fervent converts, thirsting for tortures, the Fathers recommended prudence, above all, in order not to endanger or impair the progress of Christianity, by provoking an excessive persecution, which might annihilate it: for the martyrs succeeded each other, without intermission, in the dungeons and at the place of execution. Father Spinola was kept concealed in the house of a Portuguese, at Nangasaki. Being discovered, in the month of August, 1619, with the coadjutor Ambrosio Fernandez, both were chained and taken before the Governor. The time of prudence was past for the valiant soldier of the Society of Jesus, and that of heroism had arrived. He appeared before his judge with a serene

countenance and a humble but firm demeanor. After an examination, which left no hope of vanquishing the heroes, the Governor had them conveyed to prison with two Dominicans, who had been arrested the same day. On beholding their prison, the missionaries commenced intoning the *Te Deum*, and, when arrived within those walls, which they hoped never to quit but to meet their death, they heard two other voices answering their own, and singing, in like manner, the canticle of gratitude and love. These were two religious—one a Franciscan, the other a Dominican—who had been confined for a year in this place of torment, and who received, with accents of joy and thanksgiving, the companions of their captivity. Meeting each other face to face, their canticles concluded in a mutual embrace of love and charity.

The Governor of Nangasaki had a prison erected for the missionaries, of which he himself had furnished the plan, and the sight of which he hoped would deter and dishearten the European Bonzes, and disgust them with the apostleship of Japan. This prison, which was built on a small promontory, was a palisaded inclosure, which had no shelter from the scorching rays of the sun in summer or the piercing blasts of winter, and in the middle of which was placed a sort of cage, ninety-six inches high by sixty-four wide. It was in this that Father Charles Spinola and Brother Fernandez were confined, with fifteen Franciscans and Dominicans. Seven Japanese, immured in that prison where space was already wanting for the many heroes it contained, sued for the honor of being admitted into the Society of Jesus. Charles Spinola received them into the novitiate in that cage, where they suffered the pangs of hunger, the torture of thirst, and were subject to all sorts of infection, but where their souls blessed God with so much love for having thought them worthy of this long, sorrowful, and continuous mar-

tyrdom. In the mean time, five strangers—some merchants, others seamen—landed at Nangasaki, without feeling the least alarm. They were all Jesuits.

The Anglicans and the Dutch Calvinists had persuaded Xogun that the Jesuits were conspiring to hand over Japan to the dominion of the King of Spain. They offered their services to watch the vessels as they arrived, and to examine the cargoes they brought. Xogun accepted their services. The heretics had no other intention than to deprive the Spanish and Portuguese of the advantages of the commerce with Japan, to accomplish which they were prepared to do any thing. They were, by this means, sure to close the empire to the Jesuits and the Church. When the Jesuits evaded them, they denounced other religious. Thus it was that they had arrested Pietro de Zunica, an Augustinian friar, and Louis Florez, a Dominican, at the time of their arrival.

This denunciation provoked fresh severities, and, on the 10th of September, 1622, twenty-four religious left the cages of Omura to ascend the pyre. Father Spinola, leading the seven novices whom he had received in the prison, was the first to advance. Father Leonard Kimura followed, as did also the other missionaries who were destined to suffer the same death. Thirty-one Japanese Christians were assembled around the stake, but they were not to suffer death by the same torture. They were to be beheaded, and awaited their execution. As soon as the missionaries made their appearance on the eminence where torrents of blood had flowed for the name of Jesus Christ, and which was named by the Christians the *Sacred Mount*, Father Spinola began to intone the Psalm *Laudate pueri Dominum*, and immediately the voices of all those martyrs about to ascend to heaven were united with his, and made the air resound with the demonstrations of their holy joy.

The heroic phalanx ascended the pile prepared for their sacrifice. There, Father Charles Spinola, who, for twenty years, had preached the Gospel in that vast empire, at the price of so many cruel hardships and great tribulations, spoke, for the last time, to his beloved Christians. When concluding his touching appeal, he perceived the wife of the Portuguese at whose house he was arrested in 1619. Her name was Isabella Fernandez, and she was of the number of Christians whose executions were about to take place. The apostle martyr addressed her :

“Donna Isabella, where is your little Ignatius?”

“Behold him, Father!” exclaimed the young mother, raising her child in her arms, arrayed in holiday attire, as were all the Christians who were about to take wing to heaven. “He is here. He rejoices that he is to die with us!” And, addressing the child, she said, “Behold, my little Ignatius, him who made you a child of our good God, on the eve of the day on which he was arrested in our home.”

The child directed his gentle glance on the venerable hero, joined together his little hands, and he who, but three years before, had poured upon his infant brow the regenerating waters of holy baptism, at this moment supplicated for that angel, who was about to quit this world, all the blessings of that heaven which was open to receive him. A cry of admiration and pity burst forth from every Christian heart, and immediately the signal for the execution was given, the flames enveloped the pile, and the thirty-one heads rolled down in the midst of the reverential multitude that covered the promontory, and envied the happiness of the martyrs, while praying for those who still lived, in order that their faith might remain strong until the end. Alas ! that pious multitude was doomed to disappointment. Two Franciscans, overpowered by the de-

vouring flames which blazed around and suffocated them, cursed the God whom they had come to make known, and endeavored to escape from amidst the burning brands. The executioners cast them back violently into the devouring element, jeering at them for their cowardice, reproaching them with their apostasy, and the unhappy men expired near the heroes whose last words were those of love and triumph. From the admission even of a Protestant writer, Dr. Ranke, this persecution augmented the number of Christians, in that single year, by two hundred and thirty-nine thousand three hundred and thirty-nine.

Xogun had just resigned the reins of government into the hands of his son. Xogun II desired to surpass his father. Reserving the torment of burning for summer, he invented another for winter. Fathers Diego Carvallo and Francis Buzoni had returned to Japan from Cochin China. On the 21st of February, 1624, Father Buzoni was discovered in a forest, where, surrounded by a number of catechumens, he secretly exercised his laborious apostleship. The armed forces seized the pastor and his flock. The victims of the imperial anger were stripped of their clothing, plunged into a frozen pond, and there kept for three hours. On the following day, the pond being again frozen over, the ice was broken, and the Christians again forced into the water, where they were kept for six hours; then, as night approached, and the water was fast freezing, the Christians, who, on account of their numbness, were unable to escape, were abandoned to their fate. In the course of the same year, the Jesuit Miguel Carvallo and three other missionaries paid with their lives the crime of having called down the blessings of Heaven upon this earth, which so thirsted for the blood of martyrs.

The ambassadors in vain protested against this. The heretics were there, guarding the approaches to the throne, as they did the coasts of the empire, and the sovereign,

deceived by their calumnies, remained deaf to the voice of conscience and the dictates of humanity. In the course of the year 1633, twenty-four Jesuits, of whom seventeen were natives, increased the glorious phalanx of martyrs of the Society of Jesus.

In 1634, Father Vieira, the Provincial and Administrator of the Bishopric, was arrested, together with five of his brethren. They were commanded to apostatize. They refused, and the six apostolical heroes were condemned and executed.

These were the last of the Jesuits. There was not a single one remaining in Japan. We mistake. There was still one left; but one whom the illustrious society could no longer recognize, whom the Church could no longer count among the number of her children, and whom hell alone could, at least at that time, claim as its greatest conquest. In the preceding year, the brilliant crown of martyrdom was offered to twenty-five veterans of the Society of Jesus. One coward was found among them! Father Christopher Ferreira alone threw down his arms. He refused to march to the last fight. He had deserted the heroic army in whose ranks he had served with honor for so long a time, and had passed over to the enemy! This apostasy was a great and painful blow for the brethren of the unhappy man, and for the Christians of Japan, who ceased not to pray for his conversion.

The Jesuits had disappeared from the empire of Japan. The Protestants had the savage satisfaction of seeing them all sacrificed to their sacrilegious hatred. But this did not suffice. The Jesuits, ever intrepid, will always find the means of penetrating into that land from which the most cruel tortures had not been able to exclude them. It was necessary to arrest this holy fervor, which caused them to run after martyrdom with so much ardor, and so rapidly increased the number of Christians. With this

intention, the heretics obtained from the Emperor a decree ordering all foreigners, on entering the empire, to trample under foot the sacred emblem of the world's redemption, and it was on this condition alone that they could even hope to penetrate to the interior.

The first Apostle of Japan, the immortal Xavier, beheld, from his heavenly abode, this great struggle, which caused the blood of the Christians to flow in torrents, and which decimated the Society of Jesus.

At the time when the guilty Ferreira denied the God whom he had so long adored and zealously served, a young Jesuit, belonging to one of the most illustrious families of Naples, and who lived in that city, was struck on the head by a hammer falling from a height of twenty-five feet. It was Father Marcel Francis Mastrilli de St. Marsan. He was only thirty years of age. Some workmen were engaged, under his direction, in decorating the church of the Jesuits for a ceremony. One of them let his hammer fall, and it struck the young Father on the head. It was thought that he was killed, but the wound caused him only to faint. The concussion was such that, for twenty-five days, his death was feared. On the night of the twenty-fifth, St. Francis Xavier appeared to him, and, making him promise to go to Japan, there to suffer martyrdom, restored him to health. On the following day, Father Mastrilli said mass. Crowds rushed to see him, for no one could comprehend how this sick man, to whom the last sacraments had been administered on the eve, and whose death the most learned doctors had declared certain, was there, full of life and in perfect health. The news of this miracle, which was attested by all the authorities, had spread so rapidly that the King of Spain wished to see the future martyr, and received him with great honors. The Father soon embarked for Goa, with several other Jesuits, all thirsting for the salvation of souls,

and determined to suffer every thing, in order to maintain the faith in the empire of Japan. At Goa, other apostles joined them. They knew the fate that awaited them; but the Christians were in want of their ministry. They proceeded to the Philippines, and so well profited by every opportunity that they succeeded in evading the vigilance of their enemies, and penetrated into the interior without being recognized. A few months later, on the 14th of October, 1637, Father Mastrilli was conducted through the streets of Nangasaki, bearing on his back the imperial sentence which condemned him to death.

Christopher Ferreira was compelled to be present at all the executions of the Christians. The Japanese authorities imposed this shame upon him in order to strengthen him in idolatry. Although a witness of the unutterable sufferings of Father Mastrilli, the apostate did not appear the least moved.

At the end of the same year, the sovereign forbade his subjects to pass the frontiers of his states. The Christians, exasperated at this, rose in arms, were defeated, and took refuge at Ximabara. There they were besieged by the imperial army. After having valiantly defended themselves during six months, they were compelled to surrender. The city was taken on the 10th of April, 1638, and thirty-seven thousand Christians were put to death!

In 1640, Father Peter Pozzo and four native Jesuits won the crown of martyrdom, and received it in presence of Ferreira. The apostate hastened to offer fresh incense to the idols. Francis Xavier still prayed! Three years later, Fathers Rubini, Mecinski, Capecci, Marquez, and Moralez were cast upon a desert coast; but, discovered by the soldiers who were on guard, they were seized and conveyed before the tribunal at Nangasaki.

"Who are you? Why do you come here?" asked the judge.

"We are priests," answered Father Rubini; "priests of the Society of Jesus, and we have come to proclaim Jesus Christ, who died for us all."

"Abjure your religion," continued the judge, "and you shall be loaded with riches and dignities."

"It is to cowards alone that dishonorable propositions are made," said the holy Jesuit. "We hope that our God will give us courage enough to die as Christians and as priests."

At these last words, the judge rose, hastily pronounced sentence of death, and then precipitately fled. That judge was the apostate Christopher Ferreira. St. Francis Xavier heard, from on high, that sacrilegious sentence. He prayed for the guilty one. Let us at once say that, in 1652, a hundred years after the glorious death of the illustrious apostle, Almighty God was at last moved. Christopher Ferreira felt contrition stirring his soul; but, alone, isolated, having no spiritual help, there remained for him no other resource than martyrdom by which to repair the great scandals he had given during nineteen years. He was then eighty years of age, but, oppressed by sorrow and remorse, he found all the vigor and energy of youth to expiate his crimes in the most horrible tortures. He presented himself before the Governor of Nangasaki, and said to him, through his tears and sobs, "I have sinned against the God of heaven and earth; I am a Christian, I am a priest, I am a Jesuit!" And he died, after sixty-eight hours of the most cruel sufferings, during which his courage and his patience failed not a single instant.

The Anglicans and the Dutch had attained their end. They had destroyed Christianity in Japan, and the Society of Jesus could no longer hope to return there, save at a useless expense of Christian blood, so precious for the glory of God. "These Jesuits," says a Protestant writer,

Engelbert Kæmpfer, "who earned a name for themselves, in Japan, by their exemplary modesty, their virtuous life, the disinterested assistance which they afforded to the poor and the sick, and by the pomp and majesty of their Divine service—these Jesuits had been subjected to the most frightful tortures. They were burned alive, beheaded, and endured all sorts of martyrdom, because they were accused by the Protestants of conspiring against the Emperor in favor of a European prince."

As ever, envy and heresy are to be found at the bottom of all those calumnies which have led to so many persecutions.

The province of Japan was nominally conserved by the society. Its See was established at Macao, and thence continued to govern the various missions of China, Cochin China, Siam, Tonquin, and others, newly established.

VIII.

JAPAN was closed against the Jesuits; but China presented, for their zeal, a still vaster field to weed and cultivate, and where the difficulties were greater and more numerous than elsewhere, in consequence of the many superstitious customs, to which the Chinese attached more importance than they did to life. It was necessary that the mission should possess apostles of profound learning and sound judgment, to determine between that which was admissible and that which was to be entirely prohibited. The Holy See had authorized them to interdict only that which was contrary to the faith and morals; but several of the missionaries became alarmed at certain customs, and, in order to appease their qualms of conscience, the Provincial called them all together at Peking, in 1628, so that these questions might be discussed in a general assembly, and that a uniform plan of action might be determined upon. In order to comply with the call of their Superior,

several of the Fathers were under the necessity of travelling eight hundred leagues on foot, and that, too, over the worst roads.

Father Adam Schall, a learned mathematician, who was much admired by the Chinese, having been charged, by the Emperor, Xum-Chin, to correct the calendar of the Celestial Empire, took advantage of the occasion to abolish lucky and unlucky days. This was quite a revolution even among the highest and most learned. However, the able and skilful Jesuit knew how to render it acceptable by the science he displayed in his arguments, and, the confidence of the people being secured, they adopted the suggestions. The missionaries hoped, by thus profiting by such occasions, to succeed in destroying, little by little, those customs which they considered to be rather ceremonies than superstitious practices. In the mean while, they made themselves "*all to all, to gain all to Christ,*" and confined themselves to the interdiction of that which was "opposed to faith or morals," as they were empowered to do by the court of Rome. This indulgence facilitated the advancement of the Gospel, Christianity spread itself rapidly, and laborers were wanting to reap the harvest. Father Diaz applied to the General of the Society for reinforcements, and, navigation being at that time very dangerous in the Chinese seas, so rarely traversed by European vessels, he wrote him as follows, with a simplicity that speaks all the heroism of those intrepid apostles:

"I ask you for twenty, and it would not be too many if all, by a special blessing of Heaven, should arrive at Macao in safety; but it is not uncommon for about half of them to die on the way. It is necessary, therefore, to send twenty a year, to depend upon ten."

In the Philippines, a report had become current that there was not a sufficient number of Jesuits to carry on the missions of China, and immediately three Dominicans

hastened to assist them. They were Fathers Angelo Cogni, Thomas Serrez and Moralez. A Franciscan, Anthony Ste. Marie, accompanied them. They arrived, by way of the island of Formosa, in the province of Fo-Kien, ignorant of the language, habits, or national customs, but full of zeal, and ready to labor in that vineyard which promised such abundant fruits. This province, one of the latest converted, through lack of missionaries, was confided to the care of Fathers Manuel Diaz and Julius Aleni, who had already built seventeen churches. The people flocked from great distances to hear them, evincing increased admiration for the gentleness of their exhortations and the sanctity of their lives. The new missionaries were, from their very arrival, astonished at the customs which the Jesuits tolerated. They were scandalized by their indulgence, and refused to accept the reasons by which they justified their course.

“Learn the language, study the manners and customs, penetrate to the very bottom of the ideas of the people and the learned,” said the Jesuits to them, “and, when you have seen, observed and studied the Chinese, you will think, as we do, that it was necessary to tolerate, at first, certain national practices, which have nothing idolatrous about them, under pain of renouncing forever all hopes of planting the Cross in this country.”

The advice was good. The missionaries thought it was interested, and rejected it. They wrote to the Archbishop of Manilla and to the Bishop of Zebu that the Jesuits permitted the Christians to prostrate themselves before an idol, to render superstitious worship to ancestors, and to sacrifice to Confucius. They added that the Fathers hid from the neophytes the knowledge of the mystery of the Cross. The prelates considered the case of sufficient importance to be laid before the court of Rome.

While awaiting the result of a denunciation which seemed

to them an imperative duty, the new missionaries, anxious to undo what the Jesuits had accomplished, hastened to preach to the people through the medium of interpreters, and announced that Confucius and all the sovereigns of China were damned, and that the Jesuit Fathers betrayed their faith and their duty in concealing these truths, and in permitting idolatrous practices. Their listeners would hear no more. They rushed upon them and dragged them before the Mandarin, who had them conveyed, under escort, to Macao, after which he banished the two Jesuits, lest their doctrine one day should become as strict as that of the other religious.

During this time, in the year 1636, a band of brigands, under the command of the formidable Licon, attacked the city of Pekin. The Emperor, fearing to fall into the hands of his enemies, put an end to his own life. Usduguay, one of his generals, summoned the Tartars to the assistance of the Celestial Empire, and the Grand Khan Zunté hastened, at the head of his forces, to give battle to the adventurer Licon, and to take possession of the imperial throne.

The Jesuits remained neutral, amid all these political excitements, and on the 14th of July, 1637, Father Aleni was able to return to Fo-Kien, where he found his church and his beloved flock.

In the same year, the Archbishop of Manilla and the Bishop of Zebu wrote to Urban VIII that, being better informed as to the habits and customs of the Chinese tolerated by the Jesuits, as well as of the motives of their toleration, they fully justified those religious, and could but applaud their zeal. Father Schall had preached the Gospel to the entire province of Chew-Si, and Father James Le Faure, a Frenchman, who had come to assist him in that mission, accomplished prodigies there, and was venerated as a saint.

In 1644, the Grand Khan of Tartary attacked and de-

feated the brigand Licon, and bestowed the sceptre of China upon Prince Chum-Tchi, his son. The heirs of the grandson of Van-Lié had retired to the south of the empire, without giving up the hope of one day regaining the crown of their forefathers.

In Cochin China and Tonquin, Christianity spread wonderfully under the apostleship of the Society of Jesus. Father Alexander De Rhodes arrived there in 1624, being, at the time, thirty-three years of age, to assist the missionaries who had succeeded in entering that country in 1615; and he had so entirely identified himself with the people as to gain their tenderest affections, and exercise over them an unbounded influence. From the missions of Tonquin, he went to those of China, whence he returned to Tonquin, where he was received with most heart-felt joy by all his neophytes. In 1640, he was ordered by his superiors to proceed to Cochin China, where he was equally loved and venerated. His success was so wonderful that the sovereign became alarmed at the too rapid progress of the Gospel, and sought to put a stop to it by persecution. The Christians preferred death to apostasy. The Governor of Cham-Tao, hoping that the neophytes would not dare to defy him by declaring themselves Christians, ordered a census to be taken of all the followers of Christ in his province. They all avowed themselves Christians. Not a single one hesitated. This was highly offensive to the Governor. He avenged himself on the missionary. Father De Rhodes was condemned to banishment beyond the frontiers of the empire, but he could not make up his mind to abandon his flock.

“I was the only priest in the whole country,” he relates; “I was not callous enough to leave thirty thousand Christians without a pastor. I withdrew from the court and kept myself concealed, generally remaining, during the day-time, in a boat, with eight of my catechists,

and at night I went among the Christians, who secretly assembled in their houses."

Father Alexander thus lived for a year, when he was arrested on the river, where he took refuge during the day. He was taken before the King, by whom, without any other form or process, he was condemned to be beheaded. The good Father had resided at the court for a long time. His gentleness, simplicity, and the holiness of his life had won for him the love and admiration even of the Pagans, who had rejected his teachings, and, on his being condemned, they, with one accord, solicited pardon for the missionary. The King, unable to resist so many entreaties, granted him his life, but banished him from his dominions. The heart of the apostle was wounded. Thirty thousand Christians were to be left without spiritual succor, at the mercy of their enemies, and in face of a persecution which promised to become more severe every day. Father Alexander, thus compelled to separate himself from his loved neophytes, promised them to labor, with all his strength, to procure other missionaries for them, and he left them, if not consoled, at least a little less unhappy.

In Madura, Father Robert Nobili, whom the Holy See had, in 1623, authorized to continue his peculiar mission until further examinations and a final decision, worked incessantly in extending the empire of the Cross, and achieved extraordinary results. The Christians under his charge numbered nearly one hundred thousand. Not satisfied with devoting himself to the laborious ministry of his apostleship in such a vast extent of territory, he undertook to facilitate for his successors the continuance of his labors by studying the various languages of their peoples, and determining their grammatical laws.

In the island of Ceylon, where St. Francis Xavier had sowed the first seeds of the Gospel, it continued to flourish, and, in spite of the efforts of the Brahmins, Chris-

tianity daily increased under the zealous ministry of the Jesuits, aided by some Franciscans who had joined them.

The poisoned arrows of the Pagans not unfrequently sent to heaven the missionaries whose teachings overthrew the pagodas; but other Jesuits were soon there, to replace them on the breach where they had so gloriously fallen. The Protestants knew this, and they kept vigilant watch over the whole coast of Goa, in order to annihilate them on their journey. Fathers Juan Mattella and Matthew Palingotti were put to death by lances in the hands of the Indians of Ceylon. In 1627, Father Sociero fell, pierced by their arrows, and, on the 14th of September, 1628, Fathers Matthew Fernandez and Bernard Peces met a similar fate.

Some time after, a Portuguese vessel was attacked and set on fire by the Dutch. Fathers Emmanuel Lima and Maur Moureira were on board. The crew jumped overboard, in order to escape the flames, and they were followed by Father Moureira; but, being recognized by the heretics, they rushed upon him and put him to death with their harpoons.

On the 16th of August, 1633, Don Antonio de Vasconcellos, Grand Inquisitor of the Indies, laid down the honors of his office to enter the Society of Jesus. He was upon the point of seeing his desire fulfilled, when, on that very day, he was poisoned by some of the enemies of the society, who were aware of his intentions, and wished to prevent their accomplishment. Father d'Andrada was likewise poisoned, in the following year, by some Indians, at the instigation of the heretics. But Providence watched over the Christians of India, and did not permit the Pagans and heretics to carry off and put to death all its chosen apostles. The Gospel was daily announced and propagated in new lands, by means of the incomparable zeal of the members of the Society of Jesus.

In 1628, Father Juan Cabral gained access to Thibet, and thence passed into Nepaul. Thus, the Jesuits were in all parts of Asia, diffusing the Gospel in all the known countries of the East. True, they left Japan, through the calumnies of the heretics, but what a multitude of souls had they saved during nearly a century that their apostleship had sustained itself there with such prodigious success! What an innumerable multitude of martyrs that heroic apostleship had sent to heaven! Now, we see it, at one and the same time, in the Moluccas, in the Philippines; in Corea, where they penetrated with the Christian Generals of the Japanese army; in China and in Cochin China; in Ceylon and in Bengal; in Tonquin and in Thibet; in Mongolia and in Tartary; in Persia and in Armenia. They were in Turkey in Asia, and in Turkey in Europe; in the Archipelago of Greece; and in every place they gained souls to God, and secured the triumph of the true faith. They had succeeded in penetrating into Syria, and we have found them in Africa, where, by their zeal and matchless charity, Christianity continued to spread.

IX.

THE labors of the Jesuits in the new world were neither less laborious nor less fruitful than in the old. Their untiring patience, their angelic mildness, and their unbounded charity subdued the most intractable natures, and civilized them by initiating them into the mysteries of Christianity, and giving them the example of the most humble and attractive virtues. These savage and uncultivated peoples, who were, for the most part, cannibals, were surprised on first beholding the missionary. Then they listened to him with curiosity, and soon, enchanted by his gentle demeanor, by that angelic smile, that compassionate and sympathetic tone of voice, which they had

never before experienced, they began to love the missionary—the “*white man*,” the “*black robe*”—and desired to retain him forever among them.

The invasion of the English, as we have seen, interrupted the missions in Canada in 1613. Some religious of the Order of the *Recollects* had been called to continue it, but, in 1625, they requested that Jesuits might be sent out, recognizing and acknowledging their superiority in that particular sphere. Nevertheless, the good *Recollects*, at the same time, solicited the consolation of being permitted to assist them in that laborious ministry. Soon, Fathers Massé, John de Brébœuf, Charles Lalemant, Ragueneau, Anne de Noue, and twenty other Jesuits, successively reached Canada. In 1632, the Calvinists were, by a royal ordinance, prohibited from entering the colony, and the English were expelled, carrying with them the hatred of the natives. Thus, the Jesuits were free to exercise their apostleship in all security. They took advantage of this to penetrate far into the mountains and forests, across lakes and rivers, in search of the Hurons, the Algonquins, the Iroquois, and the Montaguais. They followed them to the fishery and to the chase, and shared their wandering life, waiting the day when they might settle them by the culture and tillage of the soil—labors of which they strove to make them appreciate the advantages. They thus, by dint of patience and charity, and at the price of a life of fatigues and privations of all kinds, succeeded in subduing the savage instincts of those peoples, in instructing, enlightening, and rendering them Christians. Through Christianity they labored to civilize them, and founded for them the town of Sillery.

In 1635, the Marquis of Gannaches founded a college, at Quebec, for the natives, and in 1639, the Ursulines came from France, to establish, in the same city, a seminary and other schools for the Canadian girls. Some

Sisters of Charity, destined to take charge of the sick, accompanied them. Soon the Reduction of Sillery became insufficient, and several others were established, under the direction of the missionaries.

Conception, St. Ignatius, St. Francis Xavier, St. Joseph, and St. Mary were so many small towns, inhabited by the Hurons, Algonquins, and Montaguais, of which the Jesuits were the governors.

The Iroquois and the Hurons were slow in adapting themselves to sedentary life, and it required considerable time to reconcile those rebellious spirits to the law of the Gospel. The Hurons at length submitted; but the Iroquois, ever intractable, attacked them, and, in their hatred of civilization, repelled the Christian efforts of the Jesuits.

In 1643, Father Jogues and Brother René Goupil followed the course of a river, escorted by canoes full of neophytes. The Iroquois, who were in ambush on either side of the stream, attacked the Christians, seized the Father and the Brother, mangled and lacerated their bodies, and led them, thus wounded, from village to village, in order to expose them to public derision. Brother Goupil was finally killed by a blow from an axe, and Father Jogues, who was reserved for a slower and a thousand times more painful martyrdom, employed the brief time left him—for he was dying—in making known the God whom he had come to preach, and for whom he suffered with a resignation which the Iroquois had never before witnessed. The Dutch of Albany did all in their power to save the Jesuit's life, and relieve him from bondage. Perhaps they hoped this noble proceeding would procure for them, once more, admittance to Canada.

Father Jogues lived in perpetual suffering, when, one day, he had reason to suspect that the Iroquois were preparing an expedition against the Hurons, in order the more easily to surprise the French colony. The Father

wrote immediately to the Chevalier de Montmagny, Governor of the colony, and found means of conveying his letter. It was dated June 3, 1643, and concluded thus:

“I have baptized more than sixty persons here, several of whom have gone to heaven. This is my only consolation—that and the will of God, to which I submit mine.”

The Dutch, at last, succeeded in saving the missionary from an inevitable death. Two of his fingers were amputated, and he could no longer offer up the holy sacrifice. He asked permission to return to France, where Ann of Austria desired to see him. He sought a dispensation for celebrating mass with his mutilated hands, and, as soon as he obtained it, he returned to Canada.

A few years previously, two hundred English families had abandoned a country where they were not allowed to avow themselves Catholics, nor to bring up their children in the faith of their fathers, and, accompanied by four Jesuits, Fathers Andrew White, John Altham, Brothers Knowles and Thomas Gervase, had disembarked at the Island of St. Clement, on the Potomac. On the 27th of March, 1634, the little colony, ascending the river, proceeded as far as the St. Mary River, and presented themselves to the Chief of the Piscataway tribe, who gladly received them; for he had heard of the Jesuits, and, without knowing them, loved them. Huts were hastily constructed for the colonists; the missionaries made known the good news to the savages, whose instinct seemed to have prepared them for its reception, and the Reduction of Maryland was established.

The Anglicans, established in Virginia, were irritated by the arrival of the Jesuits, and by the docility of the natives in listening to their instructions, and they circulated the report that they were Spaniards, who had come to subject them to the most abject slavery; but the efforts

of the Fathers, their gentle charity, and their tender solicitude for the Indians overcame the Anglican calumnies. In 1640, they had won over several tribes, had gained a great number of neophytes, and only asked for apostles of their society to assist them, and to occupy their places whenever death should overtake them; for already they felt exhausted by their laborious apostleship.

At the same time, Fathers Empteau and Bonton preached the Gospel in the Caribbean Islands, with a success the most consoling; and Mexico possessed also its colleges and houses of the Society of Jesus.

At Carthagena, in New Granada, Father de Sandoval had expended his life in instructing and converting the negro slaves, who were continuously arriving in that city. Carthagena, in the Gulf of Mexico, was the slave mart of the entire world, and the traffic was incessant. The negro merchants imported their stock daily from the West Indies and the coast of Africa. Father de Sandoval had devoted himself to the salvation of that race of human beings, who, through sheer cupidity, were treated as common cattle, and he had contracted infirmities which were to him a complete martyrdom. He was literally covered with ulcers. But, the God who died for the salvation of all, did not abandon the poor negro slaves. In 1615, He sent them a successor worthy to take the place of Sandoval—Father Peter Claver—whom the Church has proclaimed blessed, who called himself, and who really was, the *slave of slaves*.

The missions of Brazil became more extended every day, and called for more laborers willing to work in the midst of the privations and fatigues incident to the climate, the oppositions excited by the cupidity of the colonists, and the many and various sufferings which awaited them. But we know that each trial of that hard ministry was but an additional attraction for the disciples of St

Ignatius, and it was a matter of emulation among them who should obtain the favor of being sent to those dangerous missions, which had already made so many martyrs. They were, also, aware how many were lost in their long and perilous voyage across the ocean, and it was to them a subject, not of lamentation, but of rejoicing, since it was sacrificing life in the exercise of apostolical charity, and, hence, to the glory of God. On the 30th of April, 1643, fifteen of them embarked at Lisbon for the mission of Maranh, which had just been established by the Fathers residing at Pernambuco. The vessel arrived in safety in sight of the coast, and each one rejoiced at finding himself so near the much-desired port. Suddenly a terrible crash is heard on board; the vessel has struck; the next wave lifts it up and dashes it forward; a few moments and it is swallowed up in the sea! Twelve missionaries are drowned! Three alone escape and reach their destination.

The Jesuits of Rio Janeiro heard that, at about twenty leagues to the northern coast, there dwelt a tribe whose ferocity spread terror far and wide. The Guaitasses, or Guaitos, subsisted on the dead bodies which were driven ashore from the ocean, and when the sea did not supply them with sufficient food, they placed themselves in ambush on the borders of their territory. They watched for the European travellers, rushed upon and put them to death, in order to feast on their flesh! The colonists had never dared to face these formidable cannibals. Any attempt at their civilization appeared impracticable. The Jesuits thought otherwise.

In that year, 1643, they sent eight missionaries to the Guaitos. The good Fathers were ignorant of the language of these savages. Their only weapons of defense were their crucifix, their rosary, their breviary, and confidence in Almighty God. These arms were, to them,

sufficient—at least for martyrdom. They started gayly for this conquest, and sought the presence of the fierce savages. The Guaitos, astonished at their confidence and affectionate deportment, surrounded them, examined and interrogated them, by gestures and signs, and could not believe that these white men came thus to give themselves up to their ferocious appetite. Curiosity preponderating over every other instinct, nine of them submitted to the Jesuits, who induced them to follow them as far Rio Janeiro. There they were sought after, feasted, caressed, instructed, and baptized. Then they became so many catechists for their tribe. The Guaitos were conquered.

X.

THE colonists of Brazil could not forgive the Jesuits for the protection which their gentle charity afforded to the natives who had embraced Christianity through their holy ministry. The King of Spain had, as we have seen, at the solicitation of Father Valdivia, freed the baptized Indians, and ordered the Spaniards to leave them entirely at the disposition of the Fathers of the Society of Jesus, who would effect their civilization by Christianity. This supreme decision deprived the colonists of a lucrative trade, and aroused their anger against the missionaries. They employed every means to dishearten them and compel them to abandon those countries where the savages voluntarily came to them, and looked upon them as their deliverers. But the Jesuits were not so easily discouraged. The Spaniards refused them alms. The Fathers submitted to the privation, and subsisted on herbs, roots, and Indian corn, declaring that death alone could separate them from their beloved Indian flock.

The first Reduction which they founded in the province of Paraguay, and to which they had given the name of Lo-

retto, rapidly prospered. The Indians hastened to it, begging to be allowed to erect dwellings there, and each day drew toward them fresh recruits. It soon became necessary to establish a second Reduction—that of St. Ignatius—then a third, and a fourth. The good Indians could not withstand the gentle influence of the Fathers, and felt so happy, and were so docile under their direction, that it achieved marvels in civilization among the different colonies.

Each art and profession had its respective workshop, under the superintendence of one of the assistant brothers. Each Indian selected the sort of labor he preferred. One became a carpenter; another a locksmith; a third learned to carve or to paint; others became weavers or builders. The labor which appeared to them the least agreeable was that of tilling the land. Agriculture found but few admirers, and the Fathers were compelled to work at the plough themselves, and demonstrate to their pupils all that it was possible to procure from the earth for the common weal by well-directed labor.

The Reductions soon became little towns, with regular streets, comfortable and well-constructed houses, and suitable churches. The labor of each one was assigned him. Every Monday, each woman received the wool or cotton which she had to spin during the week, and return on the Saturday following. In like manner, the men, also, had their tasks, according to each one's trade or profession. Wax and honey were collected in the woods, and the *caamani*, a medicinal herb, much sought for by the Spaniards, became for the Reductions a staple article of commerce.

These neophytes led such pure and simple lives, that the missionaries forbade them all intercourse with the Spaniards. They learned to read and write the Spanish language, but not to speak it. The Fathers alone nego-

tiated with the Europeans. Each of their little towns was governed by two of the Fathers, of whom one was pastor, the other vicar. They designated the hours for prayer, repose, and relaxation, and they watched and followed their neophytes every-where. They rendered themselves so dear to these children of the forest, that this constant *surveillance* was regarded only in the light of a paternal encouragement. When they had acquired the spirit of order and economy, the Fathers assigned to each a piece of ground to cultivate, and then constituted them the owners, and every year a portion of the harvest was stored away in the granaries, either as a resource for the infirm, or to guard against the contingency of an unproductive season, and other unforeseen wants.

The tranquil happiness of the peoples thus governed by the Jesuits excited the envy and jealousy of their neighbors. Even the Spaniards, comparing that peaceful life with the slavery to which they subjected the natives in whom they were allowed to traffic, experienced increased feelings of anger against the Jesuits. In this gentle rule, they could see only a continual and pointed censure of their own cruel cupidity. The Fathers were not ignorant of these hostile sentiments, and, fearing to see them converted into an open attack on the Reductions, obtained from the King of Spain permission for their neophytes to carry fire-arms, and to use them in case of an assault being made upon them by their enemies, whether savages or Spaniards. The Fathers, furnished with this authorization, had taught the tribes to manufacture all sorts of European arms, even cannon, and an arsenal was established in each borough for the public protection. Each of these boroughs had its militia, composed of infantry and cavalry; each corps had its officers and men. The military exercise took place on fixed days, and the discipline was perfect. Idleness was publicly punished. Like

the primitive Christians, all the neophytes mutually assisted each other, and were happy in sharing the fruits of their common labor. They would have recognized no authority except that of the good Fathers; but the latter taught them that, above them all, there was the spiritual Sovereign of all the Christians on earth, the temporal sovereign of Spain, and the Bishop of the diocese, and that all should love and respect these three authorities; and, at the bidding of their good Fathers, these simple and unaffected Christians declared that they were ready to obey willingly the slightest signal of their legitimate rulers.

When Don Pedro Faxardo, Bishop of Buenos Ayres, visited these Reductions, the Guaranis expressed their great joy, and evinced the deepest veneration for him. He investigated minutely that marvel of Christian civilization, and, in giving a detail to the King of the incredible success of the Jesuits, he said:

“I do not think that, in a whole year, a single mortal sin is committed in these Reductions.”

The republic of Paraguay, which the Jesuits governed, Gospel in hand, and which, from afar, was the admiration of Europe as a singular prodigy, and unparalleled in the history of the world, was augmented by the arrival of several other peoples, who had also been conquered by the Cross of Jesus Christ. The Sapez, the Guaranis, and several other tribes, had yielded to the mild teaching of the Fathers, and the small towns became extended, or new ones were formed, for the continual fresh arrivals. Fathers Joseph Cataldino, Simon Maceta, Gonzales, and Antonio Ruiz de Montoya governed the principal colonies. The colleges of the Jesuits, in the provinces of Paraguay, Tucuman, and Rio de la Plata received the young natives, and thus prepared the future generations. Other missionaries went to make fresh conquests, and returned with new tribes, which, through their fearless charity and

zeal, were discovered in the depths of the forest, where hitherto no European had dared to penetrate. But all these apostolical marvels were frequently obtained only at the price of their lives. It sometimes happened that the first missionaries met their death at the hands of the savages. Then the martyr's blood prepared the way for those who were to follow. At other times, the jealous avarice of the colonists avenged itself by raising up enemies against the colonies of neophytes, and, from 1630 until 1631, the Mannelas, savage tribes of the Brazilian frontiers, ravaged and destroyed the beautiful Reductions of St. Joseph, St. Francis Xavier, St. Peter, Conception, St. Ignatius, and Loretto. The Spaniards did not render the least assistance to the neophytes.

"The Fathers desired to preserve to them their liberty," said they. "The Fathers sought to civilize and govern them in their own way. Let them now defend them in their own way!"

This is precisely what the good Fathers did. The neophytes being unable to defend themselves against the savages, whose arrows were poisoned, the Fathers caused their respective colonies to emigrate, abandoning all their material to the enemy. Under the direction of Fathers de Montoya, Suarez, Contreras, and Espinosa, all the Christians embarked on the *Parana*, and, descending the river as far as the Grand Rapids, begged hospitality from the more recently established colonies, which were, as yet, unknown to those savages. A few years subsequently, in 1640, these Reductions also were attacked by the same enemies; but, on this occasion, the Christians were well prepared. They were numerous, accustomed to war, and in a position to repulse the army of Indians that had come upon them. The Jesuits directed the defense, led the regiments of their warriors, animated them by word and gesture, and made of them so many heroes. The enemy

was, for the most part, crushed and cut to pieces, the remainder being taken prisoners. To their captivity the survivors owed the salvation of their souls.

The good Fathers did not long enjoy the peace secured to their colonies by the triumph of the neophytes. Their Reductions had become so numerous, and they comprised so vast an extent of territory, that it became necessary to create a bishopric for Paraguay. The Franciscans labored zealously in the Brazilian missions confided to them, and one of their Order, Father Bernardino de Cardenas, had especially distinguished himself, both by his talents and his virtues. It was he who was proposed to the King and the Sovereign Pontiff to fill the new See of the Assumption, a city founded by the Jesuits Gonzales and Juan del Castillo.

Nature is never entirely dead in the priest or the religious. If the latter omit, for a single instant, to exercise his vigilance, he will soon cease to maintain his ground, and will behold with fear the loss he has sustained. Bernardino de Cardenas felt happy and proud at the thought of having a diocese to govern. He dwelt with delight on the reflection; it led him to the desire of receiving the Bulls. This desire generated a feeling of impatience, and the Bulls not arriving so soon as the future Bishop desired, he no longer awaited them. He presented to the Bishop of Tucuman the letters announcing the dispatch of the Bulls, and he argued so fully and so well that he succeeded in persuading the Bishop to consecrate him. The ceremony took place in the month of October, 1641.

This consecration was illegal. The Jesuits of the University of Cordova, better informed than the others, had in vain opposed it, and, as soon as he was consecrated, Don Bernardino summoned them to give a written acknowledgment of the validity of the consecration. Father de Boroa, Rector of the University, having declared that he could

not conscientiously comply with this request, Don Bernardino became his enemy, as well as that of the entire society. In 1644, he wanted to take forcible possession of a house belonging to the Jesuits of Assumption. The Governor, Don Gregorio, interposed, and ordered that the Jesuits should retain possession of their own house in that city which was indebted to them for its prosperity. The prelate forthwith appealed to the vicious instincts of the Spaniards, by putting forth a pamphlet, in which he urged them to expel the Jesuits, the only apostles and the only upholders of the liberty of the Indians. They alone raised obstacles to the traffic in slaves, and deprived the colonists of the riches they might have acquired by dealing with the natives. The Spaniards desired nothing better than to find such a support, and the Bishop, being assured of their approbation, had recourse to the extreme measure of excommunicating the Jesuits, in order to force them to withdraw.

Don Gregorio learned this news, and ordered six hundred neophytes to take up arms and follow him. Thus accompanied, he appeared, without previous notice, in the presence of the Bishop, and announced to him an order for his banishment, and the seizure of his temporalities. Don Bernardino, who little expected such a result, found himself compelled to submit, and quitted the province, hoping that, sooner or later, the Spaniards, to whose cupidity he had pandered, would expel the Jesuits by force of arms, and triumphantly recall him.

Thanks to these energetic measures on the part of the Governor, the Jesuits were enabled to continue the work of civilization, whose prodigious results had exceeded all anticipation.

Soon after, on the 29th of July, 1643, Urban VIII departed this life, and, on the 16th of December of the same year, he was succeeded by Cardinal Pamphili, under the name of

Innocent X. Father Mutio Vittelleschi, General of the Society of Jesus, during whose administration so many and such great things had been accomplished, and who, by his docility and humility, had merited to be designated "The Angel" by Urban VIII, survived that Pontiff but a few months. He died February 9, 1645, leaving the society stronger, greater, and more extended than ever, but violently menaced by the new sect of Jansenists, of which a Protestant, Dr. Ranke, says: "If we attempt to characterize the relations which existed between the Jansenists and the authorities of the Church, we shall be forcibly reminded of the spirit of the early Protestants."*

*History of the Popes, Book VIII, § 12.

Generalship of Father Vincent Caraffa,

SEVENTH GENERAL.

1645—1649.

I.

ON the 21st of November, 1645, eighty-eight professed members, composing the General Congregation, were assembled in the Gesù. Their choice fell upon Father Caraffa, son of the Duke of Andria. He was sixty years of age, but he gave every hope of living long for the good of the society.

Before separating, the Congregation issued several decrees, and that which would appear inexplicable, if we had not already so often seen to what a degree the holy self-denial of the children of St. Ignatius could attain, is, that, in this assembly, the professed members who had come from France and the Netherlands did not trouble themselves about the question in which they were almost personally interested, that of Jansenism. Perhaps they did not foresee its incalculable consequences on the future of their institute. The Congregation was dissolved April 14, 1646.

In that same year, a fact, which, for the noble and delicate manner in which it was repaired, would have redounded to the honor and glory of any other religious institution, was used as a pretext to calumniate once more the Society of Jesus. Several of the Spanish colleges were frequently without the common necessities of life. The Jesuits,

whose charity knew no bounds, received more pupils than they had means to support. These times of penury were soon alleviated by alms, but their recurrence was frequent. A Brother-coadjutor, who acted in the capacity of Steward for the College of Seville, believing he had found the best and surest means of putting a stop to this want, entered into commercial speculation. For this purpose, he had contracted loans and purchased merchandise, with which he freighted ships, but without the knowledge of the Fathers, who had not the least suspicion of such transactions. Almighty God would not bless an undertaking which did not emanate from his inspiration, and which the good Brother had kept secret from his superiors. Shipwrecks and miscalculations destroyed all the sanguine hopes of the Brother, and the borrowed capital disappeared in a short time, without producing any result but a ground for the most abominable insinuations.

The creditors made a demand for what was due to them. They thought they had advanced the money to the Fathers, and it was to them they applied. The Fathers, ignoring the transaction, asserted that they had not contracted any loans; but, the advances having been made out of consideration for them, they undertook to refund the whole, and, Providence aiding them, their engagement was honorably fulfilled. The imprudent Brother was expelled the society, and sought not to excuse himself by accusing the Fathers. Far from it. He maintained, until his death, that he had never consulted them about it. But this was of no avail. Impiety, heresy, and jealousy have said, written, and repeated that, in 1646, "the Jesuits had become bankrupt in Seville, which event had plunged several families into poverty." Thus is history written.

The Sovereign Pontiff desired to prove to the world that these calumnies could not gain access to the Eternal City. A few months after this event, and while the Protestants

and Jansenists profited by it, with the greatest ardor, in 1647, Innocent X demanded of the Society of Jesus one of its members for the Sacred College. That Jesuit was John Casimir, son of Sigismund III, King of Poland, and grandson of John III, King of Sweden. His mother, second wife of Sigismund III, was Constance, daughter of Charles of Austria. John Casimir had entered the novitiate of the Jesuits on the 25th of September, 1643. He was then thirty-four years of age, and, after spending only four years in the society, the Sovereign Pontiff commanded him to accept the Cardinal's hat. Providence had its designs on John Casimir.*

While the sect which owed its origin to hatred and hostility toward the Jesuits labored actively at its work of destruction, a member of the illustrious society, a Jesuit, gave a painful proof that the spirit of ambition was incompatible with the spirit of that holy institute. Father Jarrige, feeling that he possessed the ability, virtues, and capacity necessary for the most important pursuits, took umbrage at the fact that his superiors did not entertain the same opinion of him. He concealed his true sentiments for a time; but, finding that he had reached the age of forty-one years, without being called to any of the charges of which he believed himself worthy, he desired to avenge

* This Prince, who was proclaimed King of Poland, November 20, 1648, on the death of his brother, (Wladislaus VIII, dying without issue,) the Pope relieved him from his vows, commanded him to reign for the good of Poland, and gave him a dispensation to marry Mary di Gonzaga, the widow of his brother Wladislaus. He had no children. John Casimir V was crowned on the 17th of January, 1649. He ruled with moderation and piety, abdicated at the Diet of Warsaw, September 16, 1668, amid the regrets of his subjects, and retired to France. Louis XIV gave him the Abbey St. Germain-des-Pres, where his heart is deposited, and that of St. Martin, at Nevers, where he died on the 15th of December, 1672. His remains were conveyed to Warsaw.

himself on the entire society. The unhappy man did not reflect that his soul would be the first victim of his pride and ambition. He quitted the society in 1647, and went to La Rochelle, where he abjured his religion before the Calvinist consistory, on the 25th of December. He knew that in France apostasy entailed the sentence of death; therefore took his departure for Holland, where he was received by the heretics with frantic joy. Captures of this kind were rare and precious for them. The apostate did not stop here. He ascended the pulpit of Leyden, gave utterance to infamous calumnies against the Society of Jesus, and then published a pamphlet, entitled "*Les Jésuites mis sur l'échafaud pour plusieurs crimes capitaux*."* This tissue of horrible imputations called forth general indignation, for every one read the work of the apostate Jesuit. There are moments wherein it seems as if there was a thirst for falsehood and scandal. The heretics themselves found that the calumniator had gone too far, and candidly told him that he asserted too much to be believed. They were mistaken. The Jansenists eagerly seized the occasion, knowing that it was excellent capital on which to work. They had nothing but praise to bestow upon the pamphlet, the author of which they despised.

While one Jesuit thus denied his God, and was burned in effigy, at La Rochelle, for the crime of apostasy, others of the society generously gave their blood and sacrificed their lives for the upholding of the faith. On the 20th of February, 1647, Brother Cuthbert Prescott expired in England under the most horrible tortures. On the 13th of September, the Independents, under Cromwell, put to death seven thousand Irish Catholics, who preferred death to apostasy. Three months later, Father Edmund Nevil, who was eighty-seven years of age, was stripped of his

* "The Jesuits sentenced to the scaffold for capital crimes."

garments, cast upon a pontoon, and thus exposed to the inclement winter weather, the pangs of hunger, the torments of thirst, the insults of the heretics, and the outrages of the Independents. When they beheld his strength entirely exhausted, and his faith as firm as ever, they gave him his liberty. Eight days afterward, he expired from the effects of their cruel tortures.

The Jesuits, martyred by the government of Charles I, likewise suffered at the hands of Cromwell. This did not prevent the heretics casting on the society all the odium of a revolution which had just sent the King to the scaffold. The Calvinist minister, Peter Jurien, a Dutchman, did not scruple to publish that calumny in his work entitled '*Politique du Clergé de France*, and on which the Jansenists the more eagerly seized, because the Sorbonne publicly protested against the doctrine of Jansenius.

In the same year, 1649, Nicholas Cornet, Syndic of the Sorbonne, denounced the book *Augustinus* as containing several heresies, which the learned faculty reduced to five, and of which the remainder of the work was but the development. The theologians of the University found themselves thus unavoidably in the Jesuits' camp. The blow was the more severe for Port Royal. The *Solitaires* could not receive it without resisting and seeking to prove that the Jesuits had induced the Sorbonne to take this step. The celebrated Paul de Gondi governed the diocese of Paris, under the title of Coadjutor of his uncle, the Archbishop. The Jansenists knew how to flatter him and win his friendship. They relied upon his support. But this did not suffice. They used every means in their power to obtain the assent and concurrence of some other prelates, to whom the influence of the Jesuits gave umbrage, and who, they knew, were disposed to place themselves beneath their banner. The storm was gathering.

While the Society of Jesus was thus menaced in France, persecuted in England, and calumniated wherever a heretic was to be found, it continued to pour out the blood and sacrifice the life of its members with an incomparable liberality.

Father Jogues, whom we left returning to Canada, arrived there in 1646, and the Iroquois made a martyr of him—a martyr whose blood would generate a new colony of Christians. Scarcely had the holy apostle fallen under the axe of the executioner, when the tribe of the Abnakis, neighbors of the Iroquois, sought to know that religion for which the white men in black robes unhesitatingly gave their lives. The Abnakis sent deputies to the Reductions, and the latter, charmed with the marvels they had witnessed, and with the doctrine of the Lord of Heaven, the principal points of which had been explained to them by the missionaries, became so many catechists on their return to their tribe. They soon after requested that some Fathers of this new doctrine should be sent to them, and, in the month of October of the same year, 1646, Father Druillette went to preach the Gospel to that people who were so well disposed to receive it. At the same time, the Iroquois marked out the Reduction of St. Joseph as an object of their cruelty. It was attacked at a time when the women and children were alone, under the protection only of the good Father Daniel, who had grown gray among them. The Father was immediately pierced with arrows, but he still breathed. One of the chiefs of the Iroquois rushed upon the martyr and shot him down! A few months after, the Iroquois simultaneously attacked the Reductions of St. Ignatius and St. Louis, which were inhabited by the Hurons. The neophytes bravely defended themselves; but, overpowered by numbers, they were either put to death or made prisoners, and Fathers de Brébœuf and Gabriel Lalemant were led into captivity with them.

Father de Brébœuf, torn to pieces by the savages, ceased not to exhort and encourage his loved neophytes. The Iroquois commanded him to be silent; but the Jesuit is essentially an apostle, and he still continued his exhortations. The savages surrounded him with lighted torches, which they used in order to compel him to desist from preaching. The apostle preferred to *obey God rather than man*. Red-hot irons were placed around his neck. The holy man blessed God for this intolerable suffering, which a miraculous grace alone could give him the strength to endure; and Father Lalemant, who was enveloped in pitched branches, to which they were about to apply the torch, cast himself at the feet of the martyr, and begged his blessing. Father de Brébœuf blessed his younger brother, about to share his fate, and then cast a glance of love and resignation toward heaven. The Iroquois saw his angelic smile, and wished to revenge themselves upon his virtue. They had just killed some Frenchmen. They devoured their remains in sight of the apostle. They next poured boiling water on his head, and the martyr was crowned in heaven! This was on the 16th of March, 1649. On the following day, Father Lalemant went to share his glorious reward, after having suffered in the flames for twelve hours.*

Such were the heroes of that society so relentlessly pursued in all parts of the world. We have recorded the anger excited in Paraguay by the wounded pride of Don Bernardino de Cardenas. The prelate, from the seclusion of his exile, continued to foment the revengeful feelings of the Spaniards, and he relied upon the support of Don Juan de Palafox, Bishop of La Puebla de los Angeles, another adversary of the Jesuits.

*See a graphic account of these martyrdoms in J. G. Shea's "Catholic Missions," p. 184, § 99.—Tr.

Juan de Palafox was a man of learning and virtue, but of a mistrustful and restless temperament. The Jesuit missionaries enjoyed many privileges which had been accorded them by the Sovereign Pontiffs; but, whenever they came in contact with a bishop, they showed the most perfect submission. They had lived on the best of terms with Don Juan de Palafox up to the time of the contentions between their brethren and Don Bernardino de Cardenas.

When the latter, a refugee at Corrientes since 1645, and chagrined by his exile, had caused the province to resound with his complaints against the Society of Jesus, Don Palafox, who was in league with him, exacted tithes and rents from the Jesuits of his diocese, from which they were, strictly speaking, entirely exempted, and which it was not the custom to enforce. The Jesuits refused to submit to the exaction. The prelate persisted, unmindful of the privileges of the missionaries, and finally suspended them entirely. On the 25th of May, 1647, he wrote to the Sovereign Pontiff, submitting the question, and, at the same time, permitted himself to be so far carried away as to calumniate the Fathers, by accusing them of several crimes which existed only in his imagination. No sooner had his letter been dispatched, than he became alarmed, left his episcopal mansion, and retired to the country residence of Don Jose Maria Mier, by whom he was accompanied, together with his family and suite. This villa was situated near Otomba, and adjoined the residence of the Jesuits, a coincidence which indicated that he in nowise feared their vengeance. Nevertheless, he became excited, and, his imagination exaggerating the difficulties of the position in which he had placed himself, he did not await the Pope's decision, but again addressed him, on January 8, 1649. After uttering fresh calumnies against the Jesuits, he wrote to Innocent X as follows:

"I found myself compelled to take refuge in the mountains, there to seek, in the company of scorpions, serpents, and the like venomous reptiles, the security and peace which I could not find in the midst of that implacable society of religious. After thus passing twenty days at the risk of my life, and in such a deficiency of food that we had for our only nourishment the bread of affliction, and for drink our tears, we at length discovered a small hut, where I was concealed for nearly four months. Nevertheless, the Jesuits failed not to use every exertion to discover me, in which they did not spare money, with the design of putting me to death, after having compelled me to resign the dignity of my office."

The hut, the reptiles, the famine, the wild and hidden retreat, were, as we have seen, just next door to the house of the Fathers.

Copies of this letter, as well as of the first, had been circulated freely among the enemies of the society, and were sent to the heretics of Europe, and the Jansenists, their allies, rejoiced in the calumny, and used it to the profit of their cause.

The Jesuits of the diocese of Los Angeles submitted to the King of Spain the last letter addressed to the Pope by Don Palafox, while awaiting the decision of the court of Rome. The prelate was informed of this fact, and he immediately wrote to the King, to deny that he had addressed such a letter to the Pope, and highly eulogized the Fathers of the society.

However, on the 14th of May, 1648, a brief of Innocent X reiterated the opinion of the Congregation of Cardinals, and equally divided the praise and the censure, so as to conciliate both parties. He blamed the Bishop for having yielded to the first promptings of his anger, and especially for having interdicted religious who deserved no censure. He censured the Jesuits for having appealed to a temporal judge, instead of submitting to a decision, which might be unjust, while awaiting the judgment of the Holy See.

While the court of Rome was engaged with the dispute which had arisen between the Bishop and the Jesuits, Don Bernardino de Cardenas, the exiled Bishop of Assumption, spread the rumor that the Jesuits of Paraguay had discovered gold mines, which they secretly worked, and the produce of which they sent to Rome. The European colonists lost no time in making this known, and demanding that the Reductions be governed by officers appointed by the King, and not by the Jesuits. The report of their complaints having reached the throne, Philip IV specially commissioned Don Diego Osorio, the new Governor of Paraguay, strenuously to oppose every attempt at hostility against the Fathers of the Society of Jesus. Don Bernardino, not being aware of these instructions, and knowing only that there was a change of Governor, hastened to his diocese, and ordered the expulsion of the Jesuits from the Stations. The Fathers retired, and the neophytes, finding themselves forsaken by them, took flight, and left the country depopulated. They felt convinced that their good Fathers were only removed in order that they themselves might the more readily be deprived of their liberty, and they preferred any misfortune to that of slavery. The magistrates compelled the Jesuits to resume the control of the Reductions, notwithstanding the order of the Bishop. At first only a portion of the neophytes returned, so much did they fear the Spanish colonists.

At the request of the Father Rector of the house at Buenos Ayres, a commission was appointed to investigate the matter of the mines. But every thing tended to show the utter falsity of the report. "Nevertheless," said the Bishop of Assumption, "I have the fact from a neophyte, who has lived for several years in a Reduction of Uruguay, and I can vouch for his veracity." The name of the neophyte informer was Buenaventura. He declared that the mines were in Uruguay, but he could not indicate the spot.

He had lived in that Reduction, and witnessed the fact which he had made known, and yet he could not produce the proofs on the very locality where he averred he had seen the mines! Search was still continued, however, at the request of the Jesuits, when the Governor, Don Diego Osorio, died.

This death resuscitated all the hopes of the Bishop of Assumption. He again endeavored to excite the Spanish colonists, and, confident of their support, he expelled the Jesuits a second time. His first attempt had no other result than that of compromising his dignity and his authority. He hoped to be more successful in his second. His wounded pride blinded his judgment.

The Jesuits who were on missions enjoyed a privilege which they saw fit to make use of in this emergency. By a Bull of Gregory XIII, they were empowered to appoint an independent judge, to whom to refer any differences that might arise between them and the bishops, and the judge, on whom the same Bull conferred the right, pronounced his decision *in the name of the Holy See*.

Armed with this privilege, the Jesuits availed themselves of it, and selected Father Nolasco, of the Order of Mercy, to whom they submitted their case. This was in 1649. Nothing now was to be done but to await his decision.

The venerable General of the Society of Jesus, whose tender devotion to the agony of our Lord had suggested the idea of an association of prayers and good works, to obtain the grace of a happy death, had the consolation of witnessing the realization of that pious idea. Pope Innocent X instituted the Confraternity of the *Bona Mors*, at Rome, on the 2d of October, 1648. A few months subsequently, the holy religious gave the most affecting example of the death which he so much desired for all. He breathed his last on the 8th of June, 1649. Father Florence de Montmorency, vicar-General, appointed a Congregation, to be held on the 13th of December of the same year.

Generalship of Father Francis Piccolomini,
EIGHTH GENERAL,

AND OF

Father Alexander Gottifredi,
NINTH GENERAL.

1649—1652.

I.

THE Congregation, which had been in session since the 13th of December, cast the majority of its votes for Father Piccolomini, who was elected and proclaimed Eighth General of the Society of Jesus, on the 21st of the same month, 1649.

Father Alexander de Rhodes was at Rome at this time. He was sent to Europe, by his superiors, to inform the Sovereign Pontiff of the state of the Christian colonies of Tonquin and Cochin China, and to point out to His Holiness the necessity of appointing bishops for them, and of supplying priests for the numerous neophytes. Father de Rhodes had travelled by way of Asia, passing through Persia, Media, Natolia, and Armenia, making himself acquainted, on the way, with the good to be done, or to be hoped for, in those various countries.

Pope Innocent X received with fatherly affection this venerable missionary, who had labored so zealously, and with such great success, in Infidel countries, during thirty-one years, in the midst of the greatest dangers and in spite of the greatest obstacles.

The Pope was desirous of creating him Bishop of Cochin China, but the holy religious could not be prevailed upon to accept the dignity. He had come to ask the Pope for bishops, but he also sought to procure independent missionaries, capable of becoming parochial pastors, and he wished to ask these missionaries from the bishops of France. He thought, and it was likewise the opinion of his superiors in the East, that these priests might, under the direction of their bishops, model a native priesthood, which would consolidate and uphold Christianity in the future. This view was, also, shared by the Jesuits of Rome, the Pope approved of it, and it was decided that Father de Rhodes should proceed to France after sojourning at Rome as long as his superiors should see fit.

In the following year, 1550, Father Ponthelier, who was then at the Hague, heard that the apostate Jarrige was likewise in that city. He sought an interview with him, and, after several conversations, he had the happiness of seeing the heart of the sinful man touched with compunction.

This conversion was as sincere as it was wonderful. The States-General of Holland had pensioned the apostate, but the penitent renounced all title to this price of his sin, returned to poverty, and accepted the shelter proffered him by the Jesuits of Antwerp, whither he retired. In that city he afterward published a book, entitled *Rétraction de Jarrige*, in which he charged himself with calumny, and retracted all that he had written against the Society of Jesus. The penitent had much to atone for, and he knew it, and wished to show, by this reparation, all the sincerity of his sorrow. He placed himself at the disposal of the Sovereign Pontiff and the Society of Jesus. The latter sent him to the house at Paris, there to remain until his status should be finally determined by the court of Rome. The Fathers requested permission for him to remain in the

world, and to wear the dress of a secular priest, without, however, being absolved from his vows. The Pope having acceded to this, Jarrige left the house of the Jesuits, set out for Tulle, his native city, and there led a most edifying life.* He had sojourned six months with the Jesuits in Paris, and he had himself chosen the city of Tulle for his final retirement. The Protestants and the Jansenists maintained that the Jesuits had hidden him, and that he died in a dungeon. It was not difficult to visit Tulle to verify the contrary, but the idea of doing so did not occur to any one. It is so much more convenient blindly to believe a falsehood than to take the trouble to seek for the truth, even when penning history.

The calumny appeared the more necessary, at this time, to the Jansenists, as, in the General Assembly of the clergy of France, held in Paris in 1650, eighty-eight bishops declared that the five propositions taken from the *Augustinus* were heretical, and submitted them to the Holy See. Irritated by this defeat, the Jansenists openly accused the Jesuits, and even the Abbé Olier, the founder of the Congregation of St. Sulpice, of having gone so far as to employ threats to obtain the signature of the bishops. As for St. Vincent de Paul, who was the friend of the Jesuits, and shared their opinions with regard to the *Augustinus*, the Jansenists confined themselves to asserting that "he was an ignorant bigot—a semi-Pelagian, a Molinist, to whom the bishops yielded in order to be relieved of his importunities." Plainly foreseeing that the five propositions would be condemned at Rome, the *Solitaires* of Port Royal, who had eight bishops on their side, wished to try and balance the influence of the opposing party, and sent deputies, who were charged to sustain and defend the *Augustinus* before the Holy See, while

* He died on the 26th of September, 1670.

professing submission to the decision of the court of Rome. These deputies were Louis de St. Amour, Noel de la Lane, and Desmares. The Jansenists having their advocates at Rome, St. Vincent de Paul, the Abbé Olier, and Father Dinet, the King's Confessor, thought it but right that the clergy of France should also be represented, and they selected for that office Doctors Joisel, Hallier, and Lagault. Father Brisacier joined them, on behalf of the Jesuits at Paris.

The conferences were opened at Rome on the 12th of April, 1651. On one side, the Sorbonne, eighty-eight bishops, and the most holy personages of the clergy of France, declared against the doctrines of Jansenius. On the other side, eleven bishops, the *Solitaires*, all men of superior acquirements, and whose ambition was equal to their learning, and the nuns of Port Royal, who were joined by some women of great repute, but doubtful morals declared themselves in favor of Jansenism.

The Archbishop of Sens, Louis Henry de Gondrin, although a pupil of the Jesuits, to whom he was indebted for his advancement to the See which he filled, had devoted himself, body and soul, to the Jansenist party, and did not hesitate to give a marked proof of his support. He had concealed his real views from his quondam teachers, as well as from the members of the College of Sens, who, full of confidence, presented themselves, as soon as he entered upon his archiepiscopal duties, and submitted to his authority, as regarded the privileges which the society enjoyed throughout Catholic Christendom. The new Archbishop gave them his approbation, but, shortly afterward, at the close of Lent, prohibited them from hearing confessions during Easter week.

Father Nicholas Godet, rector of the college, immediately appealed to the Holy See, which had the effect of retarding the action of the Archbishop, and the Fathers con-

tinued to hear confessions as before. Of this the prelate complained; but the Sovereign Pontiff having given the Jesuits the privilege of selecting a judge from among three designated prelates, the Fathers placed their cause in the hands of the Bishop of Senlis. The Archbishop of Sens appealed to Parliament. The King's council decided in favor of the Jesuits. The Jansenists perceived, in this decision, a severe blow to their cause, and essayed to embitter the quarrel by urging Louis de Gondrin to extremities.

At the same time, an event was about to occur, which would increase the irritation already existing in the camp of the heretics.

Christina of Sweden, not satisfied with the system of *private interpretation*, under which she had been educated, felt the great necessity of an authority to which she could yield in matters of faith. The more she examined the different sects emanating from Lutheranism, the more did she perceive that not a single one of them was based upon an authority calculated to inspire her with that confidence which she desired to feel. Christina was conversant with all the European languages, and had, also, a knowledge of Greek and Latin. Her life was spent in the most profound study, and she sought the conversation of philosophers and the learned, with as much ardor as any other of her sex could have shown for the most attractive pleasures. As a Queen, she was compelled openly to profess that Lutheranism, of which the aridity was so odious to her, and she was obliged to conceal her proclivity for Catholicism in order not to excite a revolution in her states.

Christina ordinarily treated, in person, on the most important matters, with the ambassadors accredited to her court. On one occasion, in the early part of the year 1650, Don Jose Pinto Pereira, Portuguese Ambassador,

was presented to her, accompanied by an interpreter. This interpreter was a Portuguese, Don Antonio Macedo. The Queen was struck with his mildness. She determined to see him in private, and satisfy her mind upon all the doubts with which she was troubled.

At the first non-official interview, the young Queen, knowing that those around her could not understand what she said, addressed him in Portuguese, saying that she perceived that he was a priest.

"I am, indeed, a priest," replied Don Antonio Macedo, "and I belong to the Society of Jesus."

Christina advised him to be prudent, promised secrecy, and acquainted him with her desire to have some conversations with him, seemingly on politics, but, in reality, to obtain his views on religious matters. From that moment, she saw him frequently, and, on each occasion, felt her mind more and more enlightened.

One day, in the early part of 1651, Don Antonio Macedo suddenly disappeared from Stockholm. "The Queen feigned to have him sought for," says Leopold Ranke,* "but it was she, in fact, who had sent him to Rome, to communicate to the General of the Jesuits her intentions, and to request that he would send some of his members to Sweden. They arrived at Stockholm in the month of February, 1652, introducing themselves as Italian gentlemen, on a tour, and were, of course, invited to the Queen's table. She divined, at once, who they were, and, when they entered the dining-room, she, in a low tone of voice, said to one of them, "Perhaps you have letters for me?" "Yes," replied he, without turning round. She suggested that he should hold no conversation with any one; and, dinner over, she sent a confidential messenger, John Holm, for the letters, and, on the following day, the Jesuits, by

* History of the Popes, Book III, § 9.

her direction, were conducted to the palace with the greatest secrecy.

"Thus," continues our Protestant historian, "in the royal palace of Gustavus Adolphus, envoys from Rome met the daughter of that monarch, who was the most zealous defender of Protestantism, to treat with her on the subject of her conversion to Catholicism."

These two Jesuits thus sent from Rome were Fathers Paul Casati and Francesco Molinio.

The English mission augmented daily the already great number of the martyrs of the Society of Jesus. Father William Boyton had induced several Catholics to take refuge in the small town of Cashel, where he remained with them, consoling and strengthening them in the faith by his pious exhortations, and by the consolations of his humble but powerful ministry. On one occasion, a great number of Irish Catholics, who had been chased from all parts, and were pursued by the Independents of the Cromwellian army, took refuge in Cashel, where they sheltered themselves in the church of St. Patrick. Father Boyton had no doubt that the bloodthirsty Independents would enter the church and murder their victims, and this was an additional reason for him not to leave them without spiritual succor at this critical and trying moment. He hastened into the midst of these faithful Christians, and, while he was preparing them for martyrdom, the soldiery rushed into the edifice and massacred them all. Father Boyton accompanied them to receive their heavenly reward. This was on the 15th of June, 1649. A few months later, Cromwell doomed to death any one who should harbor a Jesuit, even but for a few moments. Fathers Robert Netervil, Henry Cavel, and John Bath were discovered and executed. Father Worthington, also, suffered martyrdom a few days after. On the 26th of February, 1650, a fresh decree proclaimed that those who

discovered the hiding-place of a Jesuit should receive a reward as great as was offered for the apprehension of the vilest malefactor. Thus it was that they succeeded in seizing and imprisoning all the Fathers who were dispersed throughout Great Britain. Cromwell asserted that the Republic sought not their blood; but Father Peter Wright was, nevertheless, executed as a common felon, on the 29th of May, 1651.

There remained now in Ireland only eighteen Jesuits. The rest had all suffered martyrdom; and Fathers Lee, Kilkenny, James Walsh, George Dillon, Dowdal, and Brother Brian fell victims to their devotion toward the pest-stricken. After the last decrees of banishment, the surviving Fathers found themselves compelled to hide in forests and ravines, their only means of subsistence being roots and wild herbs. Father John Carolan perished from exposure to the inclement weather. Those who fared best were they who had been fortunate enough to find a cavity in the steepest rocks. This life of continuous privation, unceasing peril, and perpetual suffering did not lessen the zeal of these disciples of St. Ignatius. The Irish and English Fathers residing on the Continent held themselves in readiness to proceed to their native country on the first signal from their superiors. Cromwell was aware of this, and he desired to extinguish that ardent zeal by withdrawing from it all support. The children of Catholics were forcibly carried off in great numbers, forced to the place of embarkation, huddled together in vessels, and shipped to North America. In spite of Cromwell, the Jesuits were there to receive the victims of the heretical intolerance of the tyrant Republican; for the missions prospered there, fertilized by the blood of the first apostles, who had prepared the way.

In New France, the Iroquois were still the terror of the neophytes. On the 7th of December, they made

an irruption into the colony of St. John, which was directed by Father Garnier. The neophytes went to meet them, determined to conquer or to die. But the savages had eluded them, and advanced to the attack of the Reduction by another route. The Jesuit advised his unfortunate flock of women and children to flee. As for himself, he remained to take care of the wounded; for the Iroquois fired in every direction, desiring nothing less than the death of all the Christians. Father Garnier received two balls at the same instant. With that admirable resignation and courage which has ever distinguished the heroes of the Society of Jesus, he rose to give absolution to those who were dying around him. He again fell wounded, and this time had not strength to rise. But the heroic apostle still lived; he could still perform a last act of his heavenly ministry; his last aspiration might mingle with the words of absolution, and ascend to heaven for the beloved neophyte who was about to expire. The good Father dragged himself, on his knees, to the side of the dying convert, upon whom he pronounced the words of reconciliation, and, at the very moment, two blows from a tomahawk put an end to his worldly existence, and opened for him the portals of heaven.

Father Noel Chabanel led his Christian colonists in their attack upon the savage tribe. They had a long march to make, through snow-covered forests, and many obstacles to encounter. Suddenly the neophytes discovered that their good Father had disappeared. They halted, and had no thought for any thing but his recovery. They desired, at all hazards, to find him; but they sought him in vain. God alone knows the fate of the holy missionary, who was never afterward heard of.*

* Shea relates that he was killed by an apostate Huron, and cast into a river. He founds his statement on the confession of the murderer.—*Am. Cath. Miss.*, p. 194, *Note*.—Tr.

In the island of St. Joseph, the Christian natives, who were incessantly menaced by the savages, begged their missionary, Father Ragueneau, to conduct them to a place of safety, under the protection of the French guns. The Father called them together, and marched with them, across rivers, mountains, and forests, and, at the end of fifty days, reached Quebec, intrusted the care of his people to the Governor of the place and to the good Sisters of Charity, and then returned to make fresh conquests.

In Paraguay, the sentence of banishment pronounced against the Jesuits, by the Bishop of Assumption, was set aside.

Father Nolasco, whom they had selected as judge, in accordance with their privilege, condemned Don Bernardino de Cardenas, by sentence dated October 19, 1649, and Don Gabriel de Perolta, Dean of the Chapter of Assumption, had, by the same title as the Superior of the Order of Mercy, given judgment against the partisans of the prelate. The judges having then ordered the Jesuit Fathers to be reinstated, Don Sebastian de Léon, Governor of Paraguay, *ad interim*, undertook its execution.

Don Bernardino was condemned by all the powers, both ecclesiastical and secular. It was demonstrated that his wounded pride was the only motive for his enmity to the Jesuits; and this was the only claim he had for the esteem of the Jansenists, who could not too highly commend him. They constituted him a martyr to the Jesuits, the most holy of prelates, the hero of the old and the new world. There was no calumny which they did not bring against the Society of Jesus, regarding Don Juan de Palafox and Don Bernardino de Cardenas, and these calumnies have been converted into historical facts, for the use of those who reflect but little and investigate still less. The number of such is well known.

The missions of China flourished, despite the civil wars which disturbed the empire. The Jesuits sided neither with the rightful heirs of the Emperor, Van Lié, nor with the Tartar usurper, but devoted themselves to the salvation of the two races, in order that their labors might be the more beneficial to the Chinese people. The descendants of Van Lié had withdrawn to the south of the empire, and Jun-Lié had just been proclaimed Emperor by several southern provinces. His family retained with them Fathers Cœffler and Michael Boym, who had converted them to Christianity. The Empress, who had taken the name of Helen, gave birth, in 1650, to a son, who, in baptism, received the name of Constantine, with the consent of the Emperor. In the year following, 1651, this princess desired to write personally to the Sovereign Pontiff, in order to evince her submission and respect. She begged Father Michael Boym to act as her ambassador to the Pope, and to bear to him her letter, which contained the expression of her filial piety for the Vicar of Jesus Christ upon earth.

Father Adam Schall was still at Pekin, where he was admired by the learned, received with honor by the Tartar princes, and regarded by all as an extraordinary personage, whose equal in learning and virtue was not to be found. But he performed the work of God with the most profound humility, in the midst of all these marks of honor and distinction, and lost nothing of the true spirit of the society.

Meanwhile, the Father-General, Francis Piccolomini, died, on the 17th of June, 1651. Father Goswin Nickel, Vicar-General, convened the General Congregation of the professed members of the provinces for the election of his successor. They assembled at Rome, on the 7th of January, 1652, and, on the 21st of the same month,

elected, for the Ninth General of the society, Father Alexander Gottifredi. The members were about to separate, when suddenly their new chief was taken from the society. He died on the 12th of March, two months after his election. On the 17th of the same month, the Congregation proclaimed Father Goswin Nickel Tenth General of his Order.

END OF VOLUME I.

HISTORY
OF THE
SOCIETY OF JESUS,

FROM
Its Foundation to the Present Time.

In Two Volumes.

Translated from the French of J. M. S. Daurignat,

BY JAMES CLEMENTS,

Author of "The Life of Sir Robert Peel."

SECOND, REVISED EDITION.

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HISTORY OF THE SOCIETY OF JESUS.

Generalship of Father Goswin Nickel,

TENTH GENERAL.

1652—1661.

I.

THE conferences, relative to the five propositions condemned by the Sorbonne and the clergy of France, had been in session for eleven months, when Father Nickel was called to govern the Society of Jesus. The deputies of the Jansenists, true to the instructions they had received, endeavored to prolong the discussions by frequent digressions, and by attributing to the Jesuits every conceivable heresy and every possible crime. They were aware that the propositions would be condemned, because the theologians of the University of Paris, the French Episcopacy, and the Society of Jesus declared them heretical, and they wished to injure the Jesuits by calumny, feeling that they could not prevent their triumph in the controversy.

Pope Innocent X personally examined into the propositions submitted to the theologians who composed the conferences, and, after having heard the results of their labors, and maturely considered the different opinions, declared, by a Bull, dated May 31, 1653, that the five propositions were, in fact, contained in the *Augustinus*, and

that the Holy See regarded them as heretical, and, hence, condemned them. *

The Jansenist deputies, irritated by this foreseen result, redoubled their efforts to ruin the Jesuits in the estimation of the members of the Sacred College and that of the Pope. It appeared to them that, if they could succeed in accomplishing this, the effect of the Bull would be materially lessened.

The *Solitaires* of Port Royal had declared that they would submit to the decision of the Holy See. They had proclaimed their entire obedience to the Vicar of Jesus Christ, but, the Pontifical decision not being in accordance with their wishes, they, in their wounded pride, thought but of propagating and upholding the doctrines which the Apostolical Bull condemned. To this end, they joined the *Fronde*, and became enthusiasts in favor of Cardinal de Retz, to whom they ascribed every virtue of which, unhappily, they knew him to be devoid. With him, they had the majority of the parishes of Paris; for, the Archbishop being dead, the Cardinal had succeeded him. Backed by this support, the Jansenists declared that they, in conjunction with the Church, condemned the five propositions; but that these propositions, not being contained in the *Augustinus*, could not be attributed to the doctrine of Jansenius, and that the Jesuits alone had maintained their having been found therein. They added that it was only the influence of the Jesuits that had brought about the condemnations pronounced, in France and at Rome, against the book of the learned Bishop of Ypres, and with the purpose of arousing a feeling of prejudice against Port Royal. By thus setting themselves forth as the victims of the Jesuits, the disciples of Jansenius hoped to rise in public favor, and augment the number of their partisans.

In the mean time, the Archbishop of Sens, yielding to

their solicitations, had recourse to the most extreme measures. Several admonitions, addressed to the Fathers of the college, not having had the effect he had anticipated, he administered a last blow by excommunicating them, on the 26th of January, 1653.

The rector of the college, in giving an account of this affair to the Father-General, asked him to urge the Pope to adopt measures for bringing back the prelate to a course more becoming the dignity of his high position, and less detrimental to religion. The General preferred leaving the Sovereign Pontiff to act according to his own uninfluenced judgment, and he ordered his religious to submit to the interdict. The King and the Pope knew that the Archbishop only acted thus at the instigation of the *Solitaires* of Port Royal. It was, then, more prudent to avoid every thing which might provoke ill feeling and increase the difficulties of the position. Matters went so far, that the whole of France was divided into two factions, and it became necessary for every one to be prepared to declare himself on the one side or the other—to be Jansenist or Molinist. Neutrality was not recognized in good society. The reader must not be astonished to hear that it was the fashion to argue at random on questions which belonged strictly to theologians to treat understandingly, and which every body affected to discuss, whether at court or in the city. In the most insignificant parties, at the ball or at the theatre, one might listen to the most lively conversations on such subjects as Divine Grace, free-will, predestination, and all this, with as much confidence as if the question to be decided was a ribbon or a song. The *Fronde* declared itself for the Jansenists, and the Mazarin party for the Jesuits, and each caused sufficient commotion to produce an effect. The magistrates themselves seemed only to be preoccupied with the *Solitaires* or the Jesuits. The middle classes soon began, in like manner, to entertain their Jansenist or

Molinist opinions, and, finally, in all ranks of society, men had no other topic of conversation than La Fronde or Mazarin, the Jesuits and Port Royal.

The Fathers did not cease to labor in the work of God with a zeal as indefatigable as it was enlightened. Father Bagot collected a number of young men, who, without having a religious vocation, felt themselves called to the apostleship of distant missions, and formed them for that life of hardship and continuous peril. Father de Rhodes reached Paris, which city he visited for the purpose of soliciting young priests for the East. He saw the disciples of Father Bagot, and twelve of them accompanied him on his return. This was the origin of the Society of Foreign Missions. It was the disciples of Father Bagot, a Jesuit, who founded it under his inspiration, and with his counsels and experience.

Father de Rhodes established the young missionaries in the colonies which he had himself formed, and then, with the sanction of the Father-General, set out for Persia, where he founded a new mission, and where he died, in 1660, at the age of sixty-nine.

Father Robert Nobili, nephew of Bellarmine, lost his sight during his mission to Madura; but yet he did not abandon his dear Indians. Having, in the first place, retired to the College of Jafnapatam, and then to that of San-Thome, he had continued his labors in the different languages of those countries, so as to facilitate their study for his successors, and he died, during that arduous occupation, on the 16th of January, 1656, in the eightieth year of his age. His tomb, erected a short distance from Madura, is still held in high veneration by the Indians.

In North America, the Iroquois continued to send martyrs to heaven. In 1652, Father James Buteux fell dead, pierced by the bullets of that tribe of savages, and Father Poncet had his fingers cut off, a few months after. At the

same time, he heard from a Christian woman that the council of the tribe were deliberating on the means of escaping the French, fearing that the latter would call them to account for the many murders that had been perpetrated. The Jesuit, forgetting his own painful wounds, hastened to the council, proposed to them terms of peace, and promised them, in the name of France, that the past should be forgotten. The chiefs of the tribe, elated and charmed with the goodness of the missionary, bore him in triumph to the Governor. Peace was signed with the five tribes, and the Gospel could now be propagated with less peril.

In Mexico, Brazil, Peru, and Paraguay, the missionaries extended their conquests daily, and founded new Reductions. Civilization made as rapid a progress as Christianity, and the Spanish and Portuguese adventurers, who composed the European colonies, could not find sufficient maledictions to heap upon those Jesuits who thus deprived them of the traffic with the natives. John IV of Braganza had accorded to the missionaries the same privileges as the King of Spain, that of freeing, in his name, every native who should become a child of God and of the Church, by baptism and by the practice of the duties of Christianity. The colonists, rendered furious by this fresh favor granted to the Christians, through the intervention of the Jesuits, declared that they were ruined, and that they were justified in using any means to rid themselves of the Fathers of the society. Father Antonio Vieira landed at the very moment of this outburst of European avarice, and the colonists sought to put him to death, in order to make him pay the penalty of his Christian charity. But Almighty God preserved the apostle for other encounters, and for new and wonderful labors.

In Sweden, Fathers de Mæedo, Casati, and Molinio successfully continued their labors with the Queen. On the 24th of June, 1654, Her Majesty solemnly abdicated, in spite

of the heart-felt regrets of her subjects. Her abjuration took place at Innspruck, November 5, 1655. She proceeded at once on a pilgrimage to Our Lady of Loretto, and laid her sceptre and her crown at the feet of the Most Blessed Virgin, and then set out for Rome, there to receive the blessing of the Sovereign Pontiff.

It was no longer Innocent X who filled the chair of St. Peter, His Holiness having died on the 5th of January. On the 7th of April, Cardinal Chigi succeeded him, under the name of Alexander VII.

II.

DON JUAN DE PALAFOX had been translated from the See of Angelopolis, or Los Angelos, to that of Osma, a small city of Old Castile, in Spain. Ever restless and unsettled, in spite of his admitted learning and eminent virtues, he sowed discord in his diocese, and, having no further power to annoy the Jesuits, he visited his ill-humor on the officers of the government, and was not long before he made himself enemies, and alienated every one. King Philip IV felt it necessary to put a stop to his turbulent spirit by threatening him with his displeasure.*

The Jesuits were more than justified by the excitement which Don Juan de Palafox had caused in Spain, and of which the King loudly complained; but the Jansenists would listen to nothing but the calumnious accusations made by the prelate against the Jesuits of Paraguay, and, consequently, against the entire society. These calumnies were weapons for them, and they never allowed an opportunity to pass without making use of them. They felt, however, that the halo of persecution was about to fail them, as the Jesuits allowed them to act and talk without appearing the least disconcerted. Singlin, Le Maitre,

* Archives of the Finances of Spain.

Nicole, Arnould, Sacy, and other *Solitaires*, published theological pamphlets for circulation in the salons and boudoirs, but persecution came not. The Fathers appeared satisfied with the decision of the Holy See. This did not content the ardor of the *Solitaires* of Port Royal. The celebrated Arnould then issued another pamphlet, which had the so much desired effect. The Society of the Sorbonne pronounced it "impious, scandalous, and heretical."

This declaration bore date January 29, 1656. There was no means whereby to accuse the Jesuits of having been the cause of the decision. The University was too pointedly opposed to them. The power of truth alone had brought it about. Arnould attempted to defend himself in a publication which his friends considered too feeble to be put forth. Among those who heard it read, was Blaise Pascal. Arnould, noticing his disparaging looks, said to his friend:

"You do not approve of my work, and I admit that it is worthless; but you, who are younger, ought to produce something good." And Blaise Pascal wrote his first *Lettre Provinciale*, a libel as ingenious as it was false. Its success was immense, for it was brilliant with wit, and he who amuses, even at the sacrifice of truth and charity, will ever be applauded, though few should really approve him. Voltaire himself, in the time of Louis XIV, says, in speaking of the *Provinciales*: "They essayed, in those letters, to prove that the Jesuits had an express intention of corrupting the morals of men, a design which no sect or society ever had or could have. But it was not a question of consistency, but of the amusement of the public." And, in writing to Father de la Tour, he said: "Honestly speaking, are we to judge of the morals of the Jesuits by the satire of the *Lettres Provinciales*?"

These letters were successively issued, without the Jesuits taking the least pains to refute them. It was they

who were attacked; it was their morality which was charged with being culpably loose; it was a falsification of their books, which they gave as food to active minds; it was a tissue of calumnies with which they charged them, written in an amusing and ironical style. They had the humility to treat it with silent contempt—to let their enemies write, and speak, and laugh—were they right?

The bishops were concerned at this overflow of iniquity, which weighed upon the holy Society of Jesus, amidst shouts of derision from the thoughtless. They denounced the *Provinciales*, and the Parliament of Aix condemned the work, and ordered that it should be publicly burned. The Pope, in like manner, condemned it on the 14th of March, 1658; and the King's Council issued a decree, under which it was burned, in the Place de Grève, on the 14th of October, 1660. The General Assembly of the clergy of France adopted a formula, arranged by Peter de Marca, which was destined to be submitted to all the Jansenists for signature. This was entitled *Formulaire*. Henry Arnould, Bishop of Angers; Pavillon, Bishop of Aleth; Buzenval, Bishop of Beauvais; Caulet, Bishop of Pamiers, joined the recusants, and refused to subscribe to the *Formulaire*. The King established a Court of Conscience, which was charged to examine subjects brought forward for the bishoprics and grand benefices. It was composed of Peter de Marca, Archbishop of Toulouse; Hardouen de Péréfixe, Bishop of Rodez, and Father Annat, the King's Confessor, and one of the most renowned members of the Society of Jesus. The monarch wished, as a guarantee for the future, to exclude the Jansenists from all ecclesiastical dignities. He, at the same time, commanded that the schools of Port Royal should be closed.

The Superintendent, Fouquet, kept up a correspondence with the chief of the sect, Arnould d'Andilly; but, in

order to escape the King's displeasure, he carried on this correspondence in secret, and, for this purpose, made use of Simon de Pompone, son of d'Andilly. Louis XIV having been informed of this secret correspondence, Fouquet was arrested at Nantes, by order of the King, on the 5th of September, 1661. Arnauld d'Andilly had also endeavored to entangle Marshal Fabert; but the brave officer, who was, at first, tempted by the seductive representations of the leader of the Jansenists, soon saw through the snare which was laid to entrap him, and took the most certain means of avoiding it. He was Governor of Sedan, a city in which Protestantism was in the ascendant. He saw that Father John Adam, a Jesuit, had earned for himself the high esteem of the people, even of the heretics, a great veneration for his virtues, and a kind appreciation of his toleration. He addressed him, conjuring him to return, assuring him that he could there labor most beneficially for the glory of God.

Shortly after this, the Marshal entreated Father Adam to obtain from the King, for the inhabitants of Sedan, that religious liberty which they had not the courage to ask for themselves. The Jesuit lost no time in laying the petition before the King, by whom it was favorably received. The Calvinists manifested the most lively gratitude for the service thus rendered. On the 18th of July, Marshal Fabert thus writes:

"The Jesuits always avenge themselves by doing good to those who wish them most evil. Under any other circumstances, they might not, perhaps, have rendered such a service to the Calvinists. But for those of Sedan, the gentle toleration of the holy missionary might prepare the way for him, the more surely to draw them to the true faith; and such was the result."

In the mean time, the Jesuits had returned to Venice, from which city they had been expelled, in 1606, for the

alleged crime of submission to the Holy See. Pope Alexander VII had called upon the republic to reinstate them. The Senate, who deplored the error of the preceding generation, lost no time in acceding to this desire. The Sovereign Pontiff expressed his satisfaction to the republic by a brief, dated the 27th of January, 1657; and the Father-General, announcing this event to all the Provincials of the society, said: "This restoration is accorded us without any vexatious conditions, with the restitution of all the possessions which we formerly held "

The Jansenists were well aware of the conditions on which the Jesuits returned to the Venetian States. This did not prevent Antoine Arnauld writing, in his *Memoires*, that the Jesuits had "profited, by the pressing necessities of the republic, to secure their reinstatement in Venice, upon condition of being paid a considerable sum of money." Arnauld, no doubt, imagined that posterity would look upon the republic as caring but little for its own safety, when it secured the return, by means of money, of a religious body which was so formidable and so dangerous. Thus it is that party spirit is so lavish of the truth, and trifles with the credulity of posterity.

In the same year, the Cossacks surprised a holy Polish Jesuit, in the town of Pinsk, and conferred on him the palm of martyrdom, on the 16th of May, 1657. Father Andrew Bobola, whose untiring zeal had rendered him obnoxious to the schismatics, had just offered up the holy sacrifice, when a horde of Cossacks attacked the town. On beholding the barbarians, Father Bobola fell upon his knees, raised his eyes and his hands toward heaven, and, having a presentiment that his hour had arrived, exclaimed, "Lord, thy will be done!" At that moment, the Cossacks rushed upon him, stripped him of his holy habit, tied him to a tree, placed a crown upon his head, as did the Jews upon the head of our adorable Saviour,

after which they scourged him, tore out one of his eyes, burned his body with torches, and one of the ruffians traced, with his poignard, the form of a tonsure on the head of the venerable Father, and on his back the figure of a chasuble! To do this, the executioner had to strip off the skin of the holy martyr! But this was not yet all. The fingers of the apostle had received the priestly unction. The executioner tore from them the skin, and forced needles under his nails! And during this indescribable torture, the hero prayed for his tormentors; he preached, both by word and example, until the schismatics tore out his tongue and crushed his head! Father Andrew Bobola, whom the Church declared Blessed, the 30th of October, 1853, was sixty-five years of age.

III.

AT the close of the year 1655, a Jesuit arrived at Rome. A few days after, he prostrated himself at the feet of Alexander VII, who treated him with the most fatherly affection, and received from him a sort of veil, or long scarf, of yellow silk, trimmed with gold fringe, inscribed with Chinese characters, and bearing the imperial colors of the sovereigns of the Celestial Empire. This was the letter which the Empress Helen had addressed to the Sovereign Pontiff, and the Jesuit who presented it was no other than Father Boym, who, as already related, had been selected by Helen for that important mission, with the sanction of the Emperor Jun-Lié. A similar letter, addressed to the General of the Society of Jesus, is conserved among the archives in the parent house at Rome.

Scarcely had Father Boym quitted China, than the Emperor Jun-Lié was attacked by the Tartar Chun-Tchi, his rival, and Emperor of the North. Jun-Lié was defeated and killed, as was also his son. Helen was made prisoner and taken to Peking.

Almighty God granted her the consolation of finding, in her captivity, all that spiritual consolation of which she stood so much in need. Father Adam Schall was there, loved, esteemed, and followed by the reigning family, and equally devoted to the salvation of the victors as to that of the vanquished.

As soon as Chun-Tchi found himself sole ruler of the empire, he commanded all his generals, who were dispersed throughout the provinces, to respect the Doctors of the Divine Law, who had come from the great West. He forced upon Father Schall the dignity of Mandarin. He appointed him President of the Mathematicians of the empire, and gave him the official title of *Mafa*, which signifies Father. He had, at all times, free access to the palace, and the Emperor frequently went to the dwelling of the holy missionary, passing several hours at a time with him, a thing till then unheard of in the Celestial Empire, where the sovereign was inaccessible, and, so to speak, invisible to his subjects. But, notwithstanding the zeal and pressing solicitations of the Jesuit, the Emperor could never be induced to sacrifice those passions which were the obstacles to his conversion, and he died in his infidelity, in 1661, leaving the crown to a child eight years old.

America presented a vast field for the zeal of the Society of Jesus. There were still new peoples to discover, fresh dangers to brave, new difficulties to surmount, and frequently martyrdom to be gained, as the recompense of so many hardships and such unexampled charity. But we know that martyrdom was the reward to which the valiant soldiers of the Society of Jesus chiefly aspired, the end most ardently desired by those noble and self-sacrificing heroes.

In 1656, there were in Paraguay more than twenty towns wholly civilized, each of which contained from ten to

twelve hundred families, each family comprising at least from five to six persons, which gave to each town, or Reduction, a population of from five to six thousand souls. Other Reductions were partially civilized, and others, again, were so firmly established that the Jesuits, being insufficient to meet the wants of the people, confided them to priests whom they selected for that duty, in order that they might go in search of those who were still encamped in the forests, or on the banks of the rivers.

Thus, up to that period, 1656, they had converted and civilized more than one hundred and fifty thousand savages; they had transformed them into settled and industrious peoples, who lived together in brotherly union, and in all the simplicity and purity of primitive Christianity. They had effected this wonderful change by the gentleness of their teachings, their unwearied devotion, their incomparable self-sacrifice, a zeal as tireless as their charity, and by the exercise of those administrative powers which they have always possessed in such an eminent degree. We may also here remark, that so many virtues calling down blessings from on high, Divine Grace worked upon the hearts of those peoples, and enforced the teachings of the missionaries.

About this time, Father Vieira entered upon the most gigantic undertaking. He sought to convert and civilize all the tribes that inhabited the borders and islands of the river Amazon, which, according to Malte-Brun, is more than six hundred leagues long and, in the narrowest part, over a league wide, gradually increasing until it exceeds sixty-five leagues from bank to bank.

Father Vieira divided the mission into four residences, which were situated on the banks of the river. Six Jesuits stationed themselves, as best they could, at each one of these posts, and thence proceeded to preach the Gospel to the Indians, who were the terror of the surrounding

countries. The Europeans had never been able to approach them. Never had the Portuguese arms been able to subdue a single one of those tribes whose poisoned arrows carried death into the ranks of their enemy. Several of them, called Nheengaibas, were more open to negotiation with the Dutch, whom they did not regard as wishing to subjugate them. But from the Portuguese they dreaded slavery, and hence declared against them eternal war. The Governor of the province, Don Pedro de Melho, fearing that a treaty would be entered into between these tribes and the Dutch, determined to oppose them with such an amount of artillery as should subdue them; for war had raged incessantly for twenty years, and the commissioners who had been sent to propose conditions of peace, had been put to death.

Father Vieira was aware of this; but he requested to be permitted to go in person, in the name of the sovereign, to proclaim peace and freedom to all those of the Nheengaibas who would listen to the word of God and submit to His law.

The missionary gave the Indians to understand that he desired to visit them, and endeavor to procure for them peace, while securing to them their liberty. The Nheengaibas knew the good Father by reputation. They were aware that the Jesuits were the only really true friends of the Indians, and that they had ever been faithful to their promises. Seven of the savages hastened to the college of the Jesuits, to serve as hostages during the visit of Father Vieira, while others went to meet the missionary; and on the 15th of August, 1658, they embarked together on the great river, escorted by many boats filled with the natives of the neighboring tribes, who had been summoned to take part in their rejoicings.

On reaching his destination, the good Father was received with enthusiastic joy by the Indians, who awaited him on

the river bank. These were the chiefs of the tribe of Nheengaibas, and those of several other peoples, who had come to welcome the missionary of peace. The Father was conducted in triumph to a church, which the savages had privately erected for the worship of that God in whose name their freedom had been promised. This was intended as a surprise for the good Father; nor was it the only one. On leaving the church, there was a house assigned as his residence, erected for that especial purpose, and which, as well as the sacred edifice, was declared his property; for henceforth the apostle was their great Father.

Father Vieira won the affection of his entertainers, and induced them to accept peace on the conditions he proposed. He then consecrated the recollection of this treaty by a solemn mass of thanksgiving, at which he invited the Europeans and Indians to assist. After mass, the Jesuit, from the altar-steps, reminded the parties concerned of their mutual engagements in this great reconciliation, and, at the conclusion of his discourse, the royal officers successively swore to him fidelity to their promises. The chiefs of each tribe then presented themselves, cast at the feet of the Father their poisoned arrows, took his hands, and holding them up toward heaven, pronounced this formal oath:

“I, chief of my nation, in my own name, and in the name of all my subjects and descendants, promise to Almighty God, and to the King of Portugal, that I will embrace the faith of Jesus Christ, our Lord, to be, as I am from this day, the subject of His Majesty; to live in perpetual peace with the Portuguese, being the friend of their friends, and the enemy of their enemies.”

Upward of a hundred thousand Indians had just subscribed, through their chiefs, to the treaty prepared and negotiated by Father Vieira. All gladly accepted the

Jesuits for missionaries; all submissively acknowledged the dominion of the King of Portugal. Here was a population of more than a hundred thousand souls, which a single Jesuit had given to the Church and to Portugal.

The Portuguese merchants avenged themselves of what they were pleased to call their ruin. Being unable to carry off the Indians who had submitted, they sought their annoyance and final destruction by incendiarism, and by such means, to reduce them again to slavery; but the catechumens remained faithful to their oath. Father Vieira complained to the King, who issued a stringent edict; but, instead of allaying, he only aggravated the evil. The exasperated Portuguese seized all the Jesuits who were distributed among the allied tribes, and, in May, 1661, put them on board vessels bound for Lisbon. By this means they hoped to rid themselves forever of the censors of their culpable avarice. Such was the worldly reward accorded to Father Vieira and his companions! They scrupled not publicly to accuse the Jesuits of seeking sovereign power over the people whom their gentle teachings had subdued, whom their zeal had Christianized, and whom their sincere and inexhaustible charity had civilized. The calumniators ought to have borne in mind a recent circumstance which proved a flat contradiction to this.

A few months before, the Spaniards of Assumption were surprised by the revolted Indians whom they held in slavery. The vengeance of these unfortunate natives was carried to the most savage excess. They murdered the principal inhabitants of the city, and compelled the Governor, Don Alonzo Sarmiento, to flee to the country. The Jesuits, having heard of this outbreak, ordered the neophytes of their Reductions to arm themselves, conducted them to the assistance of the Spanish, and recaptured the city, reëstablishing order wherever it had been interrupted.

The neophytes marched to the assistance of the Spanish, the enemies to their freedom, because the Jesuits had taught them their duty to the King of Spain, as their sovereign, and to the Spanish, as subjects of the same prince. But passion is not guided by reflection; it prefers calumny.

The General of the Society of Jesus was aged and feeble. He became alarmed at the responsibility of a charge, the duties of which he no longer possessed the necessary strength to discharge, and he implored his brethren to grant him a Vicar-General, with the right of succession. The professed members applied to the Sovereign Pontiff for the power to accede to the desire of their Superior. Pope Alexander VII having, by a brief, accorded it, the Congregation elected Father John Paul Oliva perpetual Vicar-General, with future succession and power to govern. He belonged to one of the ducal families of Genoa, the grandson and nephew of the last Doges. This election took place on the 7th of June, 1661.

From this time the General resigned into his hands the reins of government. It was on that day, therefore, that really commenced the Generalship of Father Oliva, who was as distinguished for his virtues as for his talents. Father Nickel survived this election but three years

Generalship of Father Paul Olibx,

ELEVENTH GENERAL.

1661-1681.

I.

JANSENISM secretly spread itself throughout Europe. Like Protestantism, it had its end to attain. The power of the Pope was an obstacle to it. It was, therefore, necessary to imbue the Catholic mind with ideas of independence. It was necessary to lead them to the discussion of the subject of the Pope's authority, thus, subsequently, to induce them to cede to him only a conditional and limited submission, of which each one should be free to define the extent, according to his own convenience or particular views. Paris continued the head-quarters of this new sect.

Cardinal de Retz had been, by his own fault, deprived of his See, and was still in exile. Hardouin de Péréfixe was his successor, and desired to restore peace and union in that diocese which had for so many years been disturbed. To this end, it was necessary to lead back to submission the nuns of Port Royal, whose spirit of proselytism was a bar to any conciliatory measures. The Archbishop requested Bossuet to assume the duty of enlightening and convincing them. But this was not so easily accomplished. The nuns were wanting in one virtue—the very one which, always necessary, was absolutely indispensable in the present case: humility was unknown

at Port Royal. Jansenism abhors that virtue, which it regards as weak-mindedness, and which it disdainfully ridicules, as if the Gospel did not teach it, or as though the Sacred Scripture were only the word of man. Bossuet failed in his undertaking. The nuns argued from their *Augustinus* like so many divines, giving very convincing proofs of the high opinion they entertained of their own knowledge—so much so, indeed, that the eminent theologian, perceiving that they considered themselves more learned than himself, was compelled to relinquish all hopes of overcoming their pride. The Archbishop of Paris was not more successful. On leaving them, after a last conference, as fruitless as those that preceded it, he said to them: “You are as pure as angels, and as proud as demons.”

The conciliatory charity of Father Annat, the King's Confessor, sought an opportunity to put an end to the religious agitation which divided the public mind, and, at his request, the King, in the month of August, 1662, commanded Gilbert Choiseul, Bishop of Comminges, and a friend of the Jansenists to coöperate with Fathers Annat and Ferrier for this purpose. Conferences were held, and the leaders of the Jansenist party accepted the conciliatory propositions of the Fathers. Doctor Arnauld alone refused to yield. “You will be condemned before God and man,” wrote Le Nain, “if you do not believe a prelate as enlightened, as virtuous, and as free from suspicion as M. de Comminges.” Arnauld was inexorable. His brothers united with his friends, but he was not to be moved, and sustained himself so well as to succeed in breaking off the negotiations. He would not accept the reconciliation proposed by the Jesuits. This was the only ground of his opposition. The result was, that on the 24th of August, 1664, his nieces, nuns of Port Royal, whom he had so incited to revolt, were borne away from

their convent by an armed force, and placed in the various convents in Paris.

Alexander VII, by a Bull of February 15, 1665, entirely approved this measure, which had become indispensably necessary.

While these events engaged public attention, the Jesuits, ever seeking the glory of God, and laboring to promote it with all the ardor of their zeal, reclaimed several families to the faith of the Catholic Church. The Countess of Sussex, her son, and his family renounced Anglicanism at the college of La Flèche. The Count de La Suze and the Marquis de Beauvais abjured Calvinism at the parent house in Paris; Louis de Croy at Uzez; the Countess de Montpinçon at Alençon; all the La Claye family at Meaux. At the same time, Count Dunois entered the novitiate of the Society of Jesus. In 1664, Father Vincent Huby founded, in Brittany, the first houses of retreat, of which the numbers so prodigiously increased, not only in France, but throughout Europe generally, and in South America.

In England, the Jesuits converted James, Duke of York, brother of Charles II; and, after a brief calm, during which they had done so much good, they found themselves again the victims of the hatred of heresy. In 1665, the city of London was desolated by the plague. The Jesuits were accused of poisoning the fountains. The Fathers had no other water to drink but that in general use. But calumny does not pique itself on consistency. Have we not seen the same absurdities introduced at Paris, in 1832? Who does not remember the credulity of the people on that point? The cholera was the work of the Jesuits; nothing was more certain. They had caused all the fountains and wells to be poisoned; aye, even the river Seine and the Ourcq Canal! Thus, an absurd calumny, invented by the Anglicans, in

1665, was reproduced amidst the most ingenious people in the world, and was received with the greatest credulity in this age of enlightenment and progress !

In 1665, a dreadful fire completely destroyed a great part of London. This, again, was the work of the Jesuits. The Anglicans, in all seriousness, affirmed it, adding that the Jesuits simply desired to burn all the heretics, in order to destroy Protestantism forever in England. The fable was not very ingenious, since the heretics were not all in London. They were numerous enough in the provinces to render so abominable a crime useless in this sense. It was an absurd story, like that of the preceding year, and, therefore, there were credulous minds who seized upon it. But, what appears still more incredible is, that the House of Commons ordered an investigation into the matter ! It was proved that not a single Jesuit had, in any way, any thing to do with the fire of London. But the Society of Jesus was no less the enemy of the Reformers, and that which it had not done on this occasion it might accomplish later ; hence, it was necessary again to banish the Jesuits, and expel them forever from the British states. The Anglicans had promised themselves the attainment of this much-desired end.

The Jesuits enjoyed tranquillity in Poland, where John Casimir still reigned ; in Germany, whose sovereign was their pupil and their friend ; in Italy, whose princes sought them, and augmented the number of their colleges and houses ; but in the foreign missions persecution was ever an attendant on success, and martyrdom on triumph.

The Emperor of China, prior to his death, gave orders that Father Adam Schall should take charge of the education of his son, and the Regents respected the order. Soon, the Bonzes, who had, for some time, been seeking an opportunity to declare war against Christianity, persuaded the principal ministers of the Regency that, if the Jesuit con-

tinued to educate the young Emperor, they would enjoy still greater favor than under the Emperor Cham-Tchi, and that the European Bonzes would become all-powerful in the Celestial Empire, to the exclusion of all the Chinese nobles.

The Jesuits were numerous, at this time, in China, and possessed a hundred and fifty-one churches and thirty-eight residences. They had written one hundred and thirty books on religion, one hundred and three on mathematics, and a hundred and five on natural philosophy and morals, all in the Chinese language. The Dominicans had twenty-one churches and two houses; the Franciscans, three churches and one house.

The Pagans called the missionaries to Peking, and condemned them to perpetual imprisonment; but only twenty-three obeyed the summons—nineteen Jesuits, three Dominicans, and one Franciscan—all of whom they sent to the prisons of Canton. Father Schall, who was, at first, condemned to be cut to pieces, was set at liberty, at the solicitation of the people, who had ever been the recipients of his goodness. The venerable apostle did not long survive this favor, which was due to the gratitude of the people. He died on the 15th of August, 1666, aged seventy-nine years, forty-four of which he had spent in the Chinese mission. Fathers James Rho and Prosper Intorcetta gave him the last consolations, and received his last sigh.

The next year, Father Navarette, a Dominican, succeeded in making his escape from prison. Father Grimaldi, a Jesuit, who had not been imprisoned, heard of the escape, and, foreseeing its consequences, hesitated not to take the place of the fugitive, so that his flight should remain unknown.

In America, on the river Amazon, the Nheengaibas, deprived of their missionaries, again had recourse to their arrows against the Europeans, who were the first to break

the treaty; but, in 1664, Father Vieïra and his brethren were restored to them by order of the King, and the good Indians welcomed him with tears of joy. The Jesuits were thus enabled to continue the work already commenced. The Fathers of the diocese of the Assumption now saw the termination of the persecution which their charity for the natives had occasioned. Philip IV had asked the Pope to transfer Don Bernardino de Cardenas to the See of Santa Cruz de la Sierra, and Alexander VII acceded to the request, and, on the 15th of December, 1666, he appointed Father Gabriel Guillestigny, a Franciscan, Bishop of Assumption.

The Sovereign Pontiff, shortly after, departed this life, and was succeeded by Cardinal Rospigliosi, under the name of Clement IX. A few months prior, on the 9th of January, 1667, the society lost Father Edmund de Joyeuse, at the College of Metz, of which he was one of the most distinguished professors, much loved and sought for on account of his rare qualities as a preacher. In the same year, the institute had likewise to mourn the loss of one of its most celebrated members, who had become one of its supports. Cardinal Sforza Pallavicini, whom the Sovereign Pontiff had forced to accept the Cardinal's hat, was one of the bright gems of the Order. He had distinguished himself by his philosophical researches, and by the production of a *History of the Council of Trent*, as, also, by his eminent virtues. He died, in the flower of life, on the 5th of June, 1667.

II.

SCARCELY had Clement IX ascended the Pontifical throne when the Jansenists, in spite of the determined opposition of their leader, Antoine Arnauld, sought to treat with the Holy See. They felt the necessity of their being accepted, in order the more efficiently to labor in the work

of destruction upon which they had entered. The Pope confided this negotiation to the Nuncio Bargellini. No sooner had the latter arrived at Paris, than he was surrounded by the dissenters and their friends. At the head of these was the Princess de Conti and the Duchess de Longueville. Neither the one nor the other neglected any means by which they might win over the Roman prelate to their cause, which caused Fontaine, an ardent Jansenist, to say, in his *Memoirs*, that they "were the enlighteners of bishops, and led them, so to speak, by the hand." Fontaine must have smiled while writing those lines, which one would be tempted to take for an epigram, so much ridicule did they cast upon the actors.

After several conferences, held in presence of these ladies, Dr. Arnauld consented to yield to the Pope's authority. He required, however, that the Jesuits, whom he had caused to be excluded from these negotiations, should remain ignorant of his submission, and this concession was partially granted. He had declined peace on the terms proposed by them, and now he accepted it on much less advantageous conditions; and his Jansenist pride revolted at the mere thought of such a triumph for his adversaries.

Antoine Arnauld had yielded, but the Bishop of Aleth still remained deaf to all the entreaties of his Jansenist friends. The Archbishop of Sens, who had already established his position by excommunicating the Jesuits in his diocese, a few years before, at length found an irresistible argument. "What a triumph for the Jesuits," said he, writing to the Bishop, "to witness the failure of an undertaking of such importance—an affair we had wished to hide from them—and thus find themselves more elevated than ever by that which must inevitably have been their ruin."

The Bishop of Aleth, yielding to this rally, laid down his arms, and acknowledged the Pope's authority. Clem-

ent IX accepted the submission of the Jansenists, in the month of February, 1669.

Admitted to be orthodox, the enemies of the Society of Jesus had the field clear at last. They might now set to work, and labor, with much more chance of success, to overthrow and destroy the Order which had, for so long, constituted itself the bulwark of the Holy See. Later, they would give their attention to the destruction of the Papacy.

Father Bourdaloue, who was still young, was delivering his first course of sermons in Paris. Although but twenty-seven years of age, both the court and the people rushed to the churches where he was to preach. In vain did the Jansenists employ every means in their power to damage the Jesuit in public estimation, and to deprive him of the favor of the court. Good sense and good taste triumphed over party spirit. The illustrious Bourdaloue had not one hearer the less.

In the same year, the Cabal circulated a tissue of infamous libels, entitled *Morale Pratique des Jésuites*, a work to which Dr. Arnauld affixed his name, and which elicited general indignation. A decree of the Parliament condemned it to be publicly burned, which sentence was carried out on the 13th of September, 1669.

While the missionaries of China were incarcerated in the prisons of Canton, and others evading the vigilance of the Bonzes, secretly exercised their holy ministry, the native catechists, who had been formed by them for that mission, increased the number of the catechumens, baptized the children and the dying, kept alive the faith in souls, and prepared a rich harvest.

In 1668, Father Sarpeti, a Dominican, who had had time and means to study the real value of the national customs tolerated by the Jesuits, and who had been able to make himself acquainted with the immense good

effected by their apostleship, felt himself bound to give them the following testimonial:

"I certify, in the first place, that, in my opinion, that which the missionary Fathers of the Society of Jesus profess to practise, in allowing or tolerating certain ceremonies which the Chinese Christians employ, in honor of Confucius and their departed ancestors, is not only free from danger of sin, as this step has been approved by the Sacred Congregation of the General Inquisition, but that, taking into consideration the beliefs of the various sects in China, this opinion is much more probably true than its contrary, and is very useful, not to say necessary, in order to develop the truths of the Gospel to the Infidels.

"Secondly. I certify that the Jesuit Fathers have announced Jesus Christ, and Him crucified, in this Empire of China, not only by preaching, but also by means of the number of books which they have written; that they explain, with great care, to their neophytes the mysteries of the Passion, and that, in some of their houses, there are confraternities of the Passion of Our Lord.

"Thirdly. I certify, and, for as much as there is need, I declare, on oath, that it is neither at the prayer or persuasion of any person whatsoever, but solely through love of the truth, that I have been influenced to render the above testimony."

This document was not without value, after the many discussions which this subject had called forth, and the various interpretations so often heretofore given, and still given to the present day, to this toleration of the first apostles of China.

In 1669, the young Emperor, Kang-Hi, attained his majority. The first act of his sovereign authority was the recalling of the Jesuits, the deliverance of the captive missionaries, and orders for public funeral honors to Father Adam Schall, at the expense of the state. A Mandarin represented the Emperor on the occasion of these obsequies. That which Kang-Hi most admired in the Jesuits was their learning. He accorded them the

privilege of propagating their religion, so as, by this means, to promote the teaching of the sciences; and he appointed Father Ferdinand Verbiest President of the Mathematical Tribunal. The patronage and support of the sovereign thus facilitating the apostleship of the missionaries, the number of Christians augmented by twenty thousand in the first year after their recall.

Clement IX died on the 9th of December, 1669, and Cardinal Altieri, who was elected on the 29th of April, 1670, succeeded His Holiness, under the name of Clement X, and appeared as favorably disposed toward the Jesuits as his predecessors. He even raised Father Nithard to the dignity of Cardinal, on the 22d of February, 1673.

On the surface, all appeared calm as regarded the Society of Jesus, when, in 1675, a Frenchman presented himself at the palace of Compton, Bishop of London, requesting an interview with His Lordship. Having been asked his name, he replied, "Hippolyte du Châtelet de Luzancy." The double particle produced the desired effect. The great nobleman was soon ushered into the presence of the Anglican Bishop, and the conversation commenced:

"I am a Jesuit," said the Frenchman, "but, impelled by my convictions, I desire to embrace Calvinism. All the crimes of which I have been witness or confidant, have sufficiently enlightened me. I do not hesitate to avow that the Reformed religion is the only one conformable to reason and to the necessities of our times. If you desire to receive my recantation, I am with you."

"Most willingly," replied the prelate, heartily embracing him. "And do you not fear that the Jesuits will seek you, and avenge themselves of your desertion?"

"I am sure of it; but, before all, I must obey the dictates of my conscience!"

The apostate uttered these last words in such a theat-

rical tone of voice, that Bishop Compton was affected. He lavished upon him words of encouragement, and triumphantly introduced him to the bitterest enemies of the Society of Jesus. He had him preach in the leading pulpits of London, and nothing was talked of but the converted Jesuit. But the triumph was not yet complete for the enemies of the Jesuits; they needed still more. Luzancy sought a member of Parliament, to whom he said :

“ I come to place myself under the protection of your Lordship, for Father St. Germain, Confessor of the Duchess of York, came unexpectedly upon me in my own house, placed his poinard to my breast, and threatened to pierce me to the heart if I did not sign the retraction which he placed before me. I was compelled to sign it to save my life. Such is what the Jesuits are capable of ! ”

The imposture was barefaced, but there were few who did not feel themselves compelled to feign belief. The King ordered the arrest of Father St. Germain, and the House of Commons demanded that all the Jesuits and Papists be confined for life in dungeons. Luzancy, when examined, maintained his accusation, and added :

“ The Jesuits have, with the assistance of the Catholics, organized a conspiracy, which is to be made known simultaneously in London and Paris. The object of this conspiracy is the massacre of the Reformers. The Duke of York and the King himself belong to it.”

Luzancy offered to produce witnesses, but these witnesses could only state what was dictated to them, as they knew nothing. The Parliament was not the less anxious to condemn Father St. Germain, and the rest of the Jesuits with him. Unhappily for the Anglicans, there was found, in France, a Protestant minister who could not find it in his conscience to permit the consum-

mation of such iniquity, and who made known to the English Parliament the real history of the personage whose conquest had caused so much commotion. This minister, whose name was Justel, had known Luzancy in France, and now publicly denounced him, and compelled him to acknowledge that he had no right to the position and name he had assumed.

This impostor was the son of the actress Beauchâteau. After having filled the office of second master in a college, he had served as a domestic, was accused of being concerned in a forgery, and had never had any connection with the Jesuits. The Parliament could not proceed further against the Fathers, and left them at liberty; but, at the same time, it did not conceive it to be their duty to attach any blame to the impostor, and the Bishop of London went so far as to recompense him for all the pains he had taken to destroy the Jesuits. He obtained his admittance to the University of Oxford, and appointed him Vicar, at Dover Court, in the county of Essex.

In the same year, 1675, the Jesuits again took possession of their houses in the diocese of Sens. The Archbishop Gondrin was dead. Carbon de Montpezat succeeded him, and, as an act of reparation, had requested Father Chaurand to preach, during Advent and Lent, at the Cathedral.

Father Annat had requested permission to resign his position as Confessor to the King, and he retired in 1670, being succeeded by Father Ferrier, who died soon after, and who was replaced by Père Lachaise, in 1675. Like his predecessor, he had charge of ecclesiastical benefices, which tended to create enemies for the society; for the Fathers regarded merit, and not favor, in the selections they presented for the royal nomination.

III.

ON the 13th of August, 1678, as Charles II, of England, was walking in Windsor Park, a man named Kirby came toward him to warn him that some assassins, who were concealed in the Park, and had been paid by the Jesuits, intended making an attempt on his life, unless he returned immediately to the castle. The King could not repress a smile of incredulity, and continued his walk, while questioning Kirby as to where he had obtained the information.

"I have it from Dr. Tongue," he gravely replied. "The Doctor is acquainted with the whole conspiracy, and it is enough to make one's hair stand on end with horror."

"It is well," continued the King; "the affair shall be investigated."

Charles remembered the Luzancy conspiracy, and had not much faith in the one which had just been denounced to him. However, Dr. Tongue was summoned to the court. He presented himself, accompanied by a personage who revealed the whole of the conspirators' plan. His name was Titus Oates.

"I am," said he, "the principal agent of the Jesuits. I know all; I have seen all. I feigned to abjure Calvinism and embrace Catholicity. I entered the Society of Jesus at the English college at Valladolid; thence I went to that of St. Omer. I know that, under the pretext of holding a congregation, in 1669, the Jesuits assembled at St. James' Palace, under the protection of His Grace the Duke of York, and that there they organized plans of conspiracy such as should strike terror into the hearts of all!"

Oates perceiving the King's incredulity, made use of the final argument, with which he had prepared himself. He continued, hastily:

"In testimony of the truth of what I have advanced, I conjure His Majesty to allow me to write a note to His

Grace the Lord Treasurer, to describe to him some letters addressed to Father Bedingfield, which it would be important to intercept, so as to discover the proofs of this diabolical plot."

The note was written and forwarded; but Providence intervened. The Lord Treasurer was absent, and Father Bedingfield, passing the post-office just as the mail arrived, went in and procured his letters, five in number. Not recognizing the handwriting, he opened them, and found that they bore the names of four Jesuits; but the handwriting was not theirs, and the contents fully convinced him that they were forgeries. He carried them at once to the Duke of York, whose confessor he was. Oates, finding that he was detected, but that he was, at the same time, sustained by some, still persisted in his accusations. The Duke of York had him summoned to the bar of the House of Lords, in the presence of the King. On being interrogated, he replied:

"I am sure of what I state. The Jesuits, urged by the Pope and by the King of France, desire the annihilation of Anglicanism, the assassination of the King, and also of the Duke of York, if he does not aid them in their designs. Père Lachaise has sent them considerable sums of money, which have been used by them to bribe the Scotch and Irish, in order to induce them to join the conspiracy. I have seen all, know all, and, at the peril of my life, have revealed all, through love for my country! Don Juan of Austria, whom I saw at Madrid, in order to communicate the plan to him, in like manner, immediately joined the conspirators. At Paris, I saw Père Lachaise, who received me with open arms, and counted me out ten thousand pounds sterling."

The King, interrupting the loquacious revealer, said:

"You say you have seen Don Juan of Austria? Describe his person."

“The Infante Don Juan of Austria is tall, thin, and dark.”

The King and the Duke of York glanced at each other, and smiled. The King resumed:

“Where did you see Père Lachaise count out the ten thousand pounds?”

“In the house of the Jesuits, close by the Louvre.”

“Strange!” exclaimed the King. “The Jesuits have no house within a mile of the Louvre; and Don Juan of Austria is short, and very fair!”

The King and his brother were equally indignant at this unparalleled audacity and imposture. The Parliament, on the contrary, saw prospects of success in the very absurdity of the calumny, and relying upon public simplicity, ordered the arrest of all the Jesuits accused, and the seizure of all their papers. Their most private correspondence did not betray the least indications of conspiracy; there was not even ground for suspicion. Coleman, Secretary to the Duchess of York, corresponded with Père Lachaise. They hoped to find among his papers means of compromising the Jesuits, and, in fact, they found a few words of hope for the progress of Catholicity in England. This was more than sufficient to give over to the fanatics that Jesuit blood for which they so ardently thirsted. Besides, Sir Edmund Godfrey, who had received Oates’ first depositions, had just died suddenly. Two surgeons declared that they found marks of violence on his body; hence the Jesuits had killed him. He was their friend and that of Coleman; still it was certain that they were the instigators of his assassination. As he was the victim of the Jesuits, so was he, therefore, a martyr, and as such his remains were exposed for public veneration. “Behold,” exclaimed they, “of what the Jesuits are capable! If they thus treat their friends, what will they not do to their enemies? Their plot is discovered. They desire to poison or massacre all Protestants to the last man!”

The Parliament feigned fear, and conjured the King to guard against the dagger or the poison of the Jesuits. Lord Shaftesbury offered five hundred pounds sterling to any one who should discover the murderers of Godfrey. A few days after, one Bedloe presented himself before the Parliament, to claim the reward promised for the revelation which he came to make.

"Lord Belasyse," said he, "was the instigator of the crime, and it was I, aided by several Jesuits, who drew Sir Edmund Godfrey into the court-yard of Somerset House, the residence of the Queen. There he was assassinated by the Jesuits."

Being questioned as to the time when the crime was committed, Bedloe named a precise hour. Now, at that very time, the King himself had been in Somerset House, with a sentinel at each entrance, and a guard in the court-yard, where the crime was pretended to have been committed.

To save appearances, it was necessary that the King should be persuaded of the constant plotting of the Jesuits, in order that Parliament might have the satisfaction of sending to the scaffold such of those apostles as should cause them any umbrage.

The fertile imagination of Titus Oates came to his assistance. Seconded by that of Lord Shaftesbury, it brought to light a most mysterious plan concocted by the Jesuits, and the court heard with alarm that the Pope had declared himself Sovereign of Great Britain, and assigned the government of it to Father Oliva, General of the Society of Jesus, who was to have the disposal of all the state offices. Already Lord Arundel is appointed Chancellor; the Earl of Powis, Treasurer; Lord Belasyse, Commander-in-chief; Lord Petre, Lieutenant-General; Lords Talbot, brothers, Commanding Officers in Ireland; Sir Godolphin, Keeper of the Privy Seal; Sir Coleman, Secretary of State;

to the Viscount Stafford was intrusted a mysterious charge, which it was impossible to make known without danger; and Father Whitbread, Provincial of England, was to be Archbishop of Canterbury.

On that very same day, the whole of the above-named personages were committed to the Tower of London.

"My Lord," said Dr. Burnet, to Shaftsebury, "do you not perceive that you can expect but cut-throats for witnesses?"

"And you, Doctor, do you not see," replied His Lordship, "that the more absurd our conspiracy is, the more will the people, thirsting for the marvellous, be credulous?"

If the Anglican doctor had not consigned this observation and this answer to writing, it would be almost impossible to believe it. Nevertheless, one is constrained to accept it as true; for it is a matter of history that this infernal machination, of which the ridiculous aspect and the monstrous absurdity escaped no one, caused six Jesuits to be put to death, and to perish, like criminals, by the hand of the executioner! They were the Fathers Whitbread, Ireland, Fenwick, Waring, Gavin, and Turner. Father Claude de la Colombière, Chaplain of the Duchess of York, was banished from the British territory; for he being a French subject, England feared the power of the great King. Fathers Harvey, Cotton, and Jennison died in prison.

The General of the Society of Jesus received this painful intelligence a short time prior to his death. But this fresh inscription in the martyrology of the Order carried with it a hope and a glory. Father Oliva bore with him other consolations. He had learned that the Jesuits in China enjoyed greater favor than ever, and that they took every advantage of it to propagate Christianity throughout the entire extent of the Celestial Empire.

In Madura, Father John de Britto, who, after the ex-

ample of Robert Nobili, had become a *Saniassi*, renewed all the wonders of the zeal and the charity of his predecessor. The number of Christian settlements increased rapidly through his ministry, and he projected fresh conquests in still more distant states, where no missionary had yet ventured.

Father Oliva died on the 26th of November, 1681, after having appointed Father Charles de Noyelle Vicar-General.

Generalship of Father Charles de Noyelle.

TWELFTH GENERAL,

1681—1687.

I.

FATHER CHARLES DE NOYELLE was a Belgian, and was sixty-seven years of age. His rare prudence and conciliatory manners having secured the votes of all, he was unanimously elected on the 5th of July, 1682. One vote alone was wanting, and that was his own.

The Kings of France and Spain were, at that time, on very bad terms with each other, each claiming precedence in all the royal courts where their ambassadors came together. Both demanded that the General of the Society of Jesus should, on the day of his election, present himself to his ambassador, before paying his respects to that of his rival. It was a matter of difficulty to conciliate them on this point. Charles de Noyelle, after visiting the Pope, and receiving his benediction, went to the Duke d'Estrée, the French Ambassador, and thence proceeded to the Spanish Ambassador. The latter having quickly communicated this important fact to his sovereign, the latter became excited to such a degree that it was with difficulty he could be appeased by his confessor, Thomas Carbonello, Bishop of Siguenza, a Dominican.

Louis XIV, to whom the Holy See had granted the privilege of enjoying the revenues of some vacant Sees, had unjustly claimed those of all the vacant bishoprics

of France, without distinction. This was termed a regal right. Pope Innocent XI protested against the encroachments of the King on the property of the Church, but the King would not give way. The Parliament, who desired nothing better than to shake off the yoke of Rome, joined the bishops, and requested the King to order a general assembly of the clergy of France, so as to examine into the regal rights. On the 19th of March, 1682, the prelates who composed that synod approved the four articles declaring that the temporal power is independent of spiritual power; that a council was superior to the Pope; that the privileges of the Gallican Church were inviolable; that the decision of the Pope, even in matters of faith, was not infallible, if it had not the assent of the Church. On the 22d of March, the various bodies of teachers, and all religious institutions, were ordered to subscribe to these four articles, and to inculcate them. It was, at the same time, forbidden to teach the contrary propositions. Several doctors of the Society of the Sorbonne were banished for having refused to conform to an order which was against their conscience. The Jesuits alone were exempted by the King from this formality.

In the same year, 1682, Louis XIV founded a seminary and college in the city of Strasburg, which he had just won to France, and he confided the direction of these two houses to the Society of Jesus. The entire population was Protestant. The Fathers preached and instructed the public mind, and won the hearts and touched the souls of the people, bringing back a number of heretics to the true fold. Their two principal ministers, Pistorius and Stachs, assisted at the conferences of Father Dez, and renounced their errors in that edifice where they had taught them. Dr. Ulric Olbrecht, whom Bossuet had failed to convince, was overcome, and converted by the same Jesuit, and this conversion led to a great many

others. The Fathers preached in the rural districts, and led back crowds of simple souls who had but strayed away.

On the 22d of October, 1685, the Chancellor Letellier ratified that edict which revoked the celebrated Edict of Nantes, accorded by Henry IV in favor of the Calvinists. This revocation, which Père Lachaise had endeavored to combat, and which all the Jesuits who had been consulted had, in like manner, opposed, was attributed by the Protestants to the influence of the King's Confessor. And it was, in fact, to be expected. . The Protestants had so violently and so cruelly persecuted the Jesuits, that they could not believe them to be strangers to a measure by which they would be avenged. Heresy sought the destruction of Catholicity by drowning it in the blood of the Jesuits; but it exacted for itself full liberty, and could not brook that any should complain of its extreme ferocity. The revocation of the Edict of Nantes exasperated them, and they had recourse to arms, and openly revolted.

The Jesuits, in like manner, had recourse to arms, but they were such as they were in the habit of wielding. They dispersed themselves through the provinces, preached in the towns and rural districts, and gave missions in all directions.

The Protestants had raised a cry of alarm, which was to be reëchoed by the heretics throughout Europe. The most vehement were those of Holland. They designated Louis XIV a *Jesuit*. This was the signal for the outbreak. The Society of Jesus had in Holland forty-five residences and sixty-four Fathers. Their churches were ransacked, several of the Fathers were cast into prison, insulted, menaced, and ill-treated. And all this to expiate an act willed by the King of France—an act for which

the Jesuits were not responsible, and which some of them had dared to oppose!

Innocent XI could not approve of the four articles adopted by the clergy of France in 1682. He testified his disapprobation by precluding from canonical institution all the bishops appointed by Louis XIV. Père Lachaise endeavored to pacify the Sovereign Pontiff by the intermediary of the General of the society. But Innocent XI was inflexible. He sought to uphold, to the fullest extent, the rights of the Church.

Charles II of England died on the 16th of February, 1685, abjuring Anglicanism, and acknowledging the truth, at the moment of appearing before the judgment-seat of Almighty God. He was succeeded by his brother, the Duke of York, who, being a sincere and fervent Catholic, threw open the prison doors to all those whom attachment to their faith had detained there. The Jesuits had resumed their labors, and were overwhelmed with favors by James II. This prince desired, as it were, to make amends for the long and grievous persecutions they had endured under his predecessors.

The news from China was of the most consoling and glorious kind for religion. Pope Innocent XI, having heard that the Emperor Kang-Hi had issued a decree declaring the Christian religion holy and irreproachable, congratulated Father Verbiest, the Provincial, on the prodigious success of his mission, by a most flattering brief, dated December 3, 1681.

General Usanguey, who, at an earlier period, revolted in favor of the Tartar dynasty, had just rebelled against it, and intrenched in the mountains. He incited the people to insurrection. Without artillery, the Emperor was unable successfully to attack him. He asked Father Verbiest to have cannon cast for him. The Father replied that his ministry was, above all, a ministry of peace, and

that he could not accede to the expressed desire. The Pagans took advantage of this refusal, and used it to the detriment of the missionaries, by persuading the Emperor that Father Verbiest was bribed by Usanguay, and was about to hand over to him the empire. Kang-Hi threatened the Jesuits and the Christians with his displeasure, and Father Verbiest yielded to the request of the monarch. He established a foundery, had cannon cast, directed all the laborers, and Usanguay was defeated. The Emperor, having thus triumphed, desired to reward the Jesuits. Father Verbiest took care to avail himself of this; but he made choice of his own reward. He requested Kang-Hi to allow him to send for more missionaries, and that French Fathers should be called in preference to any others, because their character sympathized more easily with that of the Chinese. This favor was readily accorded.

Father Charles de Noyelle passed to another world on the 12th of December, 1686. He had nominated Father Marius Vicar-General, by whom the assembling of the Congregation was fixed for the 21st of June, 1687.

Generalship of Father Thyrsus Gonzales de Santalla,
THIRTEENTH GENERAL.
1687—1706.

I.

THE period of great struggles had passed. The Society of Jesus had reached the climax of its greatness and glory. It had attained the utmost possible development, produced the greatest geniuses and the most valiant heroes, multiplied its saints, lavished its martyrs, given millions of souls to the Church, and planted its standard in all parts of the known world. Let us not, however, be forgetful of the vision of its holy founder at La Storta. Let us recall to mind that Jesus pointed out his Cross to the nascent society at the same moment that He promised it His assistance and support.

The rivalry continued between France and Spain. Louis XIV, having conquered Flanders, wished that it should be united to the Assistance of France for the Society of Jesus. The King of Spain then demanded that all the provinces of the Order dependent upon his states should be joined to the Assistance of Spain. Charles de Noyelle had obtained a postponement, and so matters remained as heretofore. But on the day of the election of Father Thyrsus Gonzales, which was on the 6th of July, 1687, the French Ambassador again introduced the demand of Louis XIV. The Spanish Ambassador expressed a like desire

in the name of his sovereign. The new General implored both one and the other to obtain the forbearance of their respective princes, as the changes they desired would strike at the discipline established by the rules of the Society. The will of Louis XIV was not thus to be controlled. On the 26th of April, 1688, he commanded Father Paul Fontaine, Assistant of France, to return to his kingdom, with the rest of the French Fathers then in Rome.

On the 11th of October, the King went still further. He forbade the Jesuits who were his subjects to correspond with their General. They obeyed, and then pointed out the disadvantages of such a state of things. New Superiors could not be appointed, vows could no longer be received, the Order degenerated, and was declining in France. Louis XIV then proposed to name a Superior for all the provinces of the kingdom, under the title of Vicar, with authority coequal with that of the General. This negotiation was confided to the ambassador, who forthwith proceeded to Rome. The General refused thus to break up the society. He could not alter the administration of the institute, and, moreover, he could not accord to the King of France a concession which the King of Spain, and other sovereigns, also, would demand in their turn. Louis XIV feared that the General, who was a Spaniard, was more attached to the rival power than to himself personally or to France. The King of Spain, on the contrary, felt convinced that the General sacrificed all feelings of nationality in the general service and interests of France. It was important to prove to the two monarchs that they were both laboring under the same erroneous impressions. This is precisely what Father Gonzales did by adhering strictly to the rules of his Order.

“You might,” said the Ambassador of Louis XIV, “provisionally confide the government of the five provinces either to Father Fontaine or to the Provincial of

Paris, reserving, at the same time, the authority of General for the future."

"No one could answer for the consequences which might result from such a step," replied Father Gonzales. "The misunderstanding now existing between the King of France and the General of the Society will terminate, at latest, on the death of one or the other, and I have great hopes that it will end sooner. It would not be thus with the authority of the General attacked; its loss would be irreparable."

Louis XIV had not looked for this opposition, but he finally submitted.

It was not against the sovereigns of France and Spain alone that the General of the Society of Jesus had to contend. James II of England had become much attached to his confessor, Father Edward Petre, and desired to raise him to the episcopacy. The Pope objected. The King took umbrage, and demanded a Cardinal's hat for the same Jesuit. The General so strenuously opposed it, that James was, at last, constrained to succumb; but he made amends for it, by compelling Father Edward, his subject, to enter his council, as he wished to have him ever near his person. The General in vain protested against this court life for one of his religious, but the King insisted.

On the other hand, Joseph I, Emperor of Germany, forced his confessor, a Jesuit, to take an active part in state affairs. Father Thyrsus Gonzales severely censured the Father, and, finding his reproof useless, summoned him to Rome. On hearing this, the Emperor replied to the Pope's Nuncio, who urged that the order was imperative:

"Tell the Father-General that if, contrary to my wish, my confessor must go to Rome, he shall not go alone; for all the Jesuits in my states shall accompany him, and be prohibited returning."

The interests of religion in a Protestant country caused the General to yield. Joseph I and James II each re-

tained their favorite Father, whom they made their chief counsellor, but it was a source of deep regret for the entire society; for in England the heretics did not forgive James for the confidence thus reposed in a Jesuit, nor for the honors which he heaped upon him. The society was daily accused of usurping power. It was the Society of Jesus that reigned under the name of James; it was the society, likewise, that governed through Father Edward Petre. It had made a Jesuit of the King; ere long it would cause a horrible slaughter of all the Anglicans. Nothing, then, remained but to dethrone the Society of Jesus by the overthrow of the Stuarts. Such was the pretext used by William of Orange to deprive James II of his crown. Father Petre did not forsake the King in his hour of trial; he neither left him during his struggles against the usurper, nor during his exile in France. *

The General could not prevent the full confidence inspired by his religious, and which was reposed in them by those crowned heads who permitted them to approach their persons. In China, where Father Verbiest had just died, the Emperor Kang-Hi sent for Fathers Francis Gerbillon and Thomas Pereira, and, in the month of May, 1688, he sent the former as his ambassador to the Czar of Muscovy, to propose conditions of peace and to determine the boundaries of the two empires. He was accompanied in this important mission by Father Pereira. The Jesuit obtained from the Czar the most advantageous terms for Kang-Hi, and, on his return, the Emperor, in order to express his satisfaction, clothed him in his imperial robes. He wished Father Gerbillon to reside in his palace, and instruct him in mathematics; he also called in Father Bouvet to teach him philosophy, and insisted upon his residing at the court. The Jesuits used these favors only as means for the advancement of Christianity. They were not unmindful of the motto of the Society of Jesus, "*To the greater glory of God.*"

II.

POPE INNOCENT XI died on the 10th of August, 1689, defending to the last the power of the Church, which had been attacked by Louis XIV, without having yielded one iota to this imperious monarch, whom few cared to oppose. There were, at this time, thirty bishoprics vacant in France, and there was no possible hope that, after the declaration of the four articles, the new Pope, Alexander VIII, would be more considerate than his predecessor. The bishops felt acutely the difficulties of the position. Either the dioceses were to be left without bishops, or France would have to acknowledge herself schismatic. The Jesuits, on their side, could no longer remain deprived of direct intercourse with their General. Their position, in this respect, was one of extreme embarrassment. Toward the close of the year 1690, the five Provincials went to cast themselves at the feet of the King, and to urge him not to prolong the then existing state of affairs, which paralyzed their efforts in the provinces. They pointed out to His Majesty that, the duty of princes being to inspire the respect due to all legitimate authority, he should not withdraw them from their obedience to the constitutions, and from the direct control of their General. Louis XIV could appreciate such language as this. On the 22d of October, he wrote to the five Provincials, according them the privilege of corresponding with their General, as they had been formerly in the habit of doing. Thus, as had been foreseen by Father Gonzales de Santalla, the misunderstanding which had arisen between the King of France and the Society of Jesus had been settled before the death of either party.

Alexander VIII wore the tiara but a few months. Innocent XII, Antonio Pignatelli, elected on the 12th of July, 1691, succeeded him. Immediately after his elec-

tion, the French bishops sent in their submission to him, in regard to the four articles of 1682. Each one of these ecclesiastics declared that he did not consider as at all decided, that which the Assembly of the Clergy had declared in the four articles, nor as ordered that which it had ordained. The Pope was satisfied with this declaration; and Louis XIV desiring, at length, to fill the vacant Sees, and unwilling to become a schismatic, entered into negotiations with Innocent XII. On the 14th of September, 1693, he wrote to the Pope:

“I am well pleased to make known to your Holiness that I have given the necessary orders, so that the article contained in my edict of the 22d of March, 1682, concerning the declaration made by the clergy of France, to which I had been coerced by prior events, be not observed.”

In the same year, 1693, on the 4th of February, the Society of Jesus lost one of its most valiant heroes. John de Britto—to whom Madura was not a sufficient field, who had also preached the Gospel to several other kingdoms, and who had baptized thirty thousand Pagans in Malabar—after twenty years of hardships and dangers, suffered martyrdom at the hands of the Brahmins, who accused him of converting the idolaters by means of magic. The Church has placed him among the beatified.

At the same epoch, the Jesuits obtained from the Emperor of China permission to erect a church within the walls of the imperial palace, and they established a congregation for the preservation and promulgation of piety and good works. The Fathers preached the Gospel and taught the abstruse sciences. The Brothers became physicians, and thus gained admiration and respect. They had at first devoted themselves to the care of the poor; but, ere long, the wealthy and the great sought their advice, and the Emperor, being seized with a dangerous ill-

ness, Brother Rhodes was called in and effected his cure. As a mark of his gratitude, the Emperor sent to the society ingots of gold to the value of two hundred thousand francs. The Superiors placed that sum in the hands of the Indian Company, with instructions to appropriate the interest to those missions in China and India which might stand in need of it.*

Soon another religious question arose, which excited general attention. Bossuet attacked *Quietism*, which Fénelon defended in a publication called "The Maxims of the Saints." Fénelon was the friend of the Jesuits. Père Lachaise had read, appreciated, and admired the *Maxims of the Saints*. He had praised the work to the King, and defended it against its assailants. This was enough to cause all the Jansenists and the Gallicans to take sides with the Bishop of Meaux against the Archbishop of Cambrai. Those who had not even perused the work appeared to be its most bitter adversaries. Bossuet, discovering theological errors in it, called the attention of the court of Rome to the fact, and pressed a decision. The book was finally censured by the Holy See, and its illustrious author, with the most striking humility, joined in its condemnation. Thus Fénelon gave to the world an imperishable example of filial submission to the Sovereign Pontiff, at a period when all, as it were, conspired against his supreme authority. Père Lachaise in like

*On the suppression of the society, the Indian Company applied the interest to the hospitals; but the Jesuits, continuing their missions in the Indies, claimed the amount in London, which was originally intended for the missions of Asia. The government severely censured this misappropriation, and ordered that the interest of the money should be devoted to the missions of the ex-Jesuits of the Indies until the decease of the last among them. In 1813, there was not a single survivor. The Propaganda decided that this revenue should be applied to the Lazarists of the Chinese missions.

manner submitted, and ceased to eulogize a book whose pious and renowned author he had always esteemed; but it was necessary to misinterpret the motives of a Jesuit who was the King's Confessor, and had control of the benefices. The adversaries of the society pretended that Fénelon, being no longer in the royal favor, the Jesuit sacrificed his friend through fear of displeasing the monarch.

The war of succession placed a grandson of Louis XIV on the Spanish throne. Innocent XII was dead, and, in the month of November, 1700, the conclave appointed, as his successor, Cardinal Albani, who took the name of Clement XI. The occasion appeared favorable to Louis XIV to put an end to the religious dissensions which had been excited by the Jansenists in all the Catholic states, more particularly in France. It appeared to him that this sect was no less opposed to the spiritual than they were to the temporal power of the Pope; but proofs were wanting. Quesnel had taken refuge at Malines, from which place, aided by his friend, Gerberon, he kept alive the flame of discord. The King of Spain, at the request of Louis XIV, had them both arrested in 1703, and their papers seized and sent to Paris. On examining their correspondence, there were discovered evident proofs of conspiracy against all authority in general, but especially against that of the King of France. The Jesuits had frequently directed the attention of Louis XIV to the secret intentions of the Jansenists. Their correspondence now showed that the Fathers had been far-seeing.

The King, being firmly resolved to uphold his authority and have it respected, ordered that the Benedictine Thiroux should be imprisoned in the Bastile, and that Thierry de Viaixnes, another Benedictine, who avowed himself the author of the pamphlet against Cardinal de Noailles on the *Réflexions Morales*, should be incarcerated

in the Tower of Vincennes. The two religious were seriously implicated by letters of theirs, found among the papers of Gerberon and Quesnel.

The King ordered the Jesuits to examine the papers of the two leaders of the sect, in order to be fully assured of their doctrine. This examination was made by the best theologians of the society in France, in the country house which the Jesuits then owned at Mont-Louis, near Paris, and which was designated by the people the *house of Père Lachaise*.

The Confessor of the great King was a conspicuous personage. Some regarded him as a man to whom the monarch could refuse nothing, and in this they were greatly mistaken. Others saw in him the dispenser of benefices. The people only looked upon the appearance which he made. He was seen to go to Mont-Louis several times a week, in one of the royal equipages, drawn by six horses, and they considered him as equal to a duke or a peer. For the entire population of the Faubourg St. Antoine, it was no longer a body of Jesuits who were the owners of the country house at Mont-Louis, but Père Lachaise; hence the name of the residence.*

Among the number of men of distinction who had embraced Jansenism, was Rollin, Rector of the University. His letters to Quesnel implicated him. The King had personally examined them, and had given orders for Rollin's arrest. But Père Lachaise went to the King, and implored His Majesty to set at liberty one whom he desig-

* Mont-Louis was not given to Pere Lachaise by Louis XIV, as has been stated. The Jesuits purchased it on the 11th of August, 1626, when Pere Lachaise, who was born on the 26th of August, 1624, was but two years old. This noble mansion, which was sold after the suppression of the Society of Jesus, became later the Cemetery of the East, to which a popular error has given the name of the Cemetery of Pere Lachaise.

nated as among the most estimable in his kingdom. Louis XIV was not deaf to these entreaties of the venerable religious, and accorded him his prayer by pardoning Rollin.

The Jansenists inculcated that a respectful silence was the only sign of submission due to the Holy See. Or the 16th of July, 1705, Clement XI condemned this doctrine in a Bull, which the clergy of France accepted, and which was placed upon the Parliamentary records. The dissenters all exclaimed that this Bull was the work of the Jesuits. This was to be expected. As to the good Fathers, they continued to devote themselves most ardently to the glory of God and the salvation of souls. They apparently disregarded the bitter hatred with which they were so incessantly pursued. At the very climax of their trials and struggles, they gave a mission in the Faubourg Saint Marceau, and they had the consolation to find their labors crowned by the approach of twenty-two thousand persons to the holy communion.

III.

THE missionaries of the Orders of St. Dominic and St. Francis returned to China, by permission of the Emperor Kang-Hi—a favor obtained by the learned Jesuit who enjoyed his confidence. These missionaries being, like their predecessors of the same orders, ignorant of the Chinese language, traditions, and customs, became alarmed at the honors which the neophytes paid to the memory of Confucius and to their ancestors. The toleration of the Jesuits on these two points was a real scandal to the purity of their faith and scrupulosity, for these customs appeared to them idolatrous. Another ground of scruple was the name of *King-Tien*, applied to God by the Christians, and sanctioned by the Jesuits. Both the Dominicans and Franciscans thought themselves, in conscience,

bound to inform the Vicar-Apostolic of these practices. The Jesuits were severely censured, and were unable to convince the prelate and the missionaries that the honors paid to Confucius were merely civil ceremonies, with which the Christians did not associate any religious ideas whatever, and that the word *King-Tien*, in the Chinese language, simply conveyed the idea of God as understood by Christians. The Jesuits were fully conversant with the language. They had consulted the Chinese authorities upon this subject; they had appealed to the Mandarins and the learned, in order to be fully convinced of the full meaning of all such matters, and they had become satisfied that these practices were not in antagonism to the faith; that Christianity could only be tolerated in the empire upon the terms of the concessions they had made. Forcibly to extinguish these customs, was to close the empire forever against the establishment of the Cross of Jesus Christ in it. Neither the Dominicans nor the Franciscans would be satisfied with these reasons, nor would the Vicar-Apostolic admit them; and the Jesuits, feeling it to be their duty not to expose Christianity to a certain fall, continued their apostleship, on the same conditions as before, while awaiting the decision of the Holy See, to whom these questions had been submitted by the other missionaries. They thought it their duty, however, to obtain from the Emperor a formal statement as to the importance of retaining these practices, as he alone had the right to interpret the meaning, and to impose it upon his subjects. In the course of the year 1700, Fathers Antoine Thomas, Philippe Grimaldi, Pereira, Gerbillon, Bouvet, Joseph Suarez, Kilian Stumpf, J.-B. Regis, Louis Pernotte, and Parennin, the latter celebrated for his learned acquirements, humbly addressed themselves to the Sovereign Pontiff, to whom they made known the extent and mean-

ing of the practices which, until this time, had been tolerated by them.

They had before them the words of their Divine Master: "*I have yet many things to say to you, but ye can not bear them now.*"

They desired to lead gently those whom they had converted to a gradual sacrifice of those customs, the continuance of which might be open to misconstruction; but this was a matter of time.

The court of Rome had long been occupied upon questions of controversy between the missionaries of various orders and the Jesuits.

Might the honors rendered to Confucius, and to the memory of ancestors, be tolerated, these ceremonies being a law of the state, and the educated Chinese declaring that they had no religious application whatever, but were purely civil?

What word in the Chinese language could they make use of to convey the idea of God?

In order to decide these questions, it was necessary to be thoroughly acquainted with the history, customs, and language of the country. The Jesuits alone possessed this knowledge, and they could not be judges in their own case. Clement XI sent Cardinal de Tournon, Patriarch of Antioch, to the Indies and to China, with the title and powers of Apostolic Legate, and confided to him the important task of investigating matters on the spot, and of putting an end to the differences existing among the missionaries in Malabar and the Celestial Empire.

The Cardinal set out with the determination to prohibit whatever might recall the Pagan rites of the peoples of Asia. At Pondicherry, on the 23d of June, 1704, he issued an order to that effect, and it was speedily made known throughout all the missions. The Malabar rites tolerated by the Jesuits were designated as idolatrous.

This decision caused the most violent commotion along the banks of the Ganges. Discontent continued to spread until it reached the Chinese Empire, when, on the 18th of April, 1705, the Cardinal, on arriving at Canton, sent to ask the Jesuits to obtain for him safe passage to Peking. The Fathers applied directly to the Emperor, who refused to receive the Cardinal; but the Jesuits, having proved to him that this refusal to give audience to the envoy of the Sovereign Pontiff would be visited upon them, and be the cause of severe censure, Kang-Hi granted that which they desired, and consented to receive the Legate. These negotiations were not finally concluded until the year 1706.

In Madura, Father John de Britto, whom the Church has honored with a place upon her altars, notwithstanding his toleration of the Malabar rites, was succeeded in his position of Saniassi by Father Constant Beschi, who, in order to win over the higher classes, had subjected himself to a course of life the most intolerable to an humble religious. Habited in the costume adopted by Father Nobili, he never went abroad but in a *palanquin*, never reclined but on tiger-skins, being constantly accompanied by attendants, waving the most richly decorated fans, while over his head was borne by another attendant a magnificent parasol. The Indians called him the great *Viramamouni*, treated him with profound respect, and yet were ignorant of his real character and life. The mysterious halo with which he was surrounded was the guarantee of success. The missionary studied the poets of Hindostan, composed religious songs, in which he developed the mysteries of Christianity, and related the sufferings of the God-man, the maternity of the ever-blessed Virgin, and the heroic virtues of the saints.

Constant Beschi was not the only one who outwardly led the life of a Brahmin. Other Jesuits, like him, devoted

themselves among the several castes, in order to make known to these idolaters the one true God, to make them appreciate the sublime truths of the Gospel, and to prepare them for the reception of the yoke of Jesus Christ. This wonderful patience was attended by success and martyrdom. On the 1st of December, 1700, Father Bouchet thus wrote :

“Our mission of Madura is more prosperous than ever. We have had four great persecutions this year. One of our missionaries had his teeth knocked out with a bludgeon, and, at the present time, I am at the court of the prince of these territories, in order to obtain the liberation of Father Borghese, who has already undergone forty days’ confinement in the prison of Trichonopoly, together with four of his catechists, who have been put in irons. But the blood of our Christians, shed for Jesus Christ, is, as it ever has been, the seed which produces other converts.

“As for myself, during the last five years, I have baptized more than eleven thousand persons, and nearly twenty thousand since I entered this mission. I have the direction of thirty small churches, and about thirty thousand Christians. I could not name the precise number of confessions, but I believe I have heard more than a hundred thousand.

“You have often heard that the missionaries of Madura partake of neither meat, fish, nor eggs; that they never drink wine, or other similar beverages; that they dwell in wretched thatched huts, without bed, chair, or any species of furniture; that they have neither table, table-cloth, knife, fork, nor spoon. This may seem hard, but believe me, my dear Father, that these are not the greatest difficulties we have to encounter; for I assure you, in all sincerity, that in the twelve years that I have led this sort of life, it has not cost me a single thought.”

That which caused them the greatest grief, was the barrier created between them by the difference of caste to which each one had devoted himself. The Saniassi missionary, who was of the highest class, had to affect the greatest contempt for his brother missionary, who was devoted to the salvation of the Pariahs; and the latter was constrained to assume the most humble attitude, and re-

spectfully retire whenever he found himself in the presence of the great Saniassi. The one partook only of rice, specially prepared for him by the Brahmins; the other was content to subsist upon viands which were frequently putrid, and with which he was supplied by the indigent Pariahs, whose humble *gourou* he was.

In China, the Jesuits were astronomers, physicians, geographers, and mathematicians; in Madura and Malabar, they were saniassis, philosophers, poets, or *gourous* of the Pariahs; in the two Americas, they were agriculturists, artisans, artists, and legislators. The republic of Paraguay, which consisted of savages in former times, strangers to each other, now united and civilized by the missionaries, had attained a high degree of prosperity. The number of cities, towns, and villages had considerably increased, and the pioneers of this marvellous civilization were ever ready still further to prosecute their search for other wandering tribes, which they discovered, too frequently, only after long, fatiguing, and perilous journeys.

Father Cyprian Baraze met his death in this dangerous ministry. On the 16th of September, 1702, the apostle entered upon an eternity of bliss through the portals of martyrdom, after having preached the Gospel for twenty-seven years, during which period he had converted from idolatry a multitude of souls, and prepared for civilization some of the most savage tribes. Shortly after his decease, Father Nyel, to whom was confided the direction of the Reductions which the departed Father had founded, thus wrote to Father Dez :

“Our Fathers, to the number of thirty, have established some fifteen or sixteen towns, which are all well laid out. To each family is allotted a portion of land, which they have to cultivate. There are also common lands, which are set aside for the support of the Church and the hospital. At the beginning of each year, judges and magistrates are chosen. Every crime has its punish-

ment. Two of our Fathers reside in each town. They are treated with great respect, and they, on their part, do not spare themselves. Nothing is more beautiful than the religious ceremonies. Each church, neatly constructed, is provided with music. All our natives are enchanted with them. They have themselves contributed simple works of painting and sculpture, which, joined to the alms of a few pious individuals, enable us to adorn becomingly these temples, the admiration of our good neophytes. To meet the difficulty arising from the diversity of languages among these Infidels, the simplest and most generally known has been selected, and forms the general language of the congregated tribes, who are, of necessity, compelled to learn it. A grammar has been prepared, and is in use in the schools. The Superior of the mission has selected for his residence the most centrally situated town. It is there that the library and general dispensary are situated. It is likewise the place of retreat for the missionaries themselves."

In 1697, the Jesuits entered California. They were already established in Guiana and the Carribbee Islands, where their lives were shortened by the severity of the climate; but others were ever ready to succeed their brethren, their great ambition being to seek those dangerous parts, where they were sure to die for *the greater glory of God*, either by the weapons or poison of the savages, or by the diseases peculiar to tropical climates, which prove so fatal to Europeans.

In New France, where the missionaries of the society accomplished marvels of civilization, and where the Reductions called to mind those which were admired in Paraguay, the neophytes had constant cause to dread the invasion of the Iroquois, whose savage natures could not be brought into subjugation by their missionaries; but what they dreaded still more were the proximity of New England and its Puritanism. By their supplies of intoxicating liquors, the English had become friendly with the Iroquois, whom they incessantly excited against the French colony, and, above all, against the religion of the Jesuits. They

reiterated all their calumnies against the missionaries, in hopes, thereby, to destroy their influence over the neophytes, and to sever the Indians from the colony and from obedience to the Governor; but the neophytes remained faithful to the religion and the government which they had been taught by the Jesuits to love.

On the 27th of October, 1705, the Father-General, Thyrsus Gonzales de Santalla, departed this life, and Father Michael Angelo Tamburini, whom he had appointed Vicar-General, convoked the Congregation for the 17th of January, 1706.

Generalship of Father Michael Angelo Tamburini,

FOURTEENTH GENERAL.

1706—1730.

I.

BORN at Modena, on the 27th of September, 1648, Father Tamburini was, consequently, above fifty years of age when called to the government of the society. He had filled all the offices of the Institute, and had earned for himself a reputation for learning, wisdom, and piety, which secured to him sixty-two votes on the day of his election, the 30th of January, 1706.

It was a critical period for the Order. This society of heroes, which was instituted to carry on the perpetual struggles of the Church against the powers of darkness, was attacked alike by error and truth, by vice and virtue, by the friends and by the enemies of the Church, of which it was the vanguard and the bulwark.

The learned men and theologians of Rome were occupied in studying the questions of Jansenism and Gallicanism, or of the Malabar rites and the Chinese ceremonies. There was distressing news from the Celestial Empire, which foreshadowed the approaching downfall of Christianity in that vast region. The intrigues of the Jansenists in France, and throughout entire Europe, foreboded nothing less than a violent blow, a terrible shock for the future.

On the 29th of June, 1706, Cardinal de Tournon, Legate of the Holy See, was received by the Emperor of China,

to whom he communicated the object of his mission. Kang-Hi personally explained to the Legate, as he had already done to the Fathers, that the Chinese language possessed no other words to express the idea of the one, only God but those of *Xanti* and of *Tien*, and that the meaning attached to the ceremonies observed in memory of Confucius and the ancients were simply human and civil. The Cardinal insisted on the necessity of prohibiting the Christians from observing these national customs, while the Jesuits continued to urge the danger that would attend the proposed interdiction. The Emperor, tired of these controversies, in which he could see nought but trouble for his states, forbade the Jesuits to teach any thing contrary to the legal customs, and commanded the Legate to take his departure. To this injunction the Legate replied by an edict, dated January 25th, 1707, in which he prohibited the Christians from giving to God the name of *Xanti* or *Tien*, and from rendering to Confucius and the ancients the accustomed honors. To the Emperor this edict was an outrage. He saw that the Cardinal doubted his sovereign word, and, offended in his character of absolute monarch, he banished the Vicar Apostolic, and ordered that the Cardinal Legate should be handed over to the Portuguese, who were his enemies. The latter confined him in a dungeon in the prison of Macao.

Father Gerbillon, who could not appease the indignation and anger of the Emperor, died in the midst of these religious troubles. Kang-Hi lost in him a devoted friend; but that friend had evinced such a marked respect for the Legate, that the monarch witnessed his death without the least apparent feeling of regret. However, he became attached to Father Parrenin, whom he made his constant companion when travelling. The Viceroy of the Indies, the Archbishop of Goa, and the Bishop of Macao had prohibited Cardinal de Tournon from exercising his

authority as legate, in the Portuguese colonies, and the Legate, in turn, excommunicated the Bishop and the Captain-General of Macao. He expired in his dungeon, in the latter city, on the 8th of June, 1710, at the age of forty-two.

The Jesuits of Madura had appealed to the court of Rome, and continued to propagate the Gospel, and to plant the Cross of Jesus Christ, thanks to the character of Brahmin, which they had assumed among the different castes. Father Beschi was so successful, that the Nabob of Trichonopoly, delighted with his discourses, and enchanted by the doctrine promulgated by this great Saniassi, requested him to become his chief minister. Father Beschi, being convinced that the interests of Christianity would be thereby greatly benefited, accepted the dignity, and, henceforth, thirty horsemen, twelve standard-bearers, a military band, the most magnificent elephants, and a number of camels, composed the *cortége* of the humble religious of the Society of Jesus. Aided by this imposing appearance, and strengthened in his position, he daily increased the number of his converts. He even gained a great number of Brahmins, who, in testimony of their new faith, cut off their plaited hair, which reached to the ground, and caused it to be hung up in the vestibule of the church. But all the honors lavished upon the Jesuit Saniassi did not shield them from the displeasure of princes or the anger of the Pagans. "When the missionary rises in the morning," wrote Father Bouchet, "he can not be sure that he will not have to pass the night in a dungeon. It is rare to find one who has altogether escaped the horrors of a prison, and I have known some who have been twice imprisoned in less than a year."

Clement XI, impelled by the entreaties of Cardinal de Tournon, and desiring to put an end to all the divisions caused by the toleration of the Jesuits in China and

Malabar, condemned some of the practices, while he tolerated others. The General of the society, Michael Angelo Tamburini, went to the Vatican, accompanied by all the professed members, who had met in the month of November, 1711, and, casting themselves at the feet of the Sovereign Pontiff, declared their entire submission to his decision. The Father-General, speaking in behalf of the whole, said, in conclusion :

“ If, however, there should, in the future, be found one of us, in whatever part of the world it may be—which God forbid should be the case!—who entertains other sentiments than these, or who shall speak in other words—for human prudence can not anticipate or prevent like events amidst so many subjects—the General declares, assures, and protests, in the name of the society, that he thenceforth censures and repudiates him, pronounces him deserving of punishment, and regards him as a false and unworthy son of the Society of Jesus.”

The death of Cardinal de Tournon was, as yet, unknown at Rome.

While these events were transpiring in China, in the Indies, and in the capital of the Christian world, others, of not less serious import, happened in France. We are aware that Pope Clement XI had condemned the *respectful silence*—the last ingenious conception of the Jansenists. The nuns of Port Royal refused to submit to the Bull which pronounced this condemnation. The clergy had received it; the Parliament had recorded it; but these religious, excited to insubordination by the author of the *Réflexions Morales*, who had escaped from prison, persisted in ignoring the authority of the Holy See. In 1707, after more than a year of patience and fruitless exhortation, Cardinal de Noailles prohibited them from frequenting the sacraments, and, at the request of Louis XIV, Clement XI, by a Bull, dated the 27th of

March, 1708, ordered the suppression of the convent of Port Royal des Champs, which he designated as the *hot-bed of heresy*. Quesnel exclaimed that the Pope had blasphemed. The King's council answered him by decreeing that henceforth there should be but one Port Royal—that of Paris. Quesnel spread the report that the Jesuits had guided the pen that wrote the Bull of suppression, as well as that which had framed the decree. This latter could be the work of no other than Père Lachaise. Of what is a King's confessor not capable, especially when that confessor is a Jesuit!

Père Lachaise survived but a few months this fresh imputation, which, however, could not injure him, except in the estimation of the enemies of the Church. He died on the 20th of January, 1709, at the age of eighty-four, having, for some time previously, lost his influence over the monarch, whose affection for him, however, remained unimpaired. He had been his confessor for thirty years. It was he who pronounced the nuptial benediction of this prince with Madame de Maintenon, in the presence of the Archbishop of Paris, the Chevalier de Forbin, de Montchevreuil, and de Bontemps. After his death, the King commissioned the Dukes de Beauvilliers and de Chevreuse, together with the Curate of St. Sulpice, to select for him another confessor. They suggested Father Michael Letellier, a Jesuit, who was accepted, and who entered upon his functions February 21st, of the same year, 1709. He was Provincial of France, sixty-five years of age, and was far from being the equal, by birth, of Père Lachaise. When he appeared before the King, His Majesty inquired if he was a relative of the Chancellor Michael Letellier.

"I, Sire," quickly responded the religious, "a relative of the Letelliers! Nothing of the sort. I am a poor peasant, the son of a farmer of *la Basse Normandie*."

This blunt declaration was like a thunder-clap to the

courtiers. Not one among them could conceive why he had not made himself acquainted with the origin of this Jesuit before presenting him to the monarch, who would have to kneel before him. This caused St. Simon to say that Father Letellier was "from the dregs of the people, and made no secret of it." This was the real motive for the opposition manifested against this Jesuit, from his first appearance at the court. No one ever forgave him for revealing, with so much simplicity, his humble origin. And when, on the 29th of October, of the same year, the Captain of Police, d'Argenson, had the nuns of Port Royal removed by force from their convent, and conducted to other houses, in accordance with the decree of the preceding year, it was Father Letellier whom they blamed for this severity, overlooking the fact that the decree was issued a year before Father Letellier had, for the first time, seen Louis XIV. We must admit that it is very easy to take advantage of human weakness. The Jansenists were aware of this, and acted accordingly. The nuns of Port Royal des Champs were declared so many martyrs—victims of the tyranny and power of the Jesuits. How many miracles, prepared beforehand, might then be witnessed in the cemetery of the deserted abbey! how many pilgrimages to the forsaken cells! What numerous ridiculous scenes imagined and enacted, with a view to excite and irritate the public mind! The King comprehended all this full well, and would not tolerate it. He commanded that all the buildings should be demolished. This decree was issued on the 12th of January, 1710. The Jansenists set no bounds to their exasperation. The episcopacy became alarmed at its under-hand dealings, and the Bishops of La Rochelle and Luçon condemned the *Réflexions Morales*.

In 1695, Cardinal de Noailles, at that time Bishop of Chalons, had approved this work, for the simple reason

that the first edition was published with the consent of his predecessor, Félix Vialard. Antoine de Noailles had not troubled himself about the discrepancy in these editions. The first, which was all but harmless, was only a small treatise of a few pages, while the third was a work in four volumes, containing all the doctrines of Jansenius. Antoine de Noailles had unconsciously approved the contemning of all spiritual and temporal authority, and the exciting to revolt against the same. Having become Archbishop of Paris, and Cardinal, he learned the condemnation of the book, which was issued with his approbation, and loudly complained of it. The question was submitted to the court of Rome by the clergy of France, and, in order that it might be fairly represented, the bishops requested Father Letellier to draw up a statement of the case, which they would forward independently to the Sovereign Pontiff. Father Letellier acceded to this request, but a letter, concerning this understanding between the bishops and the King's Confessor, fell into the hands of the Jansenists, and thenceforth it was the whole Society of Jesus that governed the French episcopacy, through the medium of Father Letellier. Minds became excited; the discussions grew warm. Cardinal de Noailles took offense at the appeal made to the Pope regarding the *Réflexions Morales*, and demanded from Louis XIV satisfaction, which was refused. "The Cardinal sees only the Jesuits in this matter," exclaimed Fénelon, "so that he may arouse the world against them, by designating them as his persecutors. Such is ever the nature of party spirit. To believe him, the Jesuits are capable of every thing. Were it not for them, the phantom of an imaginary heresy would instantly vanish. It is they who write all the episcopal decrees, and even the constitutions of the Holy See. What can be more absurd, and more unworthy of serious attention, than such declamatory assertions?"

The Cardinal, finding that the King remained inflexible, and that he in nowise yielded to his entreaties, hurled an interdict against the entire body of the Jesuits in his diocese, excepting only the confessors of the royal family. Of this Louis XIV complained. The Cardinal replied that he was persecuted by the Jesuits. Madame de Maintenon thus addressed him :

“You treat the affair of the Jesuits as a spiritual question, and His Majesty regards it as a personal matter—a piece of private revenge. You say that the Jesuits are not fit to be confessors, and yet it is impossible that they should have become so all at once.”

On the 20th of August, 1711, the Cardinal thus wrote to Madame de Maintenon :

“I give fresh powers to Father Letellier, although it is he who is least worthy of them.”

It was in order to punish Father Letellier for his interference in the affair of the *Réflexions Morales* that the body of Jesuits were interdicted, and he, the *only guilty one*, was excepted from this measure, in order to avoid displeasing the King! The full extent of such an inconsistency could not escape the meanest capacity.

In the month of June, 1712, Fénelon thus wrote to Louis XIV :

“Nothing is more injurious to a religious society than to accuse it, before the entire Christian world, of entertaining erroneous doctrines, of being guilty of irregularities with regard to bishops, and of desiring to become their superiors and judges. The more serious the accusation, the clearer should be the proof. It is, then, necessary that the Cardinal prove all the allegations, or that he acknowledge himself as a notorious calumniator. If he persist in a continuance of these indefinite complaints and invectives, he will only do that which is the ordinary course of all the authors of defamatory libels. There remains to him no means of escape ;

it is incumbent upon him to produce proofs, so that a lasting shame may attach to the Jesuits, or to himself. But, if he has no legal proof, he must repair the calumny by retracting it as effectually as he has promulgated it. God, whose truth he has outraged; the Church, which he has scandalized; his conscience, the voice of which he has stifled, in order to gratify his resentment; his very dignity, which he has abused, in order to sully the fair fame of innocent men—all these call for this humiliating reparation.”

The Assembly at Rome, charged to inquire into Quesnel's work, which was approved by Cardinal de Noailles, had, at length, concluded its labors. Bossuet, on the first appearance of the book, had discovered in it one hundred and twenty erroneous propositions. The Roman tribunal condemned only one hundred and one, and, by the celebrated Bull, *Unigenitus*, issued at Rome, on the 8th of September, 1713, the Holy See condemned and reproved the *Réflexions Morales* as containing several heresies, and, among others, all those of Jansenius. On the 23d of January, 1714, the Assembly of the French Clergy accepted the Bull, *Unigenitus*, and, on the 15th of February, the Parliament enrolled it. The Cardinal, being unable to retreat, condemned the *Réflexions Morales*; but, by an unhappy inconsistency, he forbade, at the same time, the acceptance of the Bull. This Bull, which was addressed to all the bishops of France, was accepted *sincerely* and *unconditionally* by one hundred and eight prelates. Thirteen proposed certain modifications. One only—Labroue, Bishop of Mirepoix—refused to condemn the doctrine of Quesnel. This was a blow for the Jansenists, who avenged themselves by calumny, while awaiting a better opportunity of showing their resentment. Such an occasion soon offered. Louis XIV died on the 1st of September, 1715, attended, in his last moments, by Father Letellier. His successor was a minor, and the regency was left to the Duke of Orleans.

II.

THE Jansenists prided themselves upon their austerity, and charged the Jesuits with lax morals. This had not prevented them, however, from lauding, for some time before, the prince who was to govern the kingdom on the demise of the monarch. The Duke of Orleans made no secret of the degrading vices to which he abandoned himself, without shame or remorse. The Jansenists depended upon his vicious habits and inclinations for the success of their cause, and avowed themselves his friends and partisans. This course, judiciously pursued, made them masters of the field, soon after the death of the great King.

Louis XIV had bequeathed his heart to the parent house of the Jesuits. Philip of Orleans did not dispute this barren inheritance; but the Jansenists required a security. They demanded a victim. Philip sacrificed Father Letellier, whom he banished. The Confessor of Louis XIV was sent to Amiens; for, said they, he had filled the prisons with Jansenists; he had availed himself of his secret powers, and a multitude of innocent people languished in fetters, the victims of his cruel tyranny. With what eagerness did they not throw open the dungeons of the Bastille and the prison of Vincennes, in order to remove the chains of that multitude of innocents! They came forth in crowds; they were counted; there were six, of whom two only had been arrested during the period which they termed the *reign* of Father Letellier!

On the 20th of November, two months after the death of the King, Cardinal de Noailles, feeling convinced that the Jesuits would not prove very formidable for the future, partially annulled the interdict which he had issued against them, and restored these *faculties* to twelve among them, who, probably, had become good confessors through their temporary suspension.

The University, also desirous of profiting by the King's death, requested the regent to adopt measures for diminishing the influence of the Jesuits in matters of education, on account of the serious injury they caused to the University. To this Philip would not consent, and resolutely replied :

“As regards the colleges of the Jesuits, my will is that no change shall be made.”

“But,” added the deputies, “we only desire a decree, prohibiting such as may have made their studies with the Jesuits from receiving academical degrees.”

“Never,” rejoined the regent, “so long as I govern France, will I permit the college of my uncle to undergo any change whatever.”

A few days after this, he wrote to Father de Trevoux, acquainting him with his friendly dispositions as regarded the College of Louis le Grand, and assuring him of the futility of the steps taken by the University. But that which the Jansenists lost on this point, they gained in others. They succeeded in having Cardinal de Noailles nominated President of the Council, and they used their advantage. The Jesuits had always devoted themselves to the religious instruction of the soldiers; their enemies construed this into a crime. “They assembled the military in order to obtain control over them,” said the Jansenists, “and thus, at one blow, to be able to overthrow the government, which might be displeasing to them.” On the 19th of July, 1716, these assemblages of the military were forbidden, and the Jesuits desisted from their labors without remonstrance. This was not the object of their adversaries, who desired to raise an outcry. They insinuated that this silent submission of the Fathers was nothing but a sham.

Marshal de Villars, Minister of War, was a pupil of the Jesuits, as were all the great men of that period. On

hearing of these calumnies, he indignantly exclaimed, in Council :

“Who are they who are so rash as to advance such a palpable falsehood? I hold in my hands the answers of the chief officers and commandants of posts. All bear witness that the King's orders are strictly obeyed. For my part, gentlemen, I declare, that, as long as I have commanded, I never saw soldiers more active or more prompt in the execution of orders, or more brave, than those who belonged to the Congregations which are to-day so loudly decried!”

The Marshal had himself been a member of these Congregations, hence he could speak of them from experience.

Cardinal de Noailles appeared unable longer to exist otherwise than under the control of the Jansenist faction. Father Louis de la Ferté, son of the Marshal, at the request of Cardinal de Rohan, the Grand Almoner, was to preach at the Tuilleries during the advent of 1716. Cardinal de Noailles privately proposed to the regent to appoint another preacher. Philip declined to do so. Father de la Ferté, being informed of what had taken place, resigned in favor of the preacher suggested by the Archbishop of Paris, but the Prince de Rohan, brother of the Grand Almoner, wrote to him, on the 31st of October, as follows :

“The Duke of Orleans has commanded me to convey to you the order to preach before the King to-morrow—an order reiterated in the presence of, and supported by, the Duchess de Ventadour—so that no private reasons can longer hold good against the respect which you owe to the King.”

Father de la Ferté could not but obey such a command. On the following day, November 1st, he preached before the court, and afterward conjured the regent to dispense him from the obligation of again ascending the pulpit of the Tuilleries, so as to avoid a lamentable conflict between the

Grand Almoner and the Archbishop of Paris. The regent fully appreciated the delicate position of the humble Jesuit, and acceded to his request. But Cardinal de Noailles wished to make the regent sensible of his dissatisfaction at Father de la Ferté's having been commanded to preach the first sermon before the court, and, accordingly, suspended all the Jesuits of Paris, and, nominally, Louis de la Ferté.

He even conceived the idea of serving this notice by the hands of a civil officer! Nay, more: public criers were ordered to go through the streets of the city, to announce the great news to the Parisians, and to make known to one and all that the Jesuits had been interdicted by sentence of the Archbishop of Paris. The Jansenists were badly off for a scandal. They sought to prevent the Jesuits from teaching. For this, it was necessary to shake the confidence of the heads of families, and to them any means were justifiable to attain this end. The Bishops of Chalons, of Metz, Verdun, Laon, and Montpellier, importuned by the Jansenists, followed the example of Cardinal de Noailles, whose views they seconded, and thus the Jesuits found themselves interdicted in these dioceses without knowing upon what ground.

On the 11th of May of that year, 1716, there took flight to the regions of bliss one of the most humble and noblest ornaments of the Society of Jesus—St. Francis Hieronymo, called, in Italy, Francisco di Girolamo—there to receive the well-merited reward of a holy and laborious life.

It did not suffice that the holy ministry had been closed to the apostles of the Society of Jesus; it was also necessary to destroy their reputation by the most hideous calumnies. In this, they had but to tread in the steps of Protestantism; and faithfully did Jansenism follow in its path.

In the course of the year 1716, two men visited Brest, for the alleged purpose of laying claim to a sum of two millions, which had been bequeathed to them by one of their relations, Ambrose Guis, who had died in that city, fifteen years before. The two heirs were from Marseilles—the one, Honoré Guérin, was a suspended priest; the other, Esprit Bérengier, was a poor mechanic. Unfortunately for them, no one at Brest had ever heard tell of such an immense fortune; no one remembered such a person as Ambrose Guis. The authorities of the city were equally uninformed. The heirs were compelled to return as they came, without an inheritance.

This claim appeared to have been quite forgotten, when, all at once, a report became current at Brest, in 1718, that the Jesuits of the Marine College were in a better position than any one else to furnish information respecting Ambrose Guis and his two millions. The case was a clear one. Ambrose had landed at Brest, in ill health, in 1701. The Jesuits had cunningly enticed him to their college, being mindful of his two millions. They subsequently had put an end to the sick man, and came to an understanding with the Abbé Rognant, rector of the parish of St. Louis, who, in like manner, arranged with the attendants of the hospital. Every thing was settled. The Abbé Rognant had caused the corpse to be removed, and interred in the burial-ground of the hospital.

There was wanting in this fable only a little probability, but no one examined closely enough to discover this. The report had gone abroad, and was repeated with more or less accuracy. It went the round of the city, grieving some, astonishing others, and was rejected only by the few. Thus, at length, the news reached the college, and the Jesuits, who had often had occasion to test the extent of human credulity, felt the necessity of proving the falsity of this infamous accusation. The Governor of the city

requested the President of the Parliament of Aix to take steps, in his official character, to sift the matter. The result was, the family of Ambrose Guis declared that indigence had compelled the old man to embark for Alicante, and that they had since been informed that he had been very unfortunate there. The President next wrote to the latter place. The answer which he received contained the following extract from the official acts :

“ Ambrose Guis, a Frenchman by birth. On Friday, the 6th of November, 1665, the above named was interred in this church, for the love of God, all the clergy assisting, in accordance with the ordinance and decree of the Grand Vicar of this city of Alicante, and of its territory.”

The copy of this official document was certified as authentic by three notaries and by the French Consul.

When the truth was made public, by order of the Governor, every one saw and felt that there had been a want of reflection, and admitted that, in fact, a fabricated tale had been accredited—a tale which was as absurd as it was ludicrous and malicious. However, no one undertook to be less credulous, or more reflective for the future. We are ever disposed to ridicule popular credulity, but when the occasion requires, we are, alas, too ready to contribute our share.

The Jesuits knew that they had been infamously calumniated. They had been interdicted in some of the dioceses of the kingdom, but they were, every-where, and at all times, the worthy sons of St. Ignatius of Loyola ; in all places, and at all times, they proved that they were animated by his spirit.

In 1720, Marseilles was visited by the plague, which spread consternation throughout the whole of France. The Bishop of Marseilles, who had belonged to the Society of Jesus, had there learned all the resources of charity, and showed himself a true hero during the contin-

uance of that dreadful visitation. But he was not the only one, for there were Jesuits stationed at Marseilles. This terrible scourge carried off a thousand victims a day. Such of the municipal officers as had not sought safety in flight, were seized with the malady. Only two remained to administer the affairs of the city, and they would have been totally inadequate to the task, had not Father Milley come to their assistance. All the Jesuits hastened to the relief of the plague-stricken—all were grand in their self-denial, courage, devotedness, and sublime charity. All fell, like heroes, at the side of the unfortunate and suffering sick, whom they tended, or the dying, whom they prepared for eternity. Eighteen of the Fathers died. Father Claude Francis Milley was among them. The sole survivor was the venerable Father John Peter Levert, who had nursed the plague-stricken people in the missions of the East, and who, at this time, was eighty years of age. He had lost all his fellow-laborers, and was the only one left in the house of his Order; but his courage surpassed his grief, his charity had retained all its vigor. He desired, if it were possible, to replace those who had departed; he would, as it were, multiply himself, and he accomplished wonders. As soon as the malady had disappeared, the venerable apostle succumbed to his superhuman exertions, and breathed his last in the arms of the heroic Bishop whose labors and dangers he had so zealously shared. The scourge had spread throughout the whole of Provence. The registers of Marseilles, of Aix, Arles, Avignon, and of Toulon, contain the names of thirty-eight Jesuits who fell victims to their charity.*

* From Father Pasquier Brouet, one of the first companions of St. Ignatius, who died at Paris, a victim of his charity, in 1562, until the plague of Marseilles, all the regions of the earth have beheld the members of the society confront and receive their death-blow in the midst of the sick and dying. In the catalogue of Father Al-

It was thus that they met the calumnies and persecutions of which they were the subjects.

III.

ON the 19th of March, 1715, a Bull of Clement XI formally prohibited the Jesuits from ever again permitting the practice of the national customs which they had hitherto tolerated in the Chinese Empire; and the same Bull exacted from them a solemn declaration, to which they all, without exception, subscribed, although, by so doing, they felt that they were signing the destruction of Christianity in a state which promised so much in the future. However, the Holy See, in order to be the better informed on the subject, sent Ambrose de Mezzabarba to China, with the title of Legate Apostolic, confiding to him the duty of inquiring into these matters, so as to be able to render an exact account to the Roman court. To request admission to the Imperial City for the representative of the Sovereign Pontiff, was to run the risk of incurring the Emperor's extreme displeasure. Kang-Hi had not forgotten Cardinal de Tournon.

Father Laureati, Visitor of China, obtained from the Mandarins that which no one dared solicit from the Emperor, and thus the Legate gained admission into the capital. The Emperor was informed of the fact, and caused the Father and the Mandarins who had favored the Legate to be imprisoned. The Jesuits were desirous of

gamba, continued by Nadasi, under the title of *Heros et Victimes de la Charité*, from the year 1556 to the year 1657, we find that eleven hundred and ninety-seven Fathers or Brothers fell victims to their charity. For the following years statistics are wanting; but, from the year 1679 to the year 1726, it will be found that, in this period of forty-seven years, three hundred and thirteen Jesuits died while tending the sick, during the prevalence of the plague; and down to our own days, we do not find this holy zeal in the least diminished. —*Note of M. C. Joly, Hist. Soc. of Jesus.*

proving, to the end, their respect for, and submission to, the envoy of the Holy See. It was necessary that the Legate should have an audience of the Emperor. The Jesuits alone were bold enough to brave the anger of His Majesty, and it was Father Joseph Pereira who introduced Ambrose Mezzabarba to Kang-Hi. The displeasure of the Emperor was unmistakable, nor did he attempt to conceal it. He could not conceive it possible that the Sovereign Pontiff should give to the national customs of the Celestial Empire an interpretation quite opposed to the real meaning of the Chinese themselves, and he refused to authorize his subjects to sacrifice these customs to their religion. The Legate proposed that he should convey this answer to the Pope, and then return to the empire with the pontifical decision. The prince agreed to the proposition; but, during the voyage of the Legate, on the 19th of March, 1721, Clement XI departed this life, and was succeeded by Benedict XIII. The Emperor Kang-Hi died in the following year, December 20th. The first imperial act of his son, Yong-Tching, was to prohibit Christianity throughout the extent of his empire.

All those Jesuits whose learning sheltered them from the imperial anger, asked mercy for their neophytes, and sought to avert this blow, the consequences of which would be the total ruin of religion, persecution and apostasy for some, death for many, and the triumph of the powers of hell for the future. But Yong-Tching was inexorable. He at first threatened with death those princes of his family who refused to renounce the Catholic faith, but, finally, spared their lives, stripped them of their property, and banished them, as he did also some of the grandees of his court. The missionaries of various orders were sent to Macao. The Jesuits alone were looked upon as too learned to be sacrificed. But their ministry could no longer be exercised, save in secret, except by surmounting in-

numerable difficulties. Father Gaubil, in a letter dated October 6th, 1726, addressing Father Maignan, then at Paris, relates their deplorable condition, and the good they were still in a position to effect in the midst of these difficulties. For ten years, these holy missionaries struggled against the obstacles which were opposed to their apostolical labors, ever hoping either for concessions on the part of the Roman court, or for a less hostile feeling on the part of the Emperor.

In France, a fresh storm had arisen against the Society of Jesus, with regard to an occurrence of which that society was totally ignorant. In 1721, the Oratorian Lelong was on the point of death. The curate of *St. Louis en l'Isle*, who knew him to be one of those opposed to the Bull, *Unigenitus*, demanded his retractation. Lelong refusing to comply, the curate declined to administer the sacraments to him, and at once the Jesuits were charged with being the cause of the refusal.

In the following year, 1722, the Abbé Boche, who had also objected to the Bull, was at the point of death, at Arles. Father Savornin, a Dominican, refused him absolution unless he retracted. The dying Abbé was obstinate, and refused to submit to the Church before going to appear before the tribunal of God. Another priest saw him, and administered the sacraments. The consequence was, that he was suspended by the Archbishop. Evidently, it was the Jesuits who were in the wrong. From one end of France to the other, there was one cry of hatred and reprobation.

These two instances of opposition on the part of two priests called forth a measure which became almost general. From the sick was demanded a certificate of confession before the last sacraments could be administered to them, so as to be assured as to the orthodoxy of their faith by that of the priest who had absolved them. Once

more it was the entire Society of Jesus that was accused of this rigorous step—that society which impiety and immorality, in league with Jansenism, accused of laxity in morals! At first, the Jesuits replied simply by silence. It was only a few years subsequently that they defended themselves by their writings. In 1729, the death of Cardinal de Noailles at last restored to the Fathers the free exercise of the holy ministry. The first act of Charles Vintimille, his successor in the See of Paris, was to remove the interdict which the Cardinal had persisted in maintaining during fifteen years!

The General of the society survived this consoling news but a few months. He died on the 28th of February, 1730. In the same year, Cardinal Corsini ascended the apostolic throne, under the title of Clement XII.

Generalship of Father Francis Retz,

FIFTEENTH GENERAL.

1730-1750.

I.

FATHER TAMBURINI died without having named a Vicar-General. The professed members at Rome appointed Father Retz to fill that office during the interregnum, and the latter, having assigned the 17th of November, 1730, for the assembling of the General Congregation, was then elected by a unanimous vote, his own only excepted, on the 30th of the same month. He was born at Prague, was fifty-seven years of age, and had distinguished himself in all the offices which he had held.

Jansenism had just lost its mainstay, Cardinal de Noailles, who, without professing its doctrines, without even conscientiously approving them, had allowed himself to be ruled by its partisans, and had lent himself to their exactions with a weakness which was most lamentable on account of its serious results. Philip of Orleans no longer governed. The King had attained his majority. But Louis XV, who had been brought up in the midst of a depraved court, thought only of his pleasures, left the affairs of state to his ministers, and refused to trouble himself about the religious questions which had so agitated the preceding reign. Thus thrown upon its own resources, Jansenism felt the approach of its downfall. It endeavored to make one more spasmodic effort. It caused miracles to be

wrought at the tomb of Paris, the Deacon. It gave a recipe to a few adepts, to induce them to fall into fits on reaching the cemetery of the parish of St. Medard. It attracted the lower classes around the convulsed, and paid most liberally to whomsoever would declare himself possessed of an evil spirit, and, after exhibiting some horrible contortions in the presence of the assembled crowd, would attest his having been miraculously delivered from the evil spirit, through the merits of the holy Deacon, Paris. Matters were even carried so far as to cause the Chief of Police to order the cemetery to be closed, and forbid the repetition of scenes as indecent as they were ridiculous.*

While Jansenism thus gave itself up to the ridiculous, and affected a pious belief in the miracles they so liberally paid for, the school of incredulity came to its aid, secretly deepening the fearful abyss into which it sought to engulf thrones and precipitate the altars. This school, of which Voltaire was the head, whose system was the negation of all truth, whose object was the destruction of Catholicity, had reached its culminating point. To the scandalous licentiousness of the regency was added that of the court of Louis XV. Society seemed to have lost all sense of right. The new philosophy could now force itself upon France, and rely upon numerous adherents. By its writings and correspondence, it propagated its principles with fearful rapidity, and soon the political and religious ideas of independence, which the Protestants and Jansenists had so plentifully sown in all parts, were seen to germinate, grow and develop themselves through the influence of these pernicious doctrines.

* The following lines were discovered on the gates of the cemetery on the day following, the irony of which aroused contempt for these pretended miracles :

“ De par le roi, defense a Dieu
De faire des miracles en ce lieu.”

"A party was formed," said Dr. Ranke, a Protestant writer,* "which founded its hatred of all religion on a system which destroyed all idea of a God, and all the essential principles of authority and society. A literature appeared which was opposed alike to the Church and to the government, alluring minds to itself and binding them with indissoluble fetters.

"It is evident that the various tendencies of this period were in little accordance with each other. The tendency of the Reformation was, of its nature, monarchical, which can not be said of the philosophical school, which speedily became antagonistic to the state. The tendency of Jansenism was toward opinions which were indifferent, if not obnoxious, alike to both. Notwithstanding the diversity of these ideas and sentiments, all these parties were united in action. In every country, at every court, two parties were formed, of which the one sought to maintain things in their normal condition, and to conserve the prerogatives of the Universal Church.

"This latter party was especially represented by the Jesuits, which Order seemed to be the chief bulwark of the ultramontane principle. It was against them that the storm was directed."

It is a Protestant who avows that "all these parties were united in action." The Jansenists devoted to the execration of the world the loose morals of the Jesuits, while, at the same time, they did not hesitate to "unite their movements" with the Protestants, with the impious and the atheists, in order the more surely to destroy all authority, whether spiritual or temporal. The Jesuits were regarded as "the bulwark" of the Church and of the Papacy; hence they were the first to be attacked. Calvin initiated this strategy. He first sounded the alarm, and first opened fire

* History of the Papacy. Tome iii, pp. 344, 345. (1848.)

from his batteries upon the society. His followers had ever been faithful in following his system of persecution; but two centuries of calumnies, massacres, pillages, and treachery have proved ineffectual in defeating that army of heroes. To accomplish this, fresh battalions, new weapons were needed. The evil one had invented Jansenism, and now, better informed as to its importance, he reinforced it with the sect of unbelievers. The "three tendencies would unite their action"—we shall soon see the result of this combination.

While the powers of darkness thus secretly maneuvered, a rumor began to spread in the city of Toulon. This was in 1731. The Jesuits were said to be so in league with the demon, that he did with them what he would. It was a fact not to be questioned. Catharine la Cadière, a very holy young woman, was unmistakably possessed by an evil spirit, through the influence of Father John Baptist Girard, Rector of the Seminary of the Marine, who had cast a spell upon her. It was Catharine who made this statement, and, hence, it could not be doubted. Moreover, it was very easy to obtain proofs of it, since Catharine demanded nothing better than to exhibit, gratuitously, to the public the positive indications of her condition. She might be seen daily.

The people, to whom these exhibitions were made, free of charge, hastened to the possessed one, to witness, in breathless excitement, her unnatural contortions, and hear her diabolical talk.

Catharine was attended, during these scenes, by her brother, or by her confessor—the former a Jacobin, the latter a Carmelite, named Nicholas. Both were Jansenists, and we are aware that, at that time, Jansenism was subject to convulsions, and in great repute.

The Bishop of Toulon, La Tour du Pin Montauban, disapproving the affair, would not permit the exhibitions

of Catharine, and interdicted both the Jacobin and the Carmelite who had favored them. On the following day, the Carmelite and Jacobin presented themselves at the episcopal palace, and were received by the Bishop.

"My Lord Bishop," said they to him, "you have withdrawn our powers."

"Yes; because you have caused your penitent and your sister to counterfeit the actions of one possessed."

"My Lord, if we are to be interdicted, it is only just that Father Girard should share the same fate. You must, therefore, reinstate us, or silence him."

"I will do neither the one nor the other."

"Well, my Lord, we will lay the matter before Parliament; we now give you notice of our intention. It is in our power to ruin Father Girard, and ruin him we will. As for ourselves, we shall want for nothing; for we have the assurance of receiving fifty thousand *livres* if we succeed."

The Bishop remained firm, and dismissed the two Jansenists. The latter lost no time in laying their charge before Parliament. The investigation was searching. The Bishop furnished, in writing, the details which we have just related, and which seemed scarcely credible; and when justice was fully informed, to the shame of popular credulity, this is what it discovered.

Catharine la Cadière was accustomed to confess to Father Girard, when, all at once, she declared that she had been favored with visions, ecstasies, and revelations. Father Girard, after having duly investigated matters, made known to his penitent that he could no longer receive her confessions. He had discovered that she had been imposing upon him. Catharine, wounded in her pride, and furious at the thought of being detected, conceived the idea of avenging herself, by accusing Father Girard of having caused an evil spirit to torment her. Aided and abetted by the Jan-

senists, she had enacted the scenes we have just related, of which all the shame fell upon herself and her abettors. But the Jansenists still continued to avail themselves of this ridiculous affair. They issued pamphlets, composed songs, and spread the report that Father Girard had been burned alive at Aix; in fact, they left nothing undone to startle or amuse France at the expense of the Jesuits. A Parliamentary decree, proclaiming the innocence of Father Girard, put a stop to these outrages.

In the following year, there was need of a charge against the Jesuits at any price, in order to engage the attention of the people, and, as nothing offered as a pretext, the Jansenists were compelled to come to the rescue. They publicly announced that Father Chamillard had died, at Paris, objecting to the Bull, *Unigenitus*. This was a reiteration of the Lutheran calumny, that the celebrated Father Canisius had joined their ranks. Chamillard died objecting to the Bull; this was to say that he died a Jansenist, a heretic, an apostate. It was a triumph for the defeated sect. The journals seized upon the report, and recapitulated the wonders which had accompanied and followed this un-hoped-for death. The Jesuits, ashamed of their defeat, had contended with the Jansenists for the possession of the coffin of Father Chamillard. The latter, being victorious, had carried it off, and deposited it in a cavern—no great honor to his remains—and from that cave, from that coffin, exhaled a delicious odor, which impregnated the entire locality. Still more; by invoking Father Chamillard, at not too great a distance from the cave, marvellous cures of both mind and body were effected. Had the good Father been a Jansenist from his birth, he could not have done more. This tale was absurd enough to be received with entire confidence, and it was successful. But, one day, a letter was received from Father Chamillard, announcing that he was not dead, and that he did not object

to the Bull; but that he still lived, and was a Jesuit, and loudly denied the fable published by the sectarian journals. He added:

“It is evident, by what has taken place in regard to myself, that if the Jesuits would only appeal against the Bull, from that very moment they would all become great men—men of miracles, in the opinion of those who to-day so bitterly decry them—even as myself, since my reported death. But we can not purchase the praises of the innovators at such a price. We consider ourselves honored by their outrages, when we bear in mind that those who so mercilessly defame us, in their discourses and libellous language, are the same who so impiously blaspheme all that is most holy and deserving of respect, in the Church and in the state.”

The combined movements of the three tendencies should not, it seems, have persevered in this course. Where is the advantage of a calumny, the falsity of which is so easily proven? True, Calvin's cry was, “Calumniate! calumniate! something will always remain.” The triple alliance was most desirous of gaining this something, and so it declared the Jesuits thieves. In 1738, the whole of Belgium was thrown into a state of excitement by one Madame Vianen, who asserted that the sum of three hundred thousand florins had been extorted from her by Father Janssens. Here was another suit to defend. The Jesuits could not permit an accusation of this sort to hang over them. The result was, a declaration from the Supreme Council of Brabant, setting forth that they found Father Janssens innocent, and free from all reproach.

“The Jesuits,” says Ranke, “were all-powerful, principally from the fact of their confessing princes and the higher classes, and from their having control of the education of the young.” This fully explains the bitter hatred of their enemies in pursuing them with their calumnies. It was absolutely necessary, to their ends, to alienate public confidence from the members of the so-

ciety; it was all important to withdraw from them the education of the young, whereby they formed future generations, and trained up those who were to compose it in too moral and Christian a spirit. "In the midst of this new progress," continues the same author, "they (the Jesuits) remained steadfastly attached to orthodox doctrines, and submission to the Church." Hence, the necessity of destroying an order which educated youth in a spirit of obedience, and which the coalition of the Reformation, Jansenism, and unbelief sought to destroy. This party, according to its own admission, was bent on the destruction of the Church; but, before reaching the heart of the citadel, it was necessary first to scale the outer walls, to beat down the ramparts; it was necessary to annihilate the Society of Jesus.

In the year 1746, a poor, dying man, in one of the wards of the Hotel-Dieu, in Paris, who had just received the last sacraments, called around his death-bed the whole of the clergy attached to the institution. One of these, the Abbé Cussac, was seated before a small table, which was furnished with pen, ink, and paper. He was about to write down the last words of the expiring penitent.

"Gentlemen," said he, "I am a Fleming. My name is Josse Deroosen. I have had the unhappiness of committing a perjury, which I wish to retract. Here is a document, signed and sealed under my own hand, and on the envelope of which I have myself written, '*For the Supreme Council of Brabant.*' I now desire to have a document drawn up containing what I shall dictate to you, which I request you will all sign as witnesses, and forward, together with my retraction, to the Council of Brabant, in order that I may thus appear with less fear before the dread tribunal of Almighty God."

The priests at once prepared the document, which they assured Josse Deroosen should be sent to Flanders without

delay. The dying man appeared to await the promise to quit this world, for in a few moments he breathed his last.

The Supreme Council of Brabant, having examined the documents thus addressed to it by the Vicars of the Hotel-Dieu of Paris, summoned two notaries, in order to comply fully with the intentions of Josse Deroosen, whose retraction they read as follows:

“GENTLEMEN: It having pleased Almighty God to make known to me, through the voice of His minister, and still more by His Grace, the injury I have done Him, the damage I have caused my neighbor, and the deadly blow I inflicted on my own soul by the false testimony I have given with regard to the three hundred thousand florins which Madame Vianen alleged had been extorted from her by the Reverend Father Janssens, of the Society of Jesus; and, convinced by the holy Gospel that I can not hope for the Divine mercy, nor participate in the glory of His elect, unless I retract that which I had falsely advanced upon oath, I, of my own free will, hereby retract it.” . . . [And further down:] “I beg of you, gentlemen, to look upon the statement I then made before M. du Chaisne, *rapporteur*, as false, and as having been extorted from me by solicitations,” etc.

This fresh check did not occasion the slightest feeling of shame in the enemy's ranks, nor did it produce the least discouragement. On the contrary, calumny was heaped upon calumny with greater zeal than before. Soon the Jesuits found even those from whom they ought to have received support and protection turn against them. But let us not be surprised.

“Reforming ministers,” says Dr. Ranke, “were placed at the helm in almost all the Catholic states—in France, Choiseul; in Spain, Wall and Squillace; in Naples, Tanucci; in Portugal, Carvalho—all men, who had made it the main thought and object of their life to limit the pretensions of the Church. In them the ecclesiastical opposition acquired representatives and champions; their individual position rested upon it, and open war was the more inevitable, since they found the Jesuits constantly laboring

to obstruct their designs by personal counteraction, and by personal influence over the highest classes of society."*

Such was the influence which called forth so many reproaches; such the use they made of it. They employed it to combat alike the enemies of the Church and of the state.

II.

BENEDICT XIV had, at length, put an end to the difficulties with regard to the Chinese and Malabar customs. First, by a Bull dated July 11th, 1742, and by a second one dated September 12th, 1744, the Malabar rites and the honor rendered in China to Confucius and to ancestors were no longer to be allowed by the missionaries. The Jesuits willingly submitted to this command, which was the signal for persecution throughout the Chinese Empire. The Jesuits were hunted down and put to death, and those neophytes who refused to join in the national ceremonies condemned by the Sovereign Pontiff, suffered a like fate. Fathers Hervien, Chalier, Beuth, and de St. André were the first who fell martyrs to their obedience to the apostolical decision. Soon after, Fathers Du Gad, des Roberts, de Neuvialle, Tristan d'Athemis, and Jose Henriquez entered heaven by the same means. At Pekin alone were the Jesuits protected from the fury of the Mandarins. The Emperor was desirous of retaining them at his court, in their character of learned men and diplomatists, and the holy religious submitted to be thus considered, in order that they might keep alive the faith among the Christians. Father de Ventavon was mechanician to the Emperor; Fathers Castiglione and Attiret were his painters; Father Hallerstein presided over the school of mathematics; Father Michael Benoit constructed appa-

* History of the Popes. (Austin's Trans.) Book VIII, § 18, p. 200.

ratus to supply the gardens of the palace with water, which he elevated to a great height, to the admiration of the monarch and his court. In this way, each Jesuit sought to make himself necessary, in order that he should not be compelled to leave the Christians, who alone could preserve the seeds of the Gospel in that unhappy country.

The declaration of submission of the missionaries of India had arrived at Rome long before that of the Jesuits who were dispersed throughout China could be dispatched; so that the Pope, for a time, was in doubt as to their compliance, as may be perceived in his Bull of the 12th of September, 1744. But this Bull, on its way to China, crossed the declaration of entire submission, which the Jesuits, not one excepted, had sent to Rome. The pontifical censure was another great source of sorrow to these missionaries, who had lost the fruits of so many years of labor, privations, and sufferings of every description. Not one permitted a murmur to escape his lips. All submitted to the censure with the same meekness and humility with which they received the condemnation of their toleration.

The Reductions in Paraguay had augmented considerably. It sometimes occurred that the savages, being unable to bear the sedentary and laborious life which was to lead to their civilization, would suddenly decamp, and resume their wandering habits. In such cases, the missionaries would set out in search of them, and, after incredible hardships and fatigues, would frequently succeed in bringing them back. But they not unfrequently met with martyrdom in those heroic adventures after the strayed sheep of their flock. In the space of a few short years, Fathers Carvalho, d'Arce, de Blende, Sylva, Maco, Brother Romero, and many others, met their death at the hands of the savages, and their places were gladly filled by new apostles.

The Spanish colonists could not pardon the Jesuits for the wonderful progress which their neophytes daily made in civilization. The natives of the Reductions had been freed, and the Spanish considered that they had thus been robbed by the Christian charity and benevolence of the Fathers, who limited, as much as they could, the traffic in slaves. A political event came to their assistance, in the year 1731, which served as a pretext to their vengeance.

A party had been formed against Don Diego de Los Reyes, Governor of Paraguay. Don Jose d'Antequera, a member of the Royal Council, who had been sent to Assumption to obtain information regarding the accusations preferred against Don Diego, became the judge of his Superior, assumed his authority, and constituted himself Governor in his place. Don Diego de Los Reyes retired to the borders of the Parana, near the Reductions, so as to be under the protection of the Jesuits in case of attack. Antequera followed him, and encamped beyond the Tabiquari. The Jesuits could not be mistaken as to the intentions of the usurper, and, desiring to prevent an aggression on his part, wrote to induce him to retire. Antequera, perceiving in this intention a hostile feeling, in his turn expressed some apprehension. Father Francisco de Roblez and Antonio de Ribera, accompanied by the *Alcaldes* and the officers of the Reductions, sought him in his camp, and promised him not to proceed without a special order from the King.

The traitor was satisfied; he struck his camp, hastened to Assumption, and banished the Jesuits. Then it was that civil war, with all its horrors, broke out. Antequera, defeated and abandoned by his army, was cast into prison and condemned to death. He called to his aid the Jesuits, whom he had cruelly persecuted, notwithstanding that he had been their pupil. Fathers Thomas Caverio and Manuel de Galezan responded to his call. He cast himself at

their feet, craving their forgiveness, and expressing a heartfelt sorrow for his crimes ; he thus regained the sympathy of some of those who had handed him over to public indignation. Nevertheless, he underwent the chastisement he had merited, and died on the scaffold, July 5th, 1731. In the month of August, the *Junta*, composed of the Spanish colonists, again proscribed the Jesuits of Assumption, and Don Jose Palos, Bishop of the diocese, wrote as follows to Father Geronimo Herran, Provincial of Paraguay .

“This, Reverend Father, is the most unhappy day of my life, and I consider it a miracle that it has not been my last. I shall die of grief at the sight of my beloved Brothers and revered Fathers, expelled by the Common Council, whose obstinacy I have been unable to overcome, although I have threatened them three several times with excommunication, in accordance with the Bull *In cœna Domini*. I have extended it to all those who have counselled, abetted, or permitted so great a crime, by the general and individual interdict, which I have issued against the city and the entire province, although they have surrounded my cathedral with soldiery, and have prohibited, under pain of death, the ringing of the bells. Upon receiving the first intimation of their design, I sent word to the Father Rector to have all the doors of the college closed, but these sacrilegious men have forced them open. In my own house, I was surrounded by soldiers, not having the liberty even of making my appearance at the door. And I should have compromised my character had I followed the dictate of my indignation, which was to shake the dust from my shoes, accompany my beloved Fathers, and forever bid adieu to this excommunicated people.”

The insurrection spread. The Marquis of Castel Fuerte, Viceroy of Peru, called together his Council, and on the 24th of June, 1732, resolved upon taking up arms against the insurgents. But, in order to do this, it was necessary to secure the services of the natives of the Reductions, and one of the resolutions adopted by the Council

was, that "His Excellency be entreated to enjoin the Father Provincial of the Society of Jesus in Paraguay, or, in his absence, the one who had control over the missions of the said province of Parana, to furnish promptly to Don Bruno Maurice de Zavala, or to Don Augustino de Ruiloba, Governor of Paraguay, the requisite number of Indians, well armed, from the Tapès and other tribes, in order to compel the rebels to return to the obedience which they owe to His Majesty."

Father de Aguilar led forth seven thousand Christians of the Reductions of Paraguay, who were joined by others. The revolt was suppressed, but the fields, which had been deserted during the war, yielded no crops, and a famine arose, which engendered disease. The Indians made no complaint; they had learned from the Jesuits how to practise Christian fortitude. These good neophytes had not yet recovered from the many fatigues and privations they had endured, when they were surprised by a sudden attack from the savages, who penetrated as far as the capital of the provinces. The Governor appealed to the neophytes, who, led by the missionaries, again seized their arms, repulsed the enemy, and returned victors to their towns.

The civil wars of Paraguay had aroused the savage instincts of those Indians who, as yet, had not come within the wholesome influence of the Jesuits.

In 1735, Father Lizardi received orders to lead his Christians to the assistance of those of Concepcion, who were being constantly attacked by the Chiriguanas. The Father obeyed the summons. On the 15th of May, he was offering up the Holy Sacrifice, when a body of the Chiriguanas fell upon the little town, put the inhabitants to flight, dragged the holy Jesuit from the altar, and led him into captivity, subjecting him, on the way, to the most cruel treatment. His strength failing, he sank to the ground, exhausted. The savages saw that he was dying,

and his extreme attenuation not tempting their inhuman appetites, they stripped him of his vestments, placed him on a rock, moved off to a distance, transfixed him with their arrows, and left him to his fate. The neophytes of Conception went in search of the holy martyr. They discovered his remains on the 7th of June. The body was half devoured by birds of prey; his breviary lay open at that portion containing the office for the dead, and an epitome of the rules of his Order was found lying beside his crucifix. This was, indeed, the death of a true missionary, of a priest, of a Jesuit martyr! He was but thirty-nine years of age.

The late wars had just furnished proof of the power which the Jesuits exercised over the Indians, who owed them the spiritual and temporal happiness which they had acquired through Christianity and civilization. The Spanish and Portuguese, whose cupidity had to suffer for this happiness, saw fit to awaken the suspicions of their respective sovereigns on this subject. In 1737, Father Aguilar addressed a petition to the King of Spain in justification, and, after the matter had been fully investigated, especially the strict seclusion in which the Fathers kept their Indian neophytes, Philip V issued a decree approving, in every respect, the method pursued by the Jesuits in the government of their colonies. This decree was published in 1743.

While the King of Spain instituted these inquiries, Don Gomez d'Andrada, Governor of Rio Janeiro, imagined that he had discovered the real motive which induced the Jesuits to prohibit all intercourse between their neophytes of Parana and the European colonists. Don Gomez felt persuaded that they had made the discovery of some gold mines, which they secretly worked. His conviction on this point was so strong, that he could not conceive that any one could refuse to share it. But by what

means could this source of wealth be taken from the Jesuits? Don Gomez pondered, investigated, reflected, and, at last, communicated his discovery to the court of Lisbon, advising them to propose to Spain an exchange which she could not but accept. It was that of the beautiful and rich colony of St. Sacrament for the seven Reductions of Uruguay. Portugal hastened to make the proposal, which was as eagerly accepted by Spain. The sterility of Uruguay was known, and offered no prospects for the future, whereas the colony of St. Sacrament was not only most fertile, but was the key to La Plata, and rendered its possessors masters of the navigation of that river. The Indians of the Reductions of Uruguay numbered thirty thousand. Don Gomez had, in proposing the exchange, made one condition. It was that the thirty thousand inhabitants should evacuate the country, and thus be thrown upon the mercy of Providence. It was necessary that the land should be unencumbered, so that they might explore it without difficulty. The courts of Spain and Portugal ordered the Jesuits to prepare their neophytes for this evacuation, and superintend it. At the same time, Father Francis Retz, General of the society, dispatched an order in conformity with those of the two sovereigns, and added: "I would make it my duty, if such should be necessary, to surmount all obstacles which retain me at Rome, and proceed myself into those vast countries, so as to facilitate, by my presence, the prompt execution of the royal wishes." This order bore date February 15th, 1750.

Father Francis Retz did not witness the execution of his commands. He foresaw the great grief of the good Fathers in fulfilling the sacrifice imposed on their obedience and that of their neophytes, but he did not live to share it. On the 29th of November, of the same year, 1750, he departed this life, and went to meet those of his

brethren who had preceded him to a better world. He had had the happiness of obtaining the canonization of St. Francis Regis. This was a sweet and consoling thought to him in his last moments. Father Ignatius Visconti, whom he had appointed Vicar-General, named the 21st of June, 1751, for the assembling of the General Congregation.

Generalship of Father Ignatius Visconti,

SIXTEENTH GENERAL,

AND OF

Father Louis Centurioni,

SEVENTEENTH GENERAL.

1750—1757.

I.

ON the 4th of July, 1751, Father Ignatius Visconti, of an ancient and noble Milanese family, was called to the government of the Society of Jesus. It was at a period when the powers of darkness had put forth their last effort in all the courts of Europe, in the venom of the new philosophy. Unbelief was the rage of the day. It was necessary to doubt every thing, to question even the existence of God, to affect a profound contempt for the most sacred things, to declare hatred to the Jesuits, to look with pity and disdain upon those who were so small-minded as to retain a spark of faith, and ridicule the ignorant who were so benighted as still to fulfil the chief obligations of religion. By these means, men won for themselves a reputation for learning and sound judgment, held a good position in society, and even aspired to the government of the state. It was not, however, this kind of merit which had raised to power the Prime Minister of Portugal.

The house of Carvalho d'Oeyras was so dreaded in Estramadura for its hereditary wrath, that a wealthy citizen of

Oeyras had left a legacy to his parish, on condition that the priest, after the parochial mass each Sunday, should recite, with the faithful, three *Paters* and three *Aves*, to implore Almighty God to preserve the city from the fury of the Carvalhos. This practice had long existed, when, in 1750, the heir of the house—Don Sebastian Carvalho, Count d'Oeyras, and subsequently Marquis de Pombal, who had gained the confidence of the Jesuits—made use of them as a stepping-stone to power.

John V had just died, and was succeeded by the Infante Don Joseph. The Marquis de Pombal was ambitious of becoming Prime Minister, that he might be the better able to carry into execution the various plans he had conceived; but this was no easy matter. The leading nobility of the kingdom were not ignorant of the principles and designs entertained by the Marquis de Pombal. They had discarded him, and kept him away from the court, for which he had secretly vowed to be avenged. In order to accomplish this, he had deceived the Jesuits, who could not believe his hypocrisy. Father Joseph Moreira was confessor to the Infante. It was to him especially that the Marquis confided his plans of reform, if he should ever be placed in power. The projects for amelioration which he had thus made known to the Father, were directly the opposite of what he, in his heart, contemplated. As soon as the Prince ascended the throne, his confessor did not hesitate to suggest to him, as Prime Minister, the name of a man whose ability was on a par with his eminent piety. King Joseph placed too much confidence in Father Moreira not to listen to his suggestion, and, accordingly, the Marquis de Pombal was raised to the high position he so much coveted. His plans of reform were about to be developed.

The entire royal family had selected their confessors from among the members of the Society of Jesus. Father

Joseph Moreira was confessor to the King and Queen; Father Oliveira, of the Infantas; Father Costa, of the King's brother, Don Pedro; Fathers Campo and Aranjuez, of the King's uncles, Don Antonio and Don Emmanuel. Thus, there were five Jesuits attached to the court. This was too much for Pombal, who had no longer need of them. It was all-important to him to procure their dismissal. Thanks to Father Moreira, the King had entire confidence in his Minister, and the latter lost no time in taking advantage of it. He flattered the tastes, inclinations, and even the passions of the monarch so dextrously that Joseph I, who was naturally weak and careless, blindly permitted himself to be guided by his favorite, to whom he abandoned the entire control of the government. The latter augmented the number of prisons, which he filled with inmates. Whosoever had the misfortune of displeasing him was quietly arrested, and confined in one or other of the dungeons of the despot. In 1754, he induced the King to sign a decree to the effect that, as a prime minister was liable to be assassinated for his political acts, any such attempt should be treated as high treason. This accomplished, Pombal had no difficulty in convincing the King that if a minister's life was thus exposed, that of the King himself must be still more so. In fine, he went so far as to state that his close watchfulness had resulted in the discovery of a conspiracy, as certain as it was incredible. The Prince Don Pedro courted popularity, with the view of supplanting his brother on the throne. In this the Jesuits seconded his designs, and aided him by their influence over all classes of society.

The decisive blow had been given. Suspicion was attached to the Jesuits; distrust had obtained entrance into the heart of the monarch, and nothing more was needed than to keep alive the jealous feeling. The Minister impressed His Majesty with the necessity of maintaining the

greatest secrecy. He placed at the disposal of the King all the writings which heresy, envy, and impiety had invented against the Society of Jesus, and caused the same works to be freely circulated among the people. A very few days elapsed before the persecution commenced. Father Ballister was arrested and banished, under pretext of having cast reflections on a measure of the Minister. Father Fonseca was treated in like manner, for having made suggestions which were far from favorable to the same proceeding. The banishment of the entire Order from the kingdom was momentarily looked for, when, on the 1st of November, 1755, a terrible earthquake visited the city of Lisbon, followed by a fearful conflagration. The capital was but one heap of ruins. The sufferers were numerous. Death, devastation, and misery were to be seen on all sides. The Jesuits had seven houses in the city; they were either destroyed by the shock of the earthquake or consumed by the flames. The Fathers, regardless of their own interests, thought only of the sufferings of the people. They dispersed themselves throughout the city, consoling and encouraging all, giving succor to the wounded, and endeavoring to subdue the devouring element, seconding the efforts of Carvalho, the Prime Minister, and devoting themselves with extraordinary self-denial to acts of the sublimest charity. Father de Malagrida and Brother Blaise accomplished such wonders, that the people were struck with admiration, to which they loudly and continuously gave expression. That same people, whose anger had been excited against the good Fathers, now ceased not to call down blessings upon their heads, designating them as the second saviors of the unfortunate population of Lisbon. The King, moved by these services, rendered during a calamity of which they themselves had been the first victims, recalled the exiled Fathers, and had the parent house rebuilt at his own expense. Father de

Malagrida, taking advantage of the King's good will, brought him back to a proper sense of his duty as a Christian, of which, for some time, he had been negligent, and all appeared to forebode a happier future, when the Marquis de Pombal renewed his opposition. Father de Malagrida had succeeded in leading back Joseph to the piety of his youth. This was exercising an influence over the monarch which Carvalho desired no one but himself to possess. On that and on many other accounts, the Jesuits could no longer be tolerated at the court.

The exchange of the territory of Uruguay for the colony of St. Sacrament had not been completed. On receiving the order from the General of the society, Father Barrera, Provincial of Paraguay, had appointed Father Neydorffert to assume his place, and, notwithstanding his advanced age, he hastened to communicate to the Caciques, and missionaries of the Reductions interested, the command which he had received from the sovereigns and from his Superior. The Caciques declared that they preferred death to the unjust banishment thus imposed upon them. They had themselves founded these colonies, built the towns, cultivated the barren soil, erected these churches, so dear to their hearts, and were unwilling to give up any of these to Portugal, and, if compelled, they would have recourse to arms to maintain their rights and defend their homes.

The Jesuits fully understood the position, and participated in the grief to which it gave rise. They sent addresses to the two courts, imploring them not to urge the completion of the proposed exchange. The Minister Pombal charged them with creating discontent among the neophytes, in order to retain possession of the gold mines—that dream of Don Gomez d'Andrada. The Fathers urged the matter no further, for they felt that, to such a charge, their only answer was to employ all their influence over the Indians, and yield the field to the cupidity of

the government. But the Indians were sufficiently civilized to understand the injustice of which they were to be the victims. They accused the missionaries of being the instigators of the exchange. Others charged them with weakness and indifference; and all, worked upon by the emissaries of Don Carvalho, felt convinced that the Jesuits, whom they had so dearly loved, had only instructed and civilized them for the benefit of Portugal, to whom they were now to give up the fruits of all their toils.

Several tribes, refusing to yield to the appeals and exhortations of the Jesuits, from whom their enemies had sought to alienate them, rebelled against the Portuguese. Some were compelled to surrender; others retreated, and, being no longer guided and watched over by the Jesuits, suffered by their proximity to, and intercourse with, the vicious Europeans. Thus, the natives were deprived of that life of innocence and simple piety which had so long constituted their true happiness.

The Portuguese, being now masters of the Reductions, dug and sought in vain, under the direction of qualified engineers, who were sent by the avaricious Pombal, but no gold mines could be found. Ashamed of his defeat, Don Gomez was forced to recognize that the mines had existed only in his own imagination. He made this admission to Don Carvalho; he avowed it to the Jesuits, and he was sorely distressed at the unfortunate bargain into which he had led his government, and which he desired to annul; but it was too late.

The fable of the gold mines enriching the Jesuits needed no further contradiction. It died a natural death. Another had to be invented. The Jesuit King had not, as yet, suggested itself to any calumniator's mind. Pombal first conceived the idea and gave it birth. Innumerable writings, in almost every language, were, by his direction, circulated throughout the entire country, which set

forth that the Jesuits reigned supreme in Paraguay; that all the Reductions founded by their exertions had just been united under one sceptre, and that a Brother Coadjutor had been proclaimed Emperor of Paraguay, under the title of Nicholas I. Gold mines, which were unknown to the Europeans, supplied the precious metal which was converted into the current coin of the empire, bearing the effigy of the Jesuit Emperor. In this calumny the ridiculous contended with the absurd. People of sense could not suppress a smile, which was followed by a burst of indignation against the author of the infernal libel. Unreflecting minds saw in it the ambition of the Jesuits, and really gave it credence, for no other reason than that *it was in print*. The King of Spain, being fully informed of the state of the case by Don Zevalos, Governor of Paraguay, caused the calumnious pamphlets of the Portuguese Minister to be burned by the public executioner. He took this step, notwithstanding the earnest entreaties of the Duke of Alba, who was in league with Don Carvalho, and believed that such a monarch as the Emperor Nicholas I, Brother Coadjutor of the Society of Jesus, really ruled in Paraguay. Don Zevalos had visited all the Reductions. The Caciques had related to him all the efforts of the Portuguese to injure the Jesuits in their estimation, the weakness they had displayed in entertaining these suspicions, and the regret which they now felt for the same. The Governor had met, throughout his dominion, nought but faithful and submissive subjects, pious Christians, missionaries of edifying and exemplary lives, and he could only deplore the existing relations between the natives and Europeans; for, to many, it was impossible to restore their former Christian innocence, their childlike docility, their gentle and simple piety, although they were still edifying Christians.

The Marquis de Pombal contemplated an alliance be-

tween the Princess de Beira and the Duke of Cumberland. By such a union, he saw a means of placing a Protestant on the throne of Portugal, and thus establishing Protestantism in the kingdom. The Jesuits, who were the spiritual directors of the royal family, had opposed the alliance, the consequences of which could only be injurious to religion. Pombal could not forgive this opposition to his plans. Among the gentlemen of the court, there were many who were as hostile to him as they were friendly to the Jesuits. He sacrificed them to his ambitious views, and to his diabolical hatred of the Society of Jesus. He removed all the nobility from the administration and state offices; he imprisoned, confiscated, and persecuted; he handed over the universities to the control of Protestants, Infidel philosophers, and Jansenists, and isolated the King from all those who could have opened his eyes to so much iniquity. The confessors of the royal family were still at the court. These he had not yet dared to expel. But, on the 19th of September, 1757, he caused Fathers Moreira, Costa, and Oliveira to be forcibly carried off from the palace. He, at the same time, wrote to the King's uncles, ordering them to select other confessors in the place of Fathers Campo and Aranjuez, and, finally, prohibited the Jesuits from appearing at court. In order to justify this tyranny in the eyes of the royal family, he accused the Fathers of conspiring against the state. The Provincial ordered his religious to make no reply, but to suffer patiently. Of what avail would be an attempt at justification, when the avenues to the throne were closed against them? Did not every honest mind in Portugal render justice to those Jesuits, so beloved, so respected, and so venerated throughout the kingdom?

II.

NOTWITHSTANDING his scandalous life, Louis XV had a confessor, in name; it was the custom. Father Pérusseau, who had filled that office, died in 1753, and immediately philosophers, Protestants, and Jansenists used every means in their power to have the Jesuits excluded from this function. The Bishop of Mirepoix, Boyer, who had the disposal of the benefices, strenuously opposed their efforts, and caused the nomination of Father Onuphre-Desmaretz, of the Society of Jesus, in spite of the hostile coalition.

In the same year the Parliament was banished. With this mark of the King's displeasure, the Jesuits had nothing to do; but it was convenient that they should bear the blame, and, accordingly, they were charged with having excited the anger of the Queen and the Dauphin against the chief magistrates. They were even accused of ruling the Archbishop of Paris and the Bishop of Mirepoix, of imbuing the mind of the Count d'Argenson with a hatred of all the Parliaments, and of leading by the nose the valiant Marshal de Belle-Isle. Free-thinkers asserted that their influence was unlimited, and all felt constrained to give credence to these absurdities.

The whole of the French colonies of the New World were under the spiritual rule of the Jesuits. The missions there were numerous, laborious, and perilous, as were all those of the two Americas. The government, in giving establishments to Jesuits, at the same time ceded to them a tract of land, destined to meet the wants of the numerous missions, as well as the requirements of the colleges, which were gratuitous, and the personal expenses of the missionaries. The procurators* improved these lands,

* Those who have charge of the temporal affairs of a house, college, or province of the society.—TR.

exchanging their produce with the French merchants for provisions and the most necessary articles of consumption—wine, oil, flour, cloth, linen, and the like—which could not otherwise be obtained in their own country.

Father Antoine de Lavalette, descended from a noble family of Rouergue, which had furnished a Grand Master of the Knights of Malta, was Procurator-General of the Caribbee missions, and had, for more than twelve years, resided at Martinique, when, in 1753, he was denounced, both to the Minister of Marine in France and to the General of the society, as being engaged in commerce. Father Visconti at once ordered Antoine de Lavalette to repair to France, to give an account of his alleged conduct. Rouillé, French Minister of Marine, sent a similar order. The Jesuit obeyed. The Intendant of the Isles du Vent, Hurson, being in a position to fathom the motives of such an accusation, addressed a letter to the General of the society, dated September 17th, 1753, in which he expressed the great astonishment of all those who best knew Father de Lavalette, at the calumny uttered against him. The Jesuit was so much beloved and respected at Martinique, that the most honorable and distinguished colonists also wrote to France, protesting against the imputation.

These contradictions and testimonials being conclusive, Father de Lavalette was sent back to Martinique, where he was anxiously awaited, and where, to the great satisfaction of the inhabitants, he arrived in the month of May, 1755. During his absence, the administration of the temporal affairs had been much neglected.

The Jesuits, ever engaged in preaching, hearing confessions, or in winning over converts, trouble themselves but little about worldly matters. On arriving in the Caribbees, the spiritual wants of the mission so entirely engrossed their attention and occupied their time, that, being in want of common necessities, both for themselves and for the

missions, they had been compelled to contract a loan. The land which had been ceded them had to be cleared and cultivated before it could yield any thing, and, in the mean time, they had to live, to found and support missions, as well as to expend money, in order to prepare a future revenue. All this had caused them to contract considerable debts, a good portion of which Father de Lavalette had already liquidated, when ordered to return to France, in 1753.

On his arrival, after an absence of two years, he found himself in a worse pecuniary position than before, consequent upon the neglect of the temporal affairs of the missions. This necessitated the incurring of fresh responsibilities. He purchased more land, in order that, thereby, he might be the sooner able to meet the liabilities of the various houses, and, finding that matters were improving, he ventured a little too far, in the hope of being the more quickly out of debt. He bought more land at Dominica, for which he procured another loan, and then, and then only, did he begin to trade. He exceeded the limits assigned by the constitutions of the society, and thus merited the censure to which he had been so unjustly subjected, a few years before. Then Providence, as we have seen, took upon itself the care of his justification; now it seemed to accuse him by multiplying its chastisements. An epidemic proved fearfully fatal among the laborers whom he had engaged to clear and cultivate the lands; war broke out between England and France, and a ship, which was chartered and laden on his account, was captured by an English cruiser. Father Lavalette did not shrink on the brink of the precipice, of which he had already measured the depth. The confidence he inspired was such, that he could have obtained sufficient time to have repaired his losses, with the resources still at his command; but all that he saw was his debts, and all that he felt was his

anxiety to liquidate them at the earliest moment. He entered upon fresh undertakings; but no more than the others did these receive the blessing of Almighty God, for they were contrary to the spirit of the Institute. Father Lavalette had not profited by the warnings and lessons of Providence; he was now about to receive the warnings of men, to whose lessons he would be compelled to submit. While he thus contracted new obligations and speculated afresh, the firm of Lioney Brothers, of Marseilles, who were his creditors, learning the disasters which had befallen him, became uneasy about the payment of their claims. They informed the Jesuits of Marseilles. The Superior at once wrote to the General of the Order, communicating the melancholy fact.

Father Visconti no longer governed the society. He had expired on the 4th of May, 1755, and Father Louis Centurioni was called to succeed him on the 30th of November of the same year.

In the month of September, 1756, he appointed Father de Montigny Visitor to Martinique, with instructions to examine into the accounts and management of Father de Lavalette, and to prohibit him from entering into further commercial transactions. An interposition of Providence prevented the departure of the Visitor. In the month of November, the General charged Father Huberland with the same commission; but the latter, like his predecessor, was hindered from starting by circumstances which he could not control. In the mean time, continued correspondence was kept up on the subject.

On the 5th of January, 1757, a man named Damiens made an attempt to assassinate Louis XV, by stabbing him with a knife.* The assassin had served the Jesuits,

*It was not a poniard, as some historians assert; it was one of three knives found in the possession of the assassin at the time of

but had quitted their house some time previous. He had, likewise, been employed by several members of Parliament. Nevertheless, it was the Jesuits alone who had instigated him to this attempt on the King's life. The conclusion was not very logical; but when there is question of the society, men are willing to believe any thing. The truths of the Gospel are questioned; but the most absurd accusations are credited when preferred against the Jesuits. The positive denial of these accusations by Damiens himself was of no avail to silence the calumniators.

Father Centurioni, who, ever since his election, had been in ill-health, day by day visibly declined. Having appointed Father Anthony Timoni Vicar-General, he expired on the 2d of October, 1757. The Vicar-General having convoked the Congregation for the 8th of May, 1758, Father Lorenzo Ricci, who belonged to an illustrious Florentine family, was, on the 21st of the same month, elected Eighteenth General of the Society of Jesus, being, at the time, fifty-five years of age.

his arrest. They were given in charge of the Parliament as evidences of his guilt, and subsequently preserved in the cabinet of the Attorney-General, Joly de Fleury, where we have examined them, as well as Damiens' handkerchief. They are clasp-knives, having a slightly curved blade fitting into a rudely-made wooden handle, and commonly called a *Eustache*. The handkerchief, also of common material, was a blue check. These articles, as well as the law report of the trial, which had been inclosed in a box ever since 1757, were, a few years since, handed over to the Imperial Library by the Joly de Fleury family, as were, likewise, all the archives of the Attorney-General.

Generalship of Father Lorenzo Ricci,

EIGHTEENTH GENERAL.

1758—1775.

I.

THE idea of a Jesuit Emperor, of a Nicholas I, Brother Coadjutor of the Society of Jesus, had seemed very plausible to a people the most acute and enlightened of Europe, or of the entire world. The free-thinkers, who reigned supreme in the fashionable society in France in the eighteenth century, had only one regret, which was that they themselves had not been its originators. It is true that they adopted and used it as freely as if it had been the result of their own labors, and they had taken such pains to spread it, and to turn it to account, that it became quite the rage, especially in Paris. To deny the existence of God, and affirm that of the Emperor of Paraguay, was to show the very best taste. The Portuguese Minister, who was thought to be the author of this ridiculous fable, was declared to be a great man, and the philosophers, in their correspondence, lavished upon him the most flattering encomiums.

Don Carvalho needed no such encouragement. Firmly resolved to rid himself of the Society of Jesus, so as to succeed the more easily in abolishing Catholicity in Portugal, he was treating with Rome, for the purpose of obtaining the reformation of that Order, under the pretext that the Jesuits applied themselves to commerce in the

Brazils. Two Cardinals, who had been influenced by the enemies of the society, importuned the Pope to grant the Brief solicited by the Marquis de Pombal. Benedict XIV was in ill-health and very feeble. The enemies of the society, availing themselves of this circumstance, presented their Brief, urging His Holiness to sign it. The Sovereign Pontiff did so, and addressed it to Cardinal Saldanha, whom he named Visitor of the houses of the society in Portugal, and whom he charged with the execution of the Brief. This took place on the 1st of April, 1758. The General of the society was in total ignorance of the matter. Every thing had been carried on with the greatest secrecy.

A few days afterward, Benedict XIV, feeling his end approaching, felt grieved for what he had done, and dictated instructions to Cardinal Archinto for Cardinal Saldanha, hoping, by this means, to modify a measure which he so much regretted. He foresaw that evil-intentioned men might take advantage of this Brief, and he commanded the Cardinal to exercise great prudence, mildness, and discretion; to keep secret the chief accusations he might discover; not to communicate any thing to the ministers; to reject all the insinuations of the enemies of the society; to come to no conclusion, and to make a conscientious report to the Holy See, who reserved to itself the right of giving judgment.

These instructions partly annulled the Brief, since Cardinal Saldanha had thus no power beyond that of examining and reporting; but this was to cast a doubt on that which the Minister Pombal wished, by all means, to decide, and the Cardinal, being his instrument and his friend, had no will of his own. The consequence was, that they concluded to consider these last instructions as the hallucinations of a dying man, and not deserving of notice. On the 2d of May, 1758, the Jesuits were made acquainted

with the Brief of Reformation. Benedict XIV expired on the 3d, deploring his weakness in having yielded on this point.

The commissions of Nuncios, or Apostolical Visitors, cease on the death of the Pope, and the Briefs, with the execution of which they have been charged, are, by the fact itself, annulled in all places where they have not been published prior to that event. Cardinal Saldanha informed the Minister of the difficulty of his position, with regard to the province of Brazil, to which the Brief had not yet been forwarded. Don Carvalho ridiculed his scruples, and a decree of the Council ordered the publication and execution of the Brief of Reformation in Brazil, as well as in Portugal. Thirteen days after, the Cardinal issued a mandatory letter, setting forth that the Jesuits were engaged in commerce prohibited by the laws of the Church.

There was no question here of any trading in the least resembling that in which Father de Lavalette was so unfortunate as to embark; it was merely a question of an exchange, which was permitted to the missionaries by the Kings, by the Generals of the society, and by the Sovereign Pontiffs, which exchange was, moreover, indispensable for the support of the missions.

Not a single murmur escaped the Jesuits, ever heroic in their self-abnegation. Their papers, correspondence, books of accounts, all were taken from them, with a view of discovering therein some trace of a prohibited negotiation; but nothing of the kind was to be found. It was, nevertheless, necessary to strike at the apostolical existence of the Jesuits. The Minister willed it. The Patriarch of Lisbon interdicted all those of his diocese on the 7th of June, 1758.

A month later, on the 6th of July, the conclave raised Cardinal Rezzonico to the Sovereign Pontificate, and the newly-created Pope took the name of Clement XIII.

On the 31st of July, which was the feast of the holy founder of the Society of Jesus, Father Ricci, his eighteenth successor, prostrated himself at the feet of the successor of St. Peter, and presented to him an humble and touching petition regarding the circumstances which we have just related, with the request that the missionaries of the society should not be prohibited from continuing their foreign missions.

Clement XIII received this just demand with paternal kindness, and, in accordance with Father Ricci's desire, appointed a Congregation, to which was submitted the investigation of this melancholy affair. Don Carvalho, being informed of the kindly disposition manifested by the Pope toward the Jesuits, did not await the decision of the Congregation to strike anew the victims which the powers of darkness claimed at his impious hands. He had banished Fathers Fonseca, Malagrida, Fereira, and Torrez, whose popularity gave him umbrage, and he now sought to extinguish in others the spirit of their holy Institute. He succeeded no better by this mode of proceeding than he had by endeavoring to intimidate them. All continued firmly attached to their Order; all remained faithful to their vows.

The family of Tavora was one of the most ancient and illustrious of Portugal. In both respects, the Carvalho family was its inferior. Nevertheless, the all-powerful Minister, fully convinced that no one would ever dare to oppose his sovereign will, demanded an alliance between his son and one of the daughters of Tavora. The nobility kept aloof from him, and he relied upon this alliance to compel a more favorable intercourse. The Marquis of Tavora refused the hand of his daughter to the Marquis de Pombal, and the latter vowed to be avenged.

On the 3d of September, 1758, Joseph I was present at an entertainment of the Marquis de Tavora. He remained

until a late hour, and, on his return to the palace in his carriage, he was fired at, the ball wounding him in the shoulder. On the following day, the entire city heard that the King had been attacked and wounded by the hired assassins of the Marquis de Tavora. Of course, the attempted assassination could have been only by his orders, for it had occurred just as the King left the house of the Marquis.

This public rumor, which was originated by the secret agents of the Prime Minister, appeared to have little effect upon him. He feigned to discredit it, and attributed the attempt upon the King's life rather to the Jesuits. The Tavoras continued to visit the royal family, frequenting the court, as usual, when, all at once, on the 12th of December, they were carried off from their dwellings—they, their relatives and friends—and cast into the dungeons of the tyrannical Pombal, the ladies being consigned to convents. Whoever was heard to express sympathy for the prisoners, or suggest their innocence, suffered the same fate. On the 12th of January, 1759, the Jesuits were declared to be instigators of, or accomplices in, the attempt to assassinate the King, and the Minister caused to be cast into the darkest dungeons of his horrible Bastiles Fathers Henriquez, the Provincial, Malagrida, Perdigano, Suarez, Juan de Mattos, Oliveira, and François Costa. The last named had been the confessor of the King's brother, Don Pedro, and his enemies subjected him to every description of torture, with a view to extort from him a single expression that might compromise the Infante; but tortures availed nothing with Father Costa. He suffered all, but accused no one.

On the following day, the 13th, all the members of the Tavora family, with the exception of the daughter of the Marquis, met their death on the scaffold, for having refused to enter into an alliance with the cruel and impious

Carvalho, Marquis de Pombal! For, never could that Minister adduce proof that any one of its members had had the least hand, or taken any part in the crime with which he had the hardihood to charge them, and of which he himself was accused by the whole of Portugal. The shot had been so fired as not to strike the monarch. It had never been proven that His Majesty was wounded at all. The ministerial explanations on the subject were most ambiguous. Every thing tended to show that Pombal needed a pretext to rid himself of a family who had offended him, and of the Jesuits, who obstructed his schemes for a religious reformation. Pombal did not stop here.

The Jesuits suffered without complaint; it was necessary to compromise them. Pombal, therefore, under the names of several of the Fathers of the society, published the most severe and libellous satires against the King. The Episcopacy, alarmed by such an extent of iniquity, appealed to the Sovereign Pontiff, praying His Holiness to interpose his authority in favor of the Society of Jesus, which was so cruelly outraged. Pombal pretended that his only desire was to restore the Order to the spirit of its founder, which he asserted it had lost, and that it was purely in its interest, and for its benefit, that he had interfered. To secure this reform, which he deemed so necessary *in the sole interests of the society*, he caused fifteen hundred Jesuits to be seized and imprisoned; he confiscated all their property, and caused to be remitted to the Pope a letter of Joseph I, announcing to His Holiness the determination of that prince to expel all the Jesuits from his states. This letter bore date April 20th, 1759.

At the same time, Pombal's agents in Brazil deprived the natives of the missionaries, who had caused them to become the children of God and of the Church. The missionaries were sent on board vessels bound for Europe,

without means, without provisions, and with less consideration than would be extended to the most desperate malefactors.

The Portuguese Ambassador at Rome, Almada, was a relative of Pombal, his tool and his friend. They were worthy of each other. The Minister, finding that the Pope did not respond to the letter of Joseph I with sufficient promptness, ordered Almada to concoct a Brief, in conformity with his views, and to forward it to him without delay. The Ambassador was not too delicate to perform this service for Pombal. He boldly composed a Brief, in which he made Pope Clement XIII fully approve the conduct and views of the Portuguese Minister, pointed out the use that was to be made of the confiscated property of the society, and empowered him to punish with death all those whom he should find guilty.

Pombal had threatened to estrange Portugal from its allegiance to the Holy See. Relying upon this menace, and being fully persuaded that Clement XIII would submit to any sacrifice to prevent such a schism, he did not delay the publication of the forged Brief, feeling assured that the Portuguese Jesuits, having the Pope against them, would have no one for them. Meanwhile, the authentic Brief arrived at Lisbon, and was far from resembling that which the diabolical hatred of the Minister had invented. The Pope essayed to calm the anger of the monarch and his Minister. He desired that the guilt of the Fathers should be proven; that the innocent should not suffer for the guilty, should there, in fact, be any such among them, and he demanded justice for all.

Pombal did not like counsel; he generally punished those who ventured to offer it. He could not tolerate such as contradicted him; his custom was to send them to prison and confiscate their property. As for those who dared for a moment to oppose him, they were consigned

to the scaffold. Being unable to apply any one of these methods to the Sovereign Pontiff, who continued his entreaties in favor of the Society of Jesus, he cleared his dungeons of all his Jesuit prisoners, and sent them to the Pope. On the 1st of September, 1759, a first installment of one hundred and thirty-three Jesuits was shipped on board a merchantman entirely too small for such a number of passengers, and almost destitute of any kind of provisions—their breviary and their crucifix being their only possessions, their only resource during the voyage. But the Portuguese did not hesitate to incur the anger of the Minister by giving succor to the innocent victims of his impiety. They supplied the vessel with provisions as well as they could, and the most affecting sympathy proved to the good Fathers that their friends were more numerous than their enemies, and that they had but to say the word, to witness a rising in their favor.

This single word, this permission, which would have caused the cruel and detested Pombal to be stoned to death, the Jesuits would not pronounce. Up to the very last moment, they exerted their influence, by word and example, to induce the people to submit to authority. They departed, leaving the deepest sorrow in those souls of which they had so long been the guides, the supporters, the consolers, and Fathers. They were dragged from their country, their families, their pupils; they were stripped of their property; they were accused of the blackest crimes, and not an expression of regret fell from their lips, not a sigh from their hearts. They blessed their friends, they prayed for their enemies, and placed their whole dependence upon Providence alone.

After their departure, the Marquis de Pombal strove to induce the novices, and the Fathers who had not yet made the four vows, to abandon a society which was now banished from Portugal. Cardinal Saldanha offered to relieve

the latter from their obligations by virtue of a self-assumed power. But promises and threats were lavished in vain. A few of the young novices allowed themselves to be persuaded, to the great scandal of the faithful, whose respect they thus forfeited. Father Joseph Carvalho, a relative of the Minister, heroically resisted, and sustained the courage and fortitude of all the young Jesuits who were not yet professed, and whom the emissaries of the Minister sought to inveigle. They were all cast into prison. The same course was pursued in the foreign missions. In America, Africa, and Asia, wherever there were Portuguese missions, the Fathers were seized and crowded on board ship. Some were consigned to Lisbon, others to Goa, and in the latter city they were reshipped on board the first vessel in port, regardless of its destination. Those who reached Lisbon were immediately divided into two classes—one of Portuguese, the other of foreigners. It was possible that the former might call forth indignation against the Minister, on the part of their families, and they were, therefore, sent to the Pope. The latter were imprisoned.

On the 24th of October, the first batch of banished prisoners arrived at the port of Civita Vecchia. The civil authorities and clergy, the religious orders, nobility, and people, flocked, with marked reverence, around the martyr apostles, and vied with each other in their offers of hospitality.

The good Fathers divided themselves among those who disputed the honor of entertaining them. The Dominicans, who received them in their convent, had a marble slab engraved, commemorative of their banishment and of their arrival at Civita Vecchia.

Soon, other convoys succeeded. All were welcomed with the same respect and veneration in the ports where they were compelled to touch, and, on arriving in Rome,

were received by the Sovereign Pontiff with a tenderness which tended to assuage their grief. When Pombal thus sent to Rome this great number of religious, he supposed they would become a burden to the Pope, who, he hoped, would then repent of the protection which he had afforded the Society of Jesus. In this he was disappointed. His Ambassador wrote to him that the Jesuits who had been banished from Portugal were the objects of general sympathy and admiration.

The Portuguese Minister was alarmed at the homage shown to his victims, but he received still more humiliating intelligence. The Brief which he had had the effrontery to put forth, ordering the expulsion of the Jesuits, was declared by the Roman court to be a forgery, and was burned by the public executioner both in Rome and in Spain. Don Carvalho felt that he was the subject of general malediction, but, thinking that he had not yet done enough to merit it, he added to his innumerable crimes one still more horrible.

Father Gabriel de Malagrida, an Italian, had passed a great portion of his life in the Brazilian missions. Being recalled to Portugal, he had there grown old in the exercise of every apostolical virtue, the object of general veneration, equally beloved and blessed by great and small, rich and poor; he was the father and the friend of all. Arrested at the age of sixty-nine years, on the charge of being an accomplice in the attempt upon the King's life—in reality because he was a Jesuit, and esteemed by the Tavoras—the holy religious had for three years languished in prison, when the Marquis de Pombal summoned him before the Inquisition, for having composed books containing prophecies and accounts of visions. The manuscripts remained in the hands of the Minister, and were not presented to the judges who had been called upon to adjudicate in the matter. One of the King's brothers was

Grand Inquisitor. He declined to decide upon a work unless he had first examined it. Pombal was bent on carrying his point; so he dismissed the prince, and conferred the dignity of Grand Inquisitor upon his own brother, Don Paul de Carvalho Mendoza, who had so ably seconded him in his persecutions of the Jesuits in the Brazils. A new tribunal was formed, to suit the views of the two Carvalhos. This tribunal could only be constituted by the Pope; but the Minister decreed that its decisions should be held valid, and its judgments executed, without this formality. The consequence was, that the venerable Father Malagrida was found guilty of blasphemy and heresy, and, as such, condemned to be degraded from the priesthood, and handed over to the secular authority to be burned alive. On the 21st of September, 1761, he courageously suffered at the stake, and heaven received his spirit.

Two hundred and twenty-one Jesuits still remained in the prisons of Pombal. One of these, Father Lawrence Kaulen, has revealed to us some of the tortures which they there endured with so much patience and courage. The Queen of France, Marie Leczinska, had, through the medium of the Marquis de Saint Priest, Ambassador of Louis XV to the court of Portugal, demanded the liberation of the three French Jesuits who were among the above-named prisoners. The Minister was constrained to give them up, and, in 1766, Fathers du Gad and de Ranceau, as well as Brother Delsart, were restored to liberty. Father Kaulen availed himself of this opportunity to pen some most affecting lines to the Provincial of the Lower Rhine, describing to him the sufferings of their imprisonment, so as to insure an increase of prayers in their behalf.

Pombal crowned the list of the enormities which we have just related by forcing the daughter of the Marquis

of Tavora into a marriage with his son! Was not this climax of his cruelties a sufficient proof of the innocence of his victims?

II.

“On the 5th of July, 1762, at three o'clock in the morning,” says Father Louis Du Gad* in his narrative, “twenty-four Jesuits were arrested by the order of Pombal, namely: thirteen of the Vice Province of China, who lived at the house of St. Joseph; eight of the Province of Japan, residing at the College of St. Paul, and three of the French mission, who lived in the same college. Some were taken to the Dominicans, the others to the Franciscans. This separation was not of long continuance. In a few days, we were all reassembled in the college, where the store-rooms were assigned for our dwelling. These were four small rooms, one of which served both as chapel and refectory. All communication with the exterior was prohibited; the doors and windows were secured by iron bars, and, as a still greater precaution, sentinels guarded them day and night, so as to preclude the possibility of any one speaking with us, much less of conveying to us any article of comfort or relief. Even the sentinels were strictly enjoined not to give us any information of what was transpiring in the town. It was not long before the sale of our property was publicly announced, preceded by the reading of seven or eight decrees, some of which provided that our names should be ignominiously torn to pieces in the presence of the Christians and Idolaters, who had thronged to the spot. The Archbishop of Cranganor and the Bishop of Cochin were proclaimed rebels (both were Jesuits), because they had refused to abandon the missions of Malabar. All those who had any thing belonging to the Jesuits were ordered to declare its value within twenty-four hours, under pain of death; and whoever publicly manifested any esteem for them, or ventured to show them any compassion, was threatened with a like punishment, no matter how great the loss which he suffered in their ruin. Two aged women, who had been in the habit of going daily to the gates of our college to receive a portion of rice for their support, not finding the same charity at the door of any rich man, simply exclaimed, ‘If the house of the

*Superior of the Missions of China, residing at Macao.

Jesuits still existed, we should not be reduced to starve.' They were overheard, accused, and sent to prison, where they had to pay for their too great sincerity.

"In the beginning of September, the property of the Vice Province of Japan and of the French mission was sold at auction, in front of the church. That belonging to the Vice Province of China was also sold at the same time, but at some distance from the church. We must not omit to state here, that he who presided at the confiscation of the property, had promised the Procurator of the French mission that they would set aside the amount usually sent to the missionaries, and which they were about to forward at the time of the seizure. Such were the promises made; but these same promises were no longer remembered, until a petition was presented to the Governor and to the Judges, in which Father de Neuville, Father de Bousset, and myself humbly explained that whatever the French mission possessed in that country was due to the liberality of Louis XIV; that the mission had nothing in common with the other Provinces; that each one had its respective laws, superiors, and houses; that the whole was under the protection of His Most Christian Majesty, and that if we happened to be at Macao, it was solely in consequence of the persecution of 1733, during which we had been compelled to leave Canton; that the Fathers of the College of St. Paul had been kind enough to receive the exiles, without, however, being put to any expense, since we paid our own board; that, moreover, as might be seen in the archives of Goa and at Macao, His Most Faithful Majesty, Don John V, had allowed the French to have a residence at Macao, and to attend to the affairs of their missions; and that, in consequence of this, we asked only that to which we were entitled by the law of nations, namely, to leave Macao, with all that belonged to us, and go to whatever place we should deem most advantageous for the missions of His Most Christian Majesty. To this just demand, which met with general approval at Macao, we received no response, and its only result was, that, three or four days after, the officer who had us in charge deprived us of writing materials.

"On the 5th of November, we were placed on board ship, by moonlight, being marched to the place of embarkation between two files of soldiers, besides an officer at the side of each, in case any attempt should be made to escape.

"It is difficult to conceive the scrupulosity of the Governor in his precautions for our safe conveyance to Goa; and, as if it did

not suffice to have placed the soldiers at every point of egress from the vessel on which we were, he ordered that every aperture, by which even the light of day could shine upon us, should be closed, with the exception of one, which was left open to enable us to read our office.

"It is not surprising, then, that a few days after our embarkation, although the weather was cool, we found ourselves so tormented with vermin that repose was quite out of the question. Nevertheless, we spent a month or two in this condition, until the captain, at our request, allowed six of us to go on deck in the morning, and a like number in the afternoon, in order that we might breathe the fresh air for an hour or two, but on condition that, if any one approached our vessel, we were immediately to go below. We had spent four months thus, part of the time on the voyage, and the rest in the different harbors at which we touched. It was in the port of Talichery, on the coast of Malabar, that Father Louis de Figuera, Rector of the College of St. Joseph at Macao, ended his earthly career, after an illness of thirty-eight days, deprived of all human aid. They were unwilling, even, that he should be interred in a church which was near to where we lay, a favor which the English, who were in possession of the port, had willingly granted. We had a narrow escape from being captured by pirates, and the reason they did not take us was, that they cared little for a vessel which, to all appearance, was freighted only with human beings. We had already passed through half of Lent in the greatest scarcity, as the provisions shipped at Macao, or during the voyage, had run out, when we fell in with a frigate from Goa, which took us on board. The captain, by his kindness and liberality, caused us, for a time, to forget our past sufferings.

"We at length reached Goa, on the 22d of March, after a voyage of fifteen days on board the frigate. Two days after our arrival, we went ashore, and were conducted to Fort Mormogam, about three leagues from Goa. This place afforded us true consolation, for it is on that spot that St. Francis Xavier is said to have first landed, in proceeding to the Indies. His feast is there solemnly kept every year, in commemoration of a signal grace shown to a soldier during the attack upon that place by the Dutch. As the latter were endeavoring to force an entrance, two balls were fired against the door, which, upon invoking St. Francis Xavier, recoiled, leaving only their imprint as a lasting monument of the

favor. It was in this chapel, which is dedicated to St. Francis Xavier, that we sought, in the celebration of the Divine mysteries, and in assiduously performing the exercises of a religious life, a solace for our grief, and an indemnity for being unable to visit the tomb of the apostle, the sight of which would not have been less efficacious in teaching us to be patient in the tribulations of captivity, than it had been in inspiring the most indefatigable zeal for the salvation of souls.

“After passing a year in this way, and while some of us were indisposed, and one in particular, who had received the last sacraments, was said to be in danger of death, we were compelled to reëmbark, and that in the night, because they feared the approach of an idolatrous Rajah, whose victorious army menaced Goa. Our sufferings were great, both that night and the following day. At length, on the 4th of February, we started on a fresh voyage, which proved even worse than the first. We were, however, fortunate enough to meet with a captain who was truly pious, and possessed of a generous soul. He was ever ready to do for us that which was not contrary to the strict orders which he had received from his court. In fact, perceiving, from the very first day of the voyage, that, in the portion of the vessel in which we were placed, there was no convenience for the celebration of the holy sacrifice, he assigned to us a space where, on days of obligation, one or two might say mass. Very different was he, in this respect, from the captain of the vessel which bore us from Macao to Goa, who, indeed, dispensed us from saying mass at all, not permitting us even to assist at the mass which one of us was called upon to celebrate for the crew, and who, when we were allowed to offer up the holy sacrifice, strictly forbade any one else to be present, and went so far as to punish a soldier severely who guarded our door, because, in order to have part in the holy exercise, he had advanced a few steps into the place in which we were confined. We were not long in discovering what tempests, salt provisions, and very little of them, combined with the deleterious atmosphere of the African coast, could accomplish. A great number became ill, and four died. The first was Father de Neuville, a Frenchman, aged sixty-nine. His death was caused by the fatigues and miseries which he had so patiently borne. He was so feeble that, being unable to stand, the last sacraments were administered to him, and he expired on the 30th of April, at the moment that the viaticum was being administered to another by his side. Eight days

after, Father Boussel died. He was the Procurator of the French mission in China, and was sixty-five years of age, but was in such a bad state of health that his life was only preserved by dint of the greatest care. He accepted the summons to another world with the greatest resignation. Next in turn was Father Emmanuel Gonzales, a Portuguese, who was a little over fifty years old, and to us a model of patience, and who died a most edifying death, having previously received the last rites of the Church on the 11th of May. Lastly, we lost Father Simoens, also a Portuguese, who was seventy-five years of age. His death occurred on the 16th of the same month, the very day of our arrival at the prison assigned to us at All-Saints Bay.

"We cast anchor in the bay, otherwise called St. Saviour, the metropolis of the Brazils, on the 15th of May. It was night when we landed, and we were imprisoned in one of our own houses, where our members were formerly wont to perform the spiritual exercises of St. Ignatius. There, thanks to the care we received, we speedily recovered from the effects of our sufferings at sea, and found ourselves able to undertake the remainder of the journey, which was much longer than the first portion. We were not destined to accomplish it without undergoing much suffering. The three Governors, of which the Bishop is the chief, took upon themselves to afflict us with one of a new character. For eight days they retained our luggage, which they examined again and again with the greatest scrutiny. What was our astonishment when it was finally restored, to find that they had robbed us of the only consolation we had in our trials and hardships—our books; and, what will scarcely be believed, they pertinaciously refused to return two copies of the Holy Scripture, that we urgently demanded of them. Nor was it without much difficulty that they, at last, were persuaded to leave us our breviaries. That which is much more singular, and which no one could have imagined, was that they took down in writing a minute description of our persons. Each one, in the presence of the judge, had to declare his name, his country, the period at which he had come to the mission, and the different places at which he had been stationed. They wrote down our exact height, features, the color of our hair and beard; in a word, a full portrait. And, lest they might have been mistaken, we were summoned to appear daily before the same judge and notary, in order to compare and verify the descriptions.

"Our next embarkation took place on the 15th of July, the day

on which the society commemorates the Feast of the Forty Martyrs of Brazil.

“At last, after twenty-seven months of painful captivity, after having traversed the world from East to West, and after having been exhibited in the most commercial ports of Asia, Africa, and America, every-where being subject to opprobrium and contempt, we arrived at the mouth of the Tagus, near Lisbon, on the 16th of October, 1764, where we cast anchor. The whole of the 17th passed without our hearing any thing as to our ultimate fate. The following day, however, revealed it to us. At about an hour before the close of day, several persons came on board our vessel, and, toward midnight, ordered us all on deck. They summoned each one of us by name, and, as there were nineteen of us, they divided us into four parties, and placed us on board as many long-boats. We thus proceeded up the river for four leagues, when we were landed and placed in wagons; and it was still dark when we arrived at Fort St. Julian, where we were allowed only one hour's rest, although we all had the appearance of having risen from our graves. At the expiration of the hour, we were confined in dungeons. They first assigned to two of our Brothers, who were very ill—one was over seventy years of age and was blind—a prison, or compartment, a little less inconvenient and larger than the others. They gave them, as companions, two priests, whose duty it was to attend to them. The remainder were distributed, two by two, in different cells. All this was carried out in profound silence, not a single word being uttered by any one. These prisons in which we are incarcerated are a species of catacomb, the sides of which are arched, and formed into separate apartments by walls at certain distances, the compartments not being equal in size. The dungeon in which I am confined, and which I have occasionally measured, is twenty *palmes** long, by thirteen wide, and thirty high, and was under a street. To dispel the obscurity of this subterranean abode, we were accorded a lamp, by the light of which we read our office and performed our other duties. There were no apertures for light, save a vent-hole, or grating, two *palmes* long, looking toward the street, which, however, was so covered by boards as to impede the ingress of fresh air. In each of these dungeons there was an elevation of from three to four *palmes* high, formed of planks. It was on this that my companions and

* A palme—palme is a measure of four inches.—TR.

myself deposited our scanty baggage and miserable beds. The humidity of the place induced our jailors, after a few months, to afford us some extra covering. It would be difficult to believe how much we suffered in wet weather, in consequence of the water, which percolated through and trickled down the walls, and made every thing mouldy and rotten. The space that remained to us for exercise was not more than five feet. We were inclosed by two strong doors, secured by bolts. These doors were opened twice a day, morning and evening, just long enough to pass in our food and receive back the empty dishes. The food was plain and scanty, sufficient to sustain a man in tolerable health, but totally inadequate to the restoration of the sick. Nothing could be more wretched than the condition of those who were afflicted with infirmities. When the surgeon was called in, we might expect, through his tardiness, to find the malady increase, or, through his ignorance, to see the patient die. The harshness of the officer who had charge of us was such that he would not permit any thing to be brought to the sick at any other time than that fixed for the regular supply of food, as was illustrated in the case of one of our number, at the hour of his death, to whom, instead of a little beef tea, which he craved, they gave two raw eggs, the officer informing us that we could cook them over the lamps. Our clothing, having been a hundred times repaired, was soon in tatters, and they never saw the necessity of replacing it with other garments. All that we suffered during the severe season, failed to excite the least compassion in the cruel bosom of him who had us in charge. Instead of procuring for us clothing which was absolutely necessary, he was prompted by avarice to turn to his own pecuniary profit the amount allotted for that purpose by the court. They even went so far as to retain the small sum which had been assigned for a barber to cut our hair and shave our beards.

“No matter what our sufferings were for the want of common necessities, they were borne with patience; but that which grieved us most of all, was our being deprived of the sacraments. Who could have believed that in a Christian country, governed by ministers who made pretensions to piety, priests and religious, without being convicted of any crime, and who had passed their lives in doing good—some in the fatigues of the missions, with great success; others, who had suffered shipwreck, imprisonment, and even tortures for professing Jesus Christ, to whom, more than once, induce-

ments had been held out, if they would only renounce their profession—that such men, as though they were so many sacrilegious sinners, should be deprived of the heavenly bread of the Eucharist! And, it is with dismay that I record it, even at Easter, that they were never permitted to celebrate or to assist at the holy sacrifice; that it was with the greatest difficulty that even the dying could, in their agony, have the consolation of the last sacraments; that it sometimes happened that such obstacles were thrown in the way, that one of our number died without this heavenly support, through the relentless tyranny of the keeper of our prison! And, not satisfied with having precluded us from our communication with the living, they refused us access to the pallets of our dying brethren—a last prayer beside their dead forms! Nothing was omitted that could augment our sufferings. We had neither books nor papers, or if we occasionally procured some, it was with the greatest difficulty. We were condemned to lead the life of brutes.

“As regards the number of prisoners, in addition to the eighteen to whom I have referred, and a secular, who was as distinguished for his great wealth, as he was for his piety and nobleness of soul, we found seventy other Jesuits from various parts of the world; namely, fifteen Italians, thirteen Germans, two Flemings, two Spaniards, one Englishman, and a native of Tonquin. The rest were Portuguese. One of them had already suffered a nine-years imprisonment; fifteen had been incarcerated for seven years; the remainder had reached the fifth or sixth year of their captivity, which had commenced for some in Africa, for some in Asia, and for others in America. Besides the eight Procurators of the missions, were to be seen the Father Provincial, a Professor of the University of Evora, and another who had filled one of the chairs at Coimbra for nineteen years, and subsequently became superior of various colleges. We had, also, Father Alessandra, who had been represented in the libels as one of the three who had attempted the life of the King, and who was not aware of the charge until he had been in prison for eight years, and then heard it quite accidentally. Among these heroes of patience, some were eighty years old, some seventy, others approaching sixty, the rest less aged. Several were afflicted with grave infirmities—some being blind, others deaf, while some suffered from the gout; a few had become childish, and many were consumptive. In fine, all presented such an abject appearance as to call forth the remark from even

the very guards, that it was almost a miracle that they should continue to live at all. And yet, in the midst of so much misery, and during the space of eight years, only twelve died—our Lord, in His goodness, being pleased to accord them in this life a foretaste of the consolations which He promises in the next *to those who suffer for justice' sake.*"*

III

FATHER PRZIKWILL, A PRISONER IN FORT ST. JULIAN, TO THE FATHER PROVINCIAL OF BOHEMIA.

"REVEREND FATHER: The peace of Jesus Christ be with you! At the time of our sudden and unexpected seizure and removal from Goa, I found, thanks to Divine Providence, a favorable opportunity of writing to the Reverend Father Balthasar Lidner, Assistant at Rome. I begged of him to forward you my letter, in order that you might have the goodness to communicate its contents to our beloved province of Bohemia. The same Providence now furnishes me with the means of writing directly to you, through one of my fellow-prisoners. It is one of our Brothers, who has just been informed that the French Ambassador has obtained his release, he being a subject of his master, the King, having been born in French Flanders. Our good Lord had directed his steps to Goa, a few years prior to the commencement of our troubles, and he had made his vows. This opportunity is the more gratifying, as it affords me time wherein to write, and furnishes me with the means of eluding the unceasing vigilance of our keepers.

"In the first place, I would beg to be remembered in your holy sacrifices and prayers, as well as in those of the other members of our province, whom I have never forgotten at the altar. It is now nearly six years since we have had the happiness of celebrating, or even hearing mass. In this letter, I will only speak of our present condition, without referring to the past; for I am limited in paper, as in many other things.

"We embarked at Goa, in 1761, and were five months at sea. During this painful and sorrowful voyage, we lost, successively, twenty-three of our companions. Their heroism and resignation, their love of God and their confidence, made us look upon their death less as a cause of regret, than a matter of envy. At length, on the 20th of May, the eve of the Feast of Corpus Christi, we

* Published, for the first time, by the Reverend Father de Ravignan, in *Clement XIII et Clement XIV.*

arrived at the mouth of the Tagus. There they detained us for three days, and, on the fourth, commenced sending ashore some of our Portuguese Fathers, with some passengers, and such of us as were to be reshipped. Those who were thus taken numbered twenty-eight, so that there remained only one hundred and four of us. But it must be borne in mind that we left some in Asia, as, in consequence of their being distributed at a distance, among the various tribes of savages, it was impossible for Pombal's emissaries to seize them in time for our embarkation. At last our turn came, and we were sent ashore. The port, which is, at all times, a very busy one, and much frequented, was, at the moment, crowded with spectators, who had thronged to the spot to get a sight of us. We were received by a double guard, who conducted us to Fort St. Julian, which is situated at the entrance to the harbor, opposite the place where we landed. It was in this fortress we were confined. The dungeons to which they consigned us were adjacent to those in which, six months before, they had incarcerated our Fathers of Maragnon, which fact, however, I only learned some time after. Father Wolff, a Silesian by birth, but belonging to our Province, is one of these prisoners. I write, also, in his name. Time, necessity, or rather Divine Providence, subsequently furnished us the means of communicating with each other from dungeon to dungeon.

"I will now give you a description of our habitation. It is subterraneous, resembling a deep cavern, or rather the ancient vaults for the interment of the dead. Its proximity to the seashore renders it constantly damp. Worms generate and multiply by myriads, from which we suffer much. Vent-holes have been made high up in the walls, to afford sufficient light for those who descend to convey us our food; but neither air nor light can reach us, except only when the iron door of the prison is opened. You can judge from this how infectious and unhealthy these subterranean dungeons are. The wretched oil which we burn in our lamp emits an insupportable odor. The cell in which I am is six feet long, by thirteen wide. There are others still smaller, where two persons are squeezed together. It is, however, a great consolation to have a companion, and this would not have been accorded us had not the number of prisoners been so great. At first, I had only one companion, a Florentine Brother, who was an excellent sculptor. Next, there came a young Genoese student, who, at the expiration of two years, piously terminated his earthly career.

His place was filled by the Brother who is about to leave me. By this association, I have been deprived of the means of going to confession. Our keepers are extremely vigilant, so as to prevent us having communication with any one, even with those who serve us, and who would not venture to open their lips to us. Nevertheless, it has pleased Divine Providence to suggest to us a means whereby to communicate to each other all that happens in our respective dungeons, be it illness or other sufferings, so that we may mutually assist each other by prayer.

“On the first day of my arrival, I had the damp ground for my bed, and for a pillow my breviary. This was my only resource at a time when I was suffering from an affection of my legs, which prevented my standing up. Moreover, I had lost on board the vessel a cotton coverlet, which I had been permitted to bring from Goa. After some time, they gave us a straw bed, which was soon rotted by the damp. Such is the couch upon which I serenely repose. *Blessed be God, the Father of our Lord Jesus Christ, the God of all consolation, who consoles us in all our tribulation, and who makes us feel how sweet it is to suffer for His holy name!*

“Perhaps those who may hear this account will say that ours is a hard fate. In truth, it is so; but what are our sufferings in comparison with those which the Apostle of the Gentiles endured in all His members? And when I reflect upon them before God, I blush that I suffer so little for Him, especially when I compare suffering for suffering—mine with those of the first Fathers of our society, and of so many generous martyrs of the faith; with those which Jesus Christ Himself, our Saviour and our model, has suffered for the love of us. We have, strictly speaking, only one source of sorrow, but it is a great one. It is being deprived of the bread of angels. Alas! can you believe it, Reverend Father, they will only grant it to the dying! Oh, how closely do we not resemble the dead! God grant that we may be as perfectly dead to the world. We are here as though we were entombed. Oh, that we might be buried here with Jesus Christ, so that God alone, being witness of our sufferings, our submission, and our love, would support us, until it should please Him to make known to us our fate! As yet, Reverend Father, I have not spoken to you of my health. Well, it is tolerable. For the rest, I am perfectly contented with my prison. Thanks be to God, who fortifies me. I desire nothing more than to bear the Cross of Jesus Christ, to die with Him, and to do His divine will in all things.

"I implore you, Reverend Father, to communicate the contents of this letter to my friends and acquaintances. I send them my best wishes and respects. Do not, in any case, let them deplore my fate, but rather let them pray to our Lord for me, as I pray to Him for them, in an especial manner, so that He be pleased to keep me in the peace of heart which He has deigned unto this day to vouchsafe unto me, unworthy as I am of such a favor. That which I here ask is not for myself alone, but also for my brother captives. Prostrate in spirit at your feet, Reverend Father, I humbly implore your charity. Deign, then, together with all the Fathers and Brothers of the Province, to remember us poor prisoners. Oh, be mindful of us in your daily masses and prayers. No matter how resigned we may feel, we are ever weak, fragile men. We can do nothing of ourselves, and stand continually in need of assistance from on high. Hence it is that you must pray for us, so that your petitions, ascending to the throne of God, may obtain for us the grace to fight constantly and victoriously to the end, like true children of our mother, the Society of Jesus.

"I must now conclude, Reverend Father, my paper being exhausted. Relying upon your charity and goodness, I once more beg of you never to forget us in your petitions to the throne of Grace.

"I am, Reverend Father, the humblest of your servants in
Jesus Christ.

CHARLES PRZIKWILL.

"From the Prison of St. Julian, Lisbon, at the mouth of the Tagus, December, 1776."

EXTRACTS FROM THE ACCOUNT OF FATHER FRANCIS FILIPPI, FORMERLY
MISSIONARY OF MALABAR, ADDRESSED TO FATHER LICHETTA.

"In the year 1763, the inmates of our underground monastery were augmented in number. Eighteen Jesuits of the Province of Maragnon, who, up to this time, had been confined in the Fortress of Almeida, were transferred to our prison, in order that they might not be liberated by Spain, which, at the time, was at war with Portugal, so much did they fear that a single one of these prisoners should die any-where else than in their dungeons! Toward the year 1764, there also arrived sixteen Jesuit prisoners from Macao. Our community was thus augmented to the number of eighty. Among the latter was Father du Gad, a Frenchman by birth, who, in 1767, was liberated through the interference of his government, and procured the liberty of Father Delsart, a sub-

jeet of the French crown. The latter obtained the deliverance of Brother Durazzo, who, in turn, appealing to the court of Sardinia, succeeded in securing the freedom of Fathers Fantini and Buongiovanni.

"Not long afterward, thirty-four of our fellow-prisoners were removed to Rome. I remained with my beloved consoler, Father Storioni, and the Jesuits of Maragnon. Our purgatory was not yet complete; ten long years still remained to be added to our penance. In the same year, 1767, the commandant of the fort died. His successor at first appeared to be more humane, but soon, his heart yielding to avarice, he commenced to speculate on the insignificant sum set apart for our maintenance, and thereby afforded us ample opportunity for exercising patience. In the year 1769, our brethren, who had departed for Italy, were replaced by twenty others, who, up to that time, had been incarcerated in the vaults of the palace of the Duke of Aveiro.

"Thus we arrived at the fearful epoch of 1773, which was well calculated to teach us that all we had heretofore suffered, was nothing in comparison with the sufferings which the inscrutable designs of Providence had reserved for us—they were the dregs of the chalice. Oh, how bitter they were! At the commencement of the month of September, the Marquis de Pombal came to Oeiras, about a mile distant from Fort St. Julian, and communicated to us, through one of his attachés, the fatal news of the suppression of the society. By a refinement of cruelty, and for the sole pleasure of tormenting us upon a point which he was aware we would most keenly feel, our tyrant imparted the greatest solemnity to a procedure which in itself was barbarous. In accordance with the directions of Pombal, we were all collected at the entrance to the dungeons, and, after reading to us the decree, so harsh in its expressions, and so disheartening in its purport, they violently tore from our backs the last remnants of the habit of the society; and, in the presence of two companies of soldiers and a large concourse of spectators, who rejoiced in our humiliating position, they clothed us in a parti-colored sort of hair-cloth garment, resembling a smock-frock, thereby adding to our confusion by its absurd appearance, as contrasted with that of the habit of our society. Oh, Father, I have not words to expatiate upon these proceedings! Human language is inadequate to express the feelings which rent our hearts. You, too, have participated in the anguish, and are capable of comprehending them. God alone

knows the tears, the sighs, and, above all, the extreme consternation of which our catacombs were witness.

"Our persecutors revelled in this scene, congenial to their hearts. Like tigers feeding upon their prey, they delighted in it, and, as it were, sucked drop by drop the blood of their victims. They jeered at our grief, and reproached us with it as though it were a crime. They detailed to us, with an air of triumph, the public rejoicings ordered throughout the world, the *Te Deums* chanted in the churches, and the three days' exposition of the blessed sacrament, in thanksgiving for the suppression of the society. Then, as though they had a right to dictate to the affections of our souls, they informed us that the abolition of the society being the wish of His Majesty, our sorrow was a revolt against the state and against the King, and that, instead of weeping, it was our duty to rejoice in common with all good citizens! The barbarians! May God forgive them! I do not believe it possible to find, in the history of all the tyrants the world has ever produced, a stroke of cruelty comparable to this.

"It was anticipated by every one that the publication of the Brief of Suppression would throw open our prisons and give us full freedom, or, at least, banishment. But nothing of the sort. We still retained enough of the attributes of our mother to draw down upon us, after her destruction, the cruelties of her enemies. The severity of our captivity, however, was somewhat modified, and a very great favor was accorded us; namely, permission to receive the Holy Eucharist regularly once a month. Up to this time, we had been declared excommunicated, and had been treated accordingly, in the name of religion. The delight of partaking of the bread of angels fully consoled us, and gave us new strength cheerfully to bear our daily trials. The year 1777 was approaching. We had passed sixteen years in these catacombs, during which time thirty-five of our members died. Of these, eleven belonged to the Province of Malabar; namely, Fathers J. Pedemonte, J. Dos Santos, F. Mourei, E. Diaz, John Figueiredo, E. Da Sylva, A. Rodriguez, John Ignatius, E. De Mathos, John Franco, and Fr. d'Albuquerque. A circumstance worthy of remark is, that during the eighteen years of our captivity, we had never been interrogated by an agent of the government, or informed of the cause of our imprisonment. There was so little consideration or sense of justice, that hatred and iniquity did not even take the pains to cloak themselves with the semblance of these exterior formalities.

"At last, the year 1777 arrived, and put an end to our sufferings. King Joseph I was summoned to the tribunal of Him who is the Judge of judges. God have mercy on his soul! The Queen, who succeeded him, was most anxious to do justice to all. The prisons were thrown open; the bowels of the earth gave forth those who had so long been buried, and, among the rest, we participated in this general resurrection. There were forty-five of us still remaining, after so many years passed in this utter obscurity, and in so heavy an atmosphere. Great precautions were needed, lest we should suffer by the sudden transition. The pure light of day would have blinded us, the free air of heaven would have suffocated us.

"I will not attempt to portray to you the transports of joy which burst forth throughout all Portugal, on witnessing, as it were, the restoration to life of eight or nine hundred persons, the remnant of nearly nine thousand, who had been forcibly carried off by the Minister, many of them belonging to the best families of the kingdom. But, above all, how can I express to you our own joy, when, after eighteen years, we once more have the happiness of offering up, at the altar of the living God, the Divine sacrifice of propitiation? Having spent a few days in Lisbon, in order to recruit our strength, I, in company with seven German and five Italian Fathers, embarked for Genoa, where we found twenty of our former companions, who were assembled at the novitiate of Carignan, and several others, who were scattered throughout the immediate locality. They all received us with marks of the tenderest affection, a proof to us that our enemies, in the suppression of the society, had been unable to extinguish in the hearts of its children that heavenly charity which is its soul and distinctive characteristic."*

IV.

THE unfortunate affair of Father Lavalette was not yet settled, and Providence still prevented the departure of the Visitors. In 1759, Father Ricci nominated Father Fronteau for that office, who was, at length, enabled to start, but died before reaching his destination. Father de Launay, Procurator of the Canada missions, was named

* History of Madura, by Rev. R. P. Bertrand, S. J. Paris, 1854.

his successor; but he broke his leg at the very moment of his departure. The General was not disheartened; he was a Jesuit. He appointed another Visitor, and, for greater safety, caused him to embark on board a neutral vessel; but the precautions proved of no avail—the vessel was captured by pirates.

During this time, a widow, named Grou, and her son, who were merchants at Nantes, had commenced proceedings against the Jesuits for the recovery of the debts contracted by Father de Lavalette, and, on the 30th of January, the Consular Court of Paris gave judgment against the Society of Jesus, as a body, in the sum of thirty thousand livres, due to the widow by Father de Lavalette. The firm of Lioney Brothers, of Marseilles, following the same course, obtained judgment from the Court of Marseilles, on the 29th of May, in the same year, authorizing them to seize upon the property of the society to the amount of their claim.

The judgment of these two courts was contrary to the laws in force concerning religious orders, which were not held responsible, as a body, for their several houses, each of these being accountable for its own debts alone; but here the Society of Jesus was in question, whose annihilation was sought for by the coalition. Thenceforth wickedness might boldly assume the name of justice.

False or misguided friends persuaded the Jesuits to appeal against this judgment to the Supreme Court of the Parliament of Paris. This was to deliver them over to their most powerful enemies. The first step of the Parliament was to suppress their Sodalties,* in order

* These Sodalties, or congregations, were in existence ever since the commencement of the society. Juan de Leon, a young Jesuit (professor of the fifth class) at the Roman College, called together daily the most pious of the students, in order to encourage them in the practice of every virtue, and to excite in them the love of God

thus to deprive them of an important influence, which they exercised over their former pupils. It is true, that while they abolished the Sodality of the ever blessed Virgin, they sanctioned the establishment of Freemasonry.

On the 17th of April, 1761, the Parliament ordered the Jesuits to deposit in the hands of the Registrar, within three days, a copy of the rules of the society. Father de Montigny, without awaiting the expiration of this time, hastened to make the deposit of these mysterious constitutions, which, in all times, have been made the bugbears of the credulous or the ignorant, and the Parliament constituted itself the judge of rules and constitutions, which had been so often approved by the Sovereign Pontiffs, and the practice of which had, until then, filled the world with just admiration. On the 8th of May, the court condemned the General, and, in his person, the whole society, to pay the capital and interest of Father de Lavalette's debts, within one year from the rendering of the decision.

The holders of the claims, in the event of the society demurring payment, were empowered to seize upon its property. Forged claims were presented, which increased the total amount of the debt of Father de Lavalette to

and of study. These meetings were brought to a close by a prayer to the Blessed Virgin, to whom the fervent students dedicated their good resolutions. The measure was looked upon as most salutary to the young students. Founded in 1563, it increased and propagated itself rapidly in all the colleges of the Order, and, in 1584, Gregory XIII constituted these assemblies into a primary congregation in the Church of the Roman College. All the students who belonged to the Sodality in the colleges of the Jesuits, and who desired to participate in the prayers of those from whom they always parted with regret, retained their membership, which became for them in the world a bond of friendship and brotherly love. It spread throughout the whole world, and, wherever there was a Jesuit college, there, also, was sure to be founded a Sodality.

five millions. The Parliament made no effort to arrest the forgers.

The rules were examined, and several portions of them were condemned by the magistrates, who, no doubt, considered themselves competent judges in matters regarding a religious life. Louis XV, at length, being apprised of all this injustice, on the 2d of August suspended the Parliament for a year, and commanded the Jesuits to place in the hands of his Council the names of their houses. The Parliament refused to register the royal edict, and, on the same day, protested against all the Bulls and apostolical letters *concerning the priests and students of the society styling itself of Jesus*. It declared that society the enemy of the Church, of the Holy See, of the rights of the Gallican Church, and of all authority in general. They no longer reproached it, as before, with blind obedience to the Holy See, with an unswerving attachment to the Church. It was necessary to diversify the charges, so as to avoid monotony; but the Parliament, were it only for its own sake, ought certainly to have been consistent. To accuse the Jesuits, at one and the same time, of being the supporters and the enemies of the Holy See, involved contradiction, and must have caused diversion on the one hand, and indignation on the other. The effect of this decision was a strict prohibition on the King's subjects, first, from entering the said society; secondly, for any Jesuit to give public or private lessons in theology.

The Jesuits remained passive. The three Superiors of the houses in Paris forbade their writing a single line in their own defense, or claiming that to which they were justly entitled. They were innocent. They were persecuted by those for whose salvation they had labored with the most ardent zeal; they placed themselves in the all-powerful hand of Providence, and bided their time. The philosophers and Jansenists drew their own conclusions

from the calm and dignified silence of their victims. They accused them of conspiracy, intrigue, and secret diplomacy. The Jesuits will always be the *bugaboos* of puerile minds.

The King's Council, judging the Parliament incompetent to decide upon the constitutions of the Society of Jesus, as it had arrogated to itself the right to do, called together an assembly of the clergy, to whom it submitted, in the name of the King, these four propositions for solution:

"1. The usefulness of the Jesuits in France, and the advantages or disadvantages which might result from their exercising the various functions entrusted to them.

"2. The general tendency of the Jesuits in their teaching, and their conduct with regard to the opinions contrary to the personal security of sovereigns, and concerning the doctrine of the French clergy, as contained in their declaration of 1682, and generally on the ultramontane opinions.

"3. The conduct of the Jesuits with respect to the submission due to bishops and other ecclesiastical superiors, and whether they do or do not encroach upon the rights and functions of pastors.

"4. What restriction could be placed upon the authority of the General of the Jesuits in France, as at present exercised?"

On the 30th of November, fifty-one Cardinals, Archbishops, and Bishops, under the presidency of Cardinal de Luynes, commenced their deliberations on these four propositions, and, in a month after, gave a unanimous decision in favor of the Jesuits on all four of the points submitted. Six only were in favor of a few modifications, in order to gratify the Minister, Choiseul, who desired to see a division in the assembly. Fitz James, Bishop of Soissons, a Jansenist, was the only one who demanded a suppression of the society, admitting, at the same time, "that, perhaps, there is no order in the Church the members of which are so strict or so austere in their morality." Seventy prelates, who had been prevented from attending the assembly, made known to the King, by letter, their

views of the questions submitted. These views were, on the whole, in conformity with the majority. The King, influenced by his Minister and those by whom he was surrounded, adopted the opinions of the minority.

In the month of March, 1762, desiring to conciliate all parties, he annulled the proceedings opened on the 1st of August, 1761, declaring the Jesuits to be subject to the Bishop of the diocese and to the laws of the state, and, further, defining the manner in which the General of the society should exercise his authority in France. The enemies of the Society of Jesus refused to be satisfied with this; they desired its suppression, or, at least, its expulsion from the kingdom, and they so importuned the King that this edict was withdrawn by the weak monarch, to the great joy of those who sought the downfall of the Jesuits, the more easily to undermine the throne itself.

In the mean time, the English had taken possession of Martinique, and Father Ricci had appointed Father de la Marche, Visitor of that province, in the affair of Anthony de Lavalette. He had furnished him with a passport from the British Government, and, the time having arrived, the Visitor was at last enabled to reach his destination.

After mature investigation of the subject, he gave a decision, on the 25th of April, 1762, by which Father de Lavalette, being found guilty of having engaged in trade, was interdicted, and sent to Europe, subject to the action of the Father-General. The text of the sentence shows that the guilty man had carried on this commerce unknown to the other Fathers.

The English proclaimed themselves the protectors of Father de Lavalette. They anticipated the decision of the Visitor, and, foreseeing that the General would expel him from the society, thought they might win him over sufficiently to make him hostile to his Order, which

would have been a stroke of great good fortune for its enemies. In this, however, Anthony de Lavalette disappointed their hopes. He had, at length, become aware of his fault, and, when the sentence of the Father-Visitor was made known to him, on the very day of its date, he humbly submitted, and replied thereto in the following lines, in which may be traced the Jesuit in the penitent :

“I, the undersigned, declare that I humbly acknowledge, in every particular, the justice of the sentence pronounced against me, although it was through want of judgment or reflection, or by a sort of mishap, that I came to engage in secular commerce, which I relinquished as soon as I heard of the troubles it had caused in the society, and throughout Europe. Furthermore, I declare, upon oath, that among the first superiors of the society, there is not a single one who authorized, counselled, or approved the commerce I was carrying on; not one who had the least participation in it, or connived at it in any way. It is on this account that, overwhelmed with confusion and penetrated with sorrow, I beg the chief superiors of the society to order that the sentence pronounced against me be carried into effect and published, as well as this my acknowledgment of my fault and of my sorrow. In fine, I call upon God to witness that I have not been induced to make this confession either by coercion, threats, persuasions, or other means, but that I do it voluntarily, of my own accord and free will, in order to do homage to the truth, and to reject, deny, and annihilate, as far as in me lies, the calumnies which, through my fault, have been heaped upon the society.

“Given at the chief residence of the Mission of Martinique, the day, month, and year above written, (25th of April, 1762.)

[Signed,]

“ANTOINE DE LAVALETTE,

“Of the Society of Jesus.”

Expelled from the society, Anthony de Lavalette retired to England, and never expressed himself in any way contrary to the above declaration.

The unreflecting have ever made the most of what is

commonly termed the system of espionage practised among the Jesuits. Had this surveillance been exercised as strictly as those who are not subject to it pretend, Father de Lavalette would have been saved from the abyss into which he fell, and would not have given ground for calumnies which have resulted in such disastrous consequences.

V.

ON the 1st of April, 1762, the Parliament of Paris had all the Jesuit colleges within its jurisdiction closed. On the same day, the entire country was suddenly inundated with infamous libels against the Jesuits. They were charged, in these pamphlets, with having inculcated sacrilege, blasphemy, magic, sorcery, impiety, idolatry, and every other imaginable crime. They were, moreover, accused of favoring religious heresies, sects, and schisms—every thing but Catholicity. And it was the chief magistrates of the most Christian kingdom who published, or permitted to be published, these gross absurdities! And the free-thinkers, called philosophers, could not find words sufficient to eulogize this magistracy for its zeal in depriving the most Christian kingdom of Christian teaching! One would almost be led to doubt the possibility of such mental aberration of mind, if history did not undeniably testify to the fact.

Flattered by the eulogiums and congratulations of the unthinking, the Parliament went still further. It caused the mandatory letters of the bishops to be publicly burned, and it suppressed the Pope's briefs favoring the Society of Jesus.

On the 1st of May, 1762, the clergy of France were convened in extraordinary session. On the 4th, d'Alembert wrote as follows to Voltaire, regarding the extreme

measures of Parliament: "*They serve reason* without suspecting it; they are the high executioners for philosophers, whose orders they take without knowing it.*" Nothing could be more true. On the 23d of May, the clergy proceeded to Versailles, where they laid before the King a petition, which was signed by all the bishops who were present at the assembly, and which besought the preservation of the Jesuits in France. The petition concluded with these bold and high-toned sentiments:

"Religion commends to your guard its defenders; the Church, its ministers; Christian souls, their spiritual directors; a vast portion of your subjects, the revered masters who have imparted to them their education; the youth of your empire, those who are to model their minds and direct their hearts. Do not, Sire, we implore you, refuse to accede to the expressed wishes of so many. Do not allow that, in your kingdom, contrary to the dictates of justice, against the rules of the Church, and in opposition to the civil law, an entire society should be destroyed without cause. The interests of your authority itself demand this at your hands, and we profess to be as jealous of your Majesty's rights as we are of our own."

But Louis XV was King only in name; Choiseul, the friend of the philosophers, controlled the King, directed the Parliament, governed the state, and laughed at the Church, pretending to respect it, while he refused to obey it. The Parliaments were solicited to investigate and decide, each one within its own jurisdiction, the question of the Jesuits and their constitutions. The Council of Trent, the Sovereign Pontiffs, the learned congregations of Cardinals, the assemblies of the higher clergy of France, all these were, according to the opinion of Parliament, and of

* To prevent misconstruction, we must remind the reader that *reason* in those days meant, at least with d'Alembert and his school, simply *the denial of revelation*. *Philosopher* was synonymous with *Infidel*.—Tr.

the Infidels, incompetent to be the judges of a religious order. The magistracy, as a matter of course, must be possessed of sounder judgment and infinitely superior knowledge. The Attorney-General, accordingly, was instructed to report, in detail, upon the constitutions of the Society of St. Ignatius. Poor human nature ! All these detailed reports, as might naturally have been anticipated, were antagonistic to the Jesuits, and led to their expulsion. Among all the others, the Parliament of Brittany signally distinguished itself. After receiving the report of la Chalotais, it declared disqualified from *holding any public office* all those parents who should send their children abroad to colleges of the Jesuits. But the courts of Flanders, Artois, Alsace, and Besançon refused to admit that the Jesuits were the enemies of religion and of the state, and the magistracy of Lorraine declared that it considered the Jesuits "the most faithful subjects of the King of France, and the best guarantees of the morals of the people."

On the 6th of August, 1762, the Parliament of Paris, on the requisition of Omer Joly de Fleury,* issued a de-

* Chauvelin and Saint-Fargeau had vented all their spleen against the Society of Jesus. At the last moment, it was Joly de Fleury's turn to speak. His petition was printed and circulated, and, on the following day, it being the general theme of conversation, a public functionary was heard to exclaim : " Why speak of Omer Joly de Fleury ? He is not a Homer (*Homere*), I have read him ; he is not handsome (*joli*), I have seen him ; and he is not eloquent (*fleuri*), I have heard him." Joly de Fleury very soon learned to deplore this unfortunate requisition. Until the latest hour of his life, he ceased not to say to his family, again and again, that he would never forgive himself for having felt it his duty to call for the suppression of an order whose equal in learning and science could not be found. We can testify to this fact, from the evidence of his nearest relatives, by whom we have often heard it repeated, at a time when we little thought of ever having occasion to place these regrets before the public.

edict depriving the Jesuits of their property, their furniture, their libraries, the rich decorations of their churches, and of all their possessions. It enacted that they should disperse, no longer to live in community, and lay aside their holy habit. It forbade them to correspond with each other, or to exercise any function whatever, without having subscribed to an oath prescribed by the same edict !

Thus did a court of justice arrogate to itself the right of depriving these men of their worldly possessions, of dispensing them from their vows, of secularizing religious, of plunging four thousand priests into abject want, of annulling the decisions of the Sovereign Pontiffs, of designating as corruption and abuse all that they had done for the Institute during two centuries ! Thus, for more than two hundred years, had the Church been deceived, because she did not possess a Pombal and a Choiseul to enlighten and direct her ! The spirit of evil triumphed ; but, at the same time, it mocked those whom it used as instruments to accomplish its fiendish work of destruction. It well knew that the day would come when they would be buried beneath the ruins of the edifice which they were then laboring to overthrow !

The Jesuits refused to subscribe to the oath thus attempted to be forced upon them. Of four thousand then residing in France, only five complied with this odious condition. Established in nearly all the cities of the kingdom, wherever they were sought for by the bishops or by Christian souls, they preached the Gospel, instructed, heard confessions, devoted themselves to good works with untiring zeal, charity, and self-denial. They were ever Jesuits. Voltaire offered Father Adam a home in his own house, thereby proving that he did not entertain the bad opinion of his quondam masters with which he sought to imbue the minds of others.

In thus casting them upon the world, and depriving them of all they possessed, the Parliament had accorded them a pretended indemnity. That of Paris allowed each one a franc per day; Grenoble and Toulouse stretched their generosity to a franc and a half. At Toulouse, the Jesuits had charge of the galley-slaves who passed through that city, and to whom they furnished a meal, at which the pupils of the college attended upon the prisoners. After the decree of expulsion, the Fathers having no longer this charge, and the city being compelled to make provisions for the prisoners, the Parliament concluded that the Jesuits should still defray the expenses of this collation, and for that purpose, "from the thirty sous allowed them, seventeen should be deducted each day."

Thus, the condemned convicts were better treated than the Jesuits. They were allowed "seventeen sous for a single meal," while the Jesuits had but "thirteen sous for the entire day's support!"

The Archbishop of Paris, the saintly Christopher de Beaumont, in the anguish of his soul, and the deep-felt sorrow of his heart, had courage to give expression to his sentiments of regret at the irreparable misfortune which had befallen the French Church, in the expulsion of the Society of Jesus and the suppression of its colleges, which thenceforth left youth to the perverse teachings of modern philosophy. This mandatory letter, dated October, 28th, 1763, provoked the Parliament, who condemned it, and ordered it to be burned by the public executioner, on the 21st of January, 1764. It even summoned the Archbishop to the bar of the house; but the King, ashamed at the insane conduct of the chief magistracy of the kingdom, banished the prelate, in order to shield him from the wrath of the Parliament.

Louis XV began to see the fearful consequences of his

weakness. But it was too late; he no longer ruled. He had never known how to do so.

The Parliament made the Jesuits within its jurisdiction suffer for the protest of the Archbishop of Paris, by ordering them, under pain of banishment, to renounce their Institute. The Jesuits preferred banishment. Father Berthier, preceptor to the King's sons, was not exempted from this measure. It even reached the confessors of the royal family, who, until then, had remained at the court of Versailles, and the King dared not retain them in opposition to the Parliament and Choiseul. The Dauphin having strenuously protested against this banishment, and pointed out to the King the injustice of the various decrees of the Parliament against the Society of Jesus, Louis XV somewhat modified the last decree, and, while maintaining the suppression of the houses of the Order in his kingdom, allowed the Jesuits to remain in the country, but separately, and not in community. In communicating his views to his Minister, the King thus wrote :

"The edict of expulsion is too severe in the expressions *forever* and *irrevocably*. Does not experience teach us that the severest edicts have been revoked, no matter how binding or strict may have been their clauses ?

"I am not cordially in favor of the Jesuits, but they have been always detested by every heresy; hence their success. I will not say more. If, for the peace of my kingdom, I banish them, I would not have it believed that I entirely approve all that the Parliament has said and done against them.

"In yielding to the judgment of others for the peace of my kingdom, it is necessary that the modifications I suggest should be made, otherwise I will do nothing. I must conclude, or I shall say too much."

Thus, he feared to make known his views in connection with such iniquitous proceedings. The Parliament, taking

umbrage at the modifications proposed by the King, avenged itself by an unqualifiable measure. In registering the edict, on the 1st of December, 1764, it stipulated that every Jesuit should retire within the diocese to which he belonged by birth; that none should come near Paris, and that all should report themselves personally, every six months, before the magistrate under whose surveillance they were placed. In other words, the Jesuits were excluded from society, and watched over as so many thieves and "ticket-of-leave-men."* And this is a matter of history! And such things were enacted in a civilized country—in that France so proud of its urbanity, its sagacity, of its learning, elegance, and good taste; in that France which calls itself the most Christian kingdom!

In none of the Parliaments were the Jesuits condemned save by a very small majority, as is proven by the records. The Queen and the Dauphin had expressed to the King their extreme regret, on hearing of the decree issued against the Order, and the French episcopate had urged His Majesty to oppose this gross iniquity. Indeed, the Sovereign Pontiff had written several times to Louis XV, to beg of him to put a stop to the proceedings of the Parliament; but Louis XV was ruled by Choiseul. The latter was devoted, body and soul, to the coalition, and the powers of darkness triumphed. All the Catholic bishops implored the Pope to express himself boldly and publicly in favor of the Order, which the enemies of the Church sought to exclude from all the Catholic states, and Clement XIII, yielding to this desire, on the 7th of January, 1765, issued the Bull *Apostolicum*, by which he condemned the

* By a late act of the British Parliament, condemned felons, who, in working out their imprisonment, may have shown evidences of amendment of life, are allowed to go at large with the sanction of the Home Secretary, who grants them a "ticket of leave," but they are always under the surveillance of the police.—TR.

motives which had led to the expulsion of the Society of Jesus from Portugal and France—an expulsion which His Holiness termed *a serious injury inflicted on the Church and the Holy See*.

While the enemies of the Church endeavored to banish the Jesuits from France, the Spanish Ambassador at Rome, Don Manuel de Roda, was asked why Spain did not follow the example of France and Portugal.

“The time has not yet come,” replied he. “Have patience; wait until the old lady dies.”

This old lady, whose death was to give a new impetus to impiety, was the Queen, Elizabeth Farnese, mother of Charles III. Elizabeth was firm and zealous, and boasted, among other distinguished members of her family, Pope Paul III, who first approved and sanctioned the Society of Jesus. She would not suffer that society to fall beneath the attacks of the enemies of the Church, and that, too, under the rule of her son.* She died in 1763.

VI.

ON the 26th of March, 1766, the city of Madrid became suddenly the scene of open insurrection. “Down with hats!” cried the people. “Hurrah for the *sombrero*! No more high prices! Hurrah for cheap markets! Down with the Neapolitan customs! Long live the Spanish customs!” And the hats were violently demolished, the provision stores ruthlessly plundered. An armed force was ordered out to quell the riot, but the people were also armed, and the fight began. The commotion reached the very entrance to the palace, when the King’s guard, charging upon the infuriated multitude, afforded Charles III time to escape to Aranjuez. The people, who became more and more irritated, fell upon, and massacred the

* Clement XIII and Clement XIV, by Reverend Father Ravignan.

Walloon guards, and gave themselves up to the greatest excesses. At this critical moment, the Jesuits made their appearance. By signs they called for silence; the people were quiet. They spoke; the people listened. They raised feelings of regret in their souls; they calmed their excited passions; they touched their hearts, causing many to shed tears; they commanded that vast crowd, recently so exasperated, but now so subdued, to withdraw and resume their daily avocations, and the people retired with the docility of an obedient child. As they dispersed, the insurrectionists, filled with gratitude for those who had just brought them back to a due sense of their duty, caused the streets to resound with the cries of "Long live the Jesuits! Long live the good Fathers!"

Order was restored, thanks to the influence of the Jesuits; but Charles III felt humbled in having been obliged to flee before the popular outbreak, the serious consequences of which had been fully anticipated by his Minister, which an armed force had been unable to quell, and which the Jesuits had so easily subdued. The Count d'Aranda, Prime Minister, and the Duke d'Alba, a friend of Pombal, turned this occurrence to account for the benefit of the coalition, to which both one and the other had, for some time, belonged. Charles III liked the Jesuits, but, in his wounded pride, yielding to the intrigues of their enemies, he lent a ready ear to all the calumnies which were circulated with a view to defame them. They persuaded him that the Jesuits alone were the cause of an outbreak which they had so promptly quelled. They also showed him forged letters, proving that they were conspiring against him in favor of his brother, the Infante Don Louis. One of these letters, signed in the name of the General of the society, reflected on the honor of the virtuous Queen Elizabeth, the King's mother, whom Spain mourned, and whose memory was held in veneration. It

was scarcely necessary for impiety to go so far to attain its end. In the natural course of events, an opportunity presented itself, of which the Ministers failed not to avail themselves. The King of Spain desired and solicited the canonization of Juan de Palafox, formerly Bishop of Angelopolis. In this he was instigated by the Jansenists, who proclaimed the sanctity of "that victim of the Jesuits," and summoned the whole phalanx of unbelievers to prove his pretended miracles. The Jesuits sought to enlighten the King as to the true motives of the sectarians and the impious in this matter. Their opposition was misconstrued, and the expulsion was resolved upon. The matter, however, had to be secretly investigated. The Jesuits were, by no means, to be informed of the charges preferred against them; they were not to be examined. All was to be conducted in such a way as to take them by surprise; for it was possible that the people might rise in their favor, and, at a given signal, the whole of Spain be in flame.

Such was the programme of the Count d'Aranda, upon whom philosophers expended the incense of their praise. "They wished to engrave upon the front of their temples, and emblazon on the same escutcheon, the names of Luther and of Calvin, of Mohammed, of William Penn, and of Jesus Christ.*

The investigation was carried on in secrecy. The whole life of the Jesuits was incriminated. Their exterior humility, the alms which they distributed among the poor, the care they bestowed upon the sick in the hospitals, the consolations they afforded to prisoners, all this was only intended to mislead the people, and to bind them more closely in the interests of the society. Such were the only crimes with which they were charged by the Grand

* Travels in Spain, by the Marquis de Langle.

Fiscal of Castile, Don Ruys de Campomanes, in his speech in prosecution, January 29th, 1767.

The orders given to the Spanish powers in the two worlds were prepared in the King's cabinet. To these instructions, which were signed by Charles III, and countersigned by d'Aranda, were attached the three official seals. On the interior envelope was inscribed, "On pain of death, this packet is not to be opened until the evening of the 2d of April, 1767."

The King's letter contained the following lines :

"I invest you with all my authority, and with all my royal power, to proceed forthwith to the house of the Jesuits. You will there seize all the religious, and convey them, as prisoners, to the port herein indicated, within twenty-four hours. They will there be placed on board vessels, which must be in attendance to receive them. At the time you make the arrests, you will see that all the papers and documents are taken possession of, and placed under seal, and that no one be permitted to take away any thing but a change of linen and his books of devotion. If, after the embarkation, there be found within your department a single Jesuit, be he sick or even dying, your punishment will be death.

"THE KING."

Among the documents which comprise the second volume of Clement XIII and Clement XIV, by the Reverend Father de Ravignan, we find an account of the execution of this royal mandate, written by one of its victims. It is so touching in its simplicity, that we shall here reproduce an extract :

"On the appointed day, and at the hour designated, the whole of Spain was in a state of commotion. The fatal hour had arrived for Madrid and the suburbs of the capital. During the night of the 31st of March and 1st of April, 1767, the military surrounded the six houses of the Jesuits in that city, and, at the hour of midnight, entered, accompanied by the civil officers, one of whom was to keep watch over the Superior. The community was aroused, and sentinels were posted at all the outlets. No

sooner were the members assembled, than they were informed of the King's commands, and they were positively prohibited from holding any intercourse with those without their walls. Joachim Navarro was Rector of the Imperial College. On being asked if he submitted to the orders of the King, he replied, 'We are ready to suffer not only banishment, but still more, if necessary, to prove our loyalty and our respect for the King.' These noble sentiments had a marked effect upon the guard. Like resignation characterized the conduct of the victims on every side. Nowhere was there to be found even the shadow of resistance. On the other side, they had the generosity to allow the Jesuits to retain their vestments and prayer-books; but all their other books and papers were taken possession of. Vehicles had been previously provided. The religious were ordered to enter them, and were thus conducted, under a strong escort, to Carthagena. The expulsion of the Jesuits was not publicly known until six o'clock in the morning, at which hour, so rapid were the movements of the Count d'Aranda, not a single one remained in the capital.

"The same measure was enacted throughout the entire Peninsula, and the Jesuits, who were all arrested during the night, were placed in vehicles, and conveyed to the nearest port. Age, character, services, nothing of the sort was taken into consideration. Among these exiles were Peter de Catalayud, sixty-eight years of age, a missionary known for his labors throughout the whole of Spain, a true apostle, and the author of many books of devotion; Francis Xavier Idiaquez, eldest son of the Duke of Granada, a man of letters and a friend to science; Joseph Pignatelli, of the Counts of Fuentes; Anthony Mourin, a very learned, enlightened, and pious man, who had been in the entire confidence of the deceased King, Ferdinand VI; Gabriel Bousemart, an octogenarian; learned professors, theologians, orators, and enlightened directors, all suffered the same fate."

"One of these, Matthew Aimerich, of the diocese of Granada," says another of these exiles, "beguiled the tedious hours by pious discourses, and exhorted us to pray for the King, *which we did often, and with all our heart*. They had carefully separated the novices from those who were professed, in order, said their oppressors, to prevent the possibility of their being led away. But there were some of these who preferred to follow the exiles rather than abandon a society in which they had witnessed examples of the highest virtues. One youth of sixteen, Gonzalvo-Hinojosa Adorno,

belonging to a noble family of Xeres de la Frontera, rejected every entreaty, and embarked with the Fathers. Joseph de Silva, seventeen years of age, concealed himself, and secretly boarded the vessel at Cadiz, in order to be near his masters. Lawrence Ignatius Thiulen, a young Swedish Protestant, who had been converted by the learned Iturriaga, renounced fortune and country to follow him, and secretly started for Italy, where he was ordained."

The Count d'Aranda, foreseeing that all the odium of such barbarity would fall upon himself, and that one day he would have to account therefor to the highest nobility of Spain, proposed to many Jesuits of distinguished families, that they should cast aside the habit of their order, hold no intercourse whatever with their brethren, retire to the bosom of their families, and there reside as secular priests, assuring them that they should never be molested or interfered with. All refused. Father Joseph Pignatelli, grand-nephew of Innocent XII, and brother of the Spanish Ambassador to the Court of France, was of this number, and in ill-health. They urged him to accede to the proposition, but all their entreaties were of no avail. They promised him that he should be allowed to depart when his health was restored, but he remained inflexible. They followed him as far as Tarragona, conjuring him to spare his family the pain of seeing him embark in such a dangerous condition. "My determination is fixed," he replied; "it matters little whether my body become food for fishes or for worms! That which I most desire is, to die in the Society of Jesus." Nicholas, the brother of Joseph Pignatelli, and also a Jesuit, was animated by the same spirit. Shortly after their departure, the Minister, Manuel de Roda, wrote as follows, to the Chevalier d'Azara, Plenipotentiary of the Court of Spain, at Rome: "The Pignatellis have absolutely refused to cast aside the

habit of the society ; they seek to live and die with their brethren."

On the very day of embarkation, the 2d of April, 1767, the King signed a pragmatic sanction to justify this outrage, declaring that the motives which had determined his course, "should ever remain *buried in his royal heart*, and that if he had not acted with greater severity, it was only through *clemency*." The same edict prohibited any one from speaking or writing against this proscription of the Jesuits. It commanded, under pain of being considered *guilty of high treason*, that the greatest silence should be observed upon the subject, on the ground that *it was not the province of individuals to judge of, or to interpret, the will of the sovereign*. The Jesuits were to receive an annual stipend of one hundred piastres, for the priests, and ninety for the brothers ; but this pension was to be disallowed to the whole, if one among them attempted to leave the Pontifical States, or to write in favor of the Order to which they had consecrated their lives ! They were forbidden the least communication with any Jesuit whatever ! and this was termed *clemency* !

Thus, Charles III confiscated the property of these holy religious, and did not even allow them a sufficiency for their maintenance. He dragged them from their families, and threatened a father, a mother, a brother, a sister with the most severe punishment if they attempted to correspond, directly or indirectly, with their son, or their brother ! He converted the Papal States into a Spanish penal colony, prohibiting the exiles from leaving them, as if they belonged to him. The inconsistency, the absurdity, and imbecility of the human mind could go no further. It was not until the 31st of March, that Charles III wrote to the Pope, announcing the expulsion of the Jesuits, and not even then, stating the cause, *which he*

kept secreted in his royal heart. The Pope replied to him at once, as follows :

“Of all the calamities which have befallen us, during the nine unhappy years of our Pontificate, the most afflicting to our paternal heart is that which your Majesty has just announced. Thus you, also, my son, *tu quoque, fili mi*—you, the Catholic King, Charles III, so dear to our heart, fill up the cup of our bitterness, plunge our old age into the deepest sorrow, and hurry us to the grave.”

Nothing could extract from the *royal heart* of Charles III the secret of his severity toward the Society of Jesus. He even refused to make it known to the Pope, who entreated his confidence. His sole answer was, “My life depends upon it.” The Jesuits were, at this time, far out at sea. Whose poniard, then, did he fear, when the *greatest criminals* of his kingdom were banished from it? His Ministers had told him that his life depended on his secrecy, and he believed it.

On the same day, and at the same hour, the Jesuits had been similarly seized throughout Spain and her colonies, being ignorant whither they were going, or of what they had been guilty. In the whole of the Spanish possessions of South America, they submitted with the same heroism, self-abnegation, humility, and holy resignation which they had shown in the metropolis. They had there rendered immeasurable services to the Church and to Spain. They had united and civilized various peoples; they had erected flourishing cities; they had put under cultivation immense tracts of land, enriched the metropolis, augmented learning, given to the sovereign faithful and submissive subjects. They abandoned all these results of their truly apostolical zeal and Christian charity; they tore themselves away from those pure hearts of the natives who so tenderly loved them; they left without pastors those numerous flocks who hearkened so well to

their gentle words, and who followed them with such childlike docility; they beheld their heart-rending grief; they heard their cries and sobs; they blessed them; and they prayed for those who were the cause of this heavy and bitter affliction. Not one of them allowed a murmur of complaint to escape his lips! In Spain and in the colonies, the novices were numerous. On account of their youth, it had been hoped that they would refuse to share the fate of their masters, who were so cruelly treated. They had been separated from them, in order that they might be the more easily worked upon by artifices or by threats. Malice was deceived, for these tender youths found their greatest joy and glory in following their spiritual Fathers, and in claiming a part in their humiliations, sufferings, and exile. The result of this general enthusiasm was, that there was not enough vessels to accommodate the vast number of victims, who were, in consequence, huddled together like slaves, filling the ships from the very bottom of the hold to the deck.

At Civita Vecchia, the Governor, not having been informed of the arrival of this first convoy, refused to receive them, and the holy religious were, in consequence, compelled to beat about the coast for several weeks. A great many sick and aged perished during this long interval. Clement XIII gave the necessary orders for their being admitted into his dominions. But Spain had cast not fewer than six thousand Jesuits upon the Roman States, which were not very fertile, and this additional population, for which they had not had time to make provision, caused serious apprehensions of great want. It was impossible to receive them all. The Roman court became indignant at the outrageous conduct of Charles III, who thus appropriated the states of the Church as a place of exile for his own subjects, without even having consulted the Sovereign Pontiff. It was manifesting

a sort of contempt for his sacred person; it was treating the Pope as a vassal; it was imitating the impious Pombal.

The ports of Corsica being neutral, Clement XIII requested that they might be thrown open to the exiled Jesuits. They were received at Ajaccio; but, in the month of August, 1767, they were removed to the Rock of San-Bonifacio. At the same time, the Genoese Republic gave up Corsica to the French, and the Duc de Choiseul immediately ordered Marbœuf to drive out the Jesuits.

“The manner in which this fresh expulsion took place,” says the Protestant Schall, in his *History of the European States*, “presented, in a pitiable aspect, the pretended philanthropy of the leaders of philosophy. They had been unjust toward the French Jesuits; but their conduct with regard to the Spanish Jesuits, to whom the Genoese Republic had offered shelter, was barbarous. They placed the religious on board vessels, where, during the most oppressive heat, they were, so to speak, packed upon each other, exposed to the ardent rays of the sun. Thus it was they were transported to Genoa, whence they were sent to the states of the Church.”

VII.

A GRANDEE of Spain, travelling in Italy, happened to pass by Forli. He there met the former Father Rector of the principal house of the Jesuits at Madrid, with whom he had a long interview. Among other things, the Spaniard asked the Jesuit if he knew the reason of the measures which had been taken in his country against the society.

“We have always remained in ignorance of it,” said the Father.

“I will tell you,” continued the grandee. “Do you remember that one day, while you were at table with your

community, some letters were brought for you from the post-office, and that you handed the key of your room to the brother, in order that he might deposit the letters on your table; that, a moment after, an officer made his appearance, with orders from the King to search your papers, and that you, at once, unsuspectingly handed him the key of your room, that he might make the desired search?"

"Yes, I now recollect the circumstance," said the Father.

"Well," resumed the traveller, "among the letters received through the post on that day, there was one bearing the mark of Rome, which purported to be addressed to you by your General, Ricci, whose signature they had forged. That letter, sealed and intact, was borne to the King. Its purport was, that a rumor prevailed at Rome that the legitimacy of the King of Spain was questioned; that, in all probability, there would be a revolution in that country, in which the court of Rome would take an active part, in order to place the crown upon the brow of the rightful heir; that you, the Rector, were to take care to prepare the minds of your religious for that event, and to send information of it to the heads of other houses. You can readily perceive, from this, the object of the letter. It was a forgery, fabricated by your enemies to bring about your ruin. Charles III, wounded in his most sensitive point, readily fell into the snare. He was uneasy, and hesitated for some time. He held private consultations, for the purpose of ascertaining if a sovereign, for certain reasons, which he could not reveal, *and which he carefully guarded in his royal heart*, could, in conscience, banish a religious order from his states.

"The theologians answered in the negative; but the courtiers and counsellors replied in the affirmative. Per-

haps they were the very persons who had fabricated the letter. Such is the cause of your expulsion, and of the severity with which it was carried into effect.”*

All the Protestant historians agree in attributing the cause of this scandalous measure to nothing else but letters, which were admitted to be forgeries. All agree in recognizing the entire innocence of the Jesuits, and severely censure the harsh measures of the Spanish Government. Schall, in his *History of the European States*, attributes the invention of the forged letter of Father Ricci to the Duc de Choiseul. But some others had been fabricated at Madrid; for the Sovereign Pontiff having, at several different times, insisted upon their furnishing some reason for their conduct, the government of Charles III, at last, sent His Holiness one of the *convincing* proofs. It was a letter, seemingly from an Italian Jesuit, addressed to a member of the society at Madrid, and was full of invectives against the Spanish Government. The Pope submitted it, for examination, to several prelates, and one of them, Angelo Braschi, who subsequently became Pope Pius VI, finding the handwriting perfectly imitated, while the paper had not the appearance of being of Italian manufacture, examined it more minutely by daylight, when he distinctly discovered the name of the Spanish maker. It struck him as extraordinary that one writing from Rome should make use of paper coming from Madrid, and, on submitting it to a fresh scrutiny, he succeeded in making out the date of its manufacture. It was two years posterior to the date of the letter! That it was a forgery was, therefore, not difficult to prove, but it was impossible to bring Charles III to admit that he had been deceived.

* Account preserved in the archives of the *Gesù*, at Rome, and published by the Reverend Father de Ravignan.—*Clement XIII and Clement XIV.*

That prince never would undo what he had once done. He could never be made to acknowledge that he was wrong, no matter how great the error. The Jesuits were ignominiously expelled from his states; they should not reënter them while he lived, notwithstanding the regrets and sorrows of his subjects. "Wealthy people, women, and fools," wrote Manuel de Roda to the Chevalier d'Azara, "were the ardent admirers of this kind of people (the Jesuits). They ceased not to importune us with the affection they had for them, the effect of their blindness." They must have been blind, indeed, to see any merit in those apostles who, for more than two centuries, were the admiration of the world, and one of the brightest glories of the Church. But it was just this glory which was distasteful to the modern philosophers and their allies.

"The Jesuits once destroyed," wrote Voltaire to Helvetius, "we shall have easy work with the beast, (*l'infâme*)."
It is well known what the philosopher de Ferney meant by *l'infâme*.

The Portuguese, French, and Spanish Ministers had well merited eternal reprobation. However, the evil one, who is ever insatiable, exacted still more from these zealous servants, who had become his slaves.

On leaving the kingdom of Naples to take possession of that of Spain, Charles III had placed the crown upon the youthful brow of one of his sons, Ferdinand IV; but the latter being still a minor, he had appointed as Prime Minister the impious Tanucci, who belonged to the coalition, and had been put forward by that party. Charles III had accepted him as he had accepted Squillacci, d'Aranda, and de Roda—as Joseph I of Portugal had received Pombal—from outward appearances. The philosophy of the eighteenth century scrupled not, when necessary to its ends, to use the mask of hypocrisy. And, moreover, had

it not as allies the Jansenists? In France alone could it present itself boldly, the licentiousness of the regency having sufficiently prepared the way.

The manner of proceeding invented by the Spanish Government had humbled the Duc de Choiseul. The Parliament, on its part, admitted that it had been outdone, and, being unwilling to hold a secondary position, issued, on the 9th of May, 1767, a fresh decree which annulled the edict of Louis XV, and ordered every Jesuit who had not taken the prescribed oath, to leave the kingdom within fifteen days. "It is impossible," wrote the Abbé Sozifanti, Chargé d'Affaires for the Nunciature of Paris, "to treat the Jesuits more harshly or cruelly. But, from a fanatical Parliament like this, nothing else could be expected."

The Duc de Choiseul, who had engaged all the sovereigns of the house of Bourbon in the family compact, claimed of Charles III its application to the kingdom of Naples and the duchy of Parma. The King of Spain had anticipated him. He had already written to Tanucci, giving him orders to expel all the Jesuits from the states of his son, Ferdinand IV. Tanucci, thus triumphant, presented the decree to the young monarch for signature. "What crime, then, have these religious committed?" demanded he of his Minister. "It was they who imparted to me the first principles of the faith; their name is revered by all my faithful subjects." And he refused to sign the odious decree. But Bishop Latilla, his confessor, and a member of the Council, won over by the Marquis Tanucci, made it a case of conscience, in that His Majesty disobeyed his royal father, and thus obtained from him the desired signature. On the following day, the prelate suffered a paralytic stroke. It was the 31st of October. The edict of banishment was to have been put in

force on that day, but a violent and sudden eruption of Mount *Ætna* taking place, they feared further to irritate the people.

"The volcano sent forth so prodigious a quantity of cinders," says Father Genci, in an account preserved in the *Gesù*, and published by Father de Ravignan,* "that the air was completely obscured by them, even at Naples. The stones which were projected terrified the most courageous. It was, therefore, deemed advisable not to alarm further the people by the banishment of the Jesuits during the visitation, fearing lest it might excite them to revolt, for they attributed these chastisements to the intended expulsion of the Order.

"It was on the 20th of November, at half-past four o'clock in the afternoon, that the Counsellor Palente, in his robes of office, escorted by several subalterns, and by a detachment of soldiers, presented himself at the Grand College of Naples. They placed guards at the entrance, and then, calling together all the religious, read aloud to them the royal decree. At the same time, other agents saw that all the bell-ropes were cut, so as to prevent the Jesuits giving any alarm. Every room was guarded, the papers, books, and correspondence were seized, while all else was placed under seal, leaving to each Jesuit only his breviary and the garments which he wore. The whole community were closely watched during their spiritual exercises and their evening repast. At two o'clock in the morning, they again assembled the religious, calling over each name separately, and, placing them in carriages, which had been previously ordered, conducted them, under guard, to Pozzuolò. There they separated the professed from the novices. The latter were confined in an old chateau, which was used as a storehouse for forage, while the religious were sent to the houses of the Carmelites and Capuchins, where they were to remain until the time of embarkation. What occurred at the Grand College of Naples was repeated at the other six houses of the Jesuits in that city. The prisoners were embarked for Terracina, where they were quickly joined by the novices, who had resisted all the promises and threats employed to overcome them. Only seven consented to return to their families."

* Clement XIII and Clement XIV.

Malta, which was a dependency of the two Sicilies, had also to expel the Jesuits.

The demon of darkness was not yet content. The young Duke of Parma was Infante of Spain. He was a Bourbon. Choiseul, d'Aranda, and Tanucci once more appealed to the family compact. The young Prince was called upon to sacrifice the Jesuits to the diabolical intentions and passions of the Prime Ministers. He whom the sect of philosophers had placed near him, to rule in his name, only awaited their orders to act in a manner that should outdo even them. It was Tillot, Marquis of Felino. On the 14th of January, 1768, he had the Jesuits transported to the Roman States, without informing the Pope of his intentions, and the same edict that announced this expulsion, abolished several of the rights of the Holy See over the duchies of Parma and Piacenza, and restrained or annulled certain ecclesiastical privileges over which the Pope alone had the right to pronounce.

The heart of Clement XIII was broken with grief. He had addressed several briefs to the Emperor Joseph II, to the Empress Marie Thérèse, and to her counsellors, to claim the protection of Austria for the Church and for the Holy See, so shamefully outraged, and he called their attention to the unjust treatment to which the society had been subjected in all parts. He also addressed a brief to Cardinal Sersale, Archbishop of Naples, and complained that he, who had witnessed the shameful expulsion of the Jesuits, the profanation of their churches, the plundering of their houses, and the irreverent disposal of their property, had not thought of giving information of the same to the Sovereign Pontiff, the universal guardian of the flock of Jesus Christ.

On the 30th of January, 1768,* he published a brief

* M. C. Joly gives the 20th as the date of this brief; but de Ravignan, who reproduces the document, assigns it to the 30th.

concerning the affairs of Parma, of which city, until then, the Holy See had retained the *Suzeraineté*. This brief annulled the decrees which were opposed to ecclesiastical rights and privileges in the duchies, and excommunicated the authors of these wicked acts.

Clement XIII had dared to censure an administration directed by the Duc de Choiseul, and he had to atone for it. Choiseul again brought forward the family compact, and caused all the princes of the house of Bourbon to league themselves against the Sovereign Pontiff. The powers of darkness were filled with exultation. The courts of France, Spain, Naples, and Parma gave the Pope the choice between making reparation to the Duke of Parma and annulling his brief, or seeing his states invaded by their united armies. Clement XIII boldly refused the retractation, which they had the temerity to demand from him. The combined powers persisted in their exactions, and, on the 16th of April, 1768, the Spanish Ambassador transmitted to the Pope a petition in their name.

"Does this document," said the Pope, "contain any thing but the demand to revoke the brief?"

"No, most Holy Father; it has no other object."

"I am quite resolved," continued the Pope, "not to outrage my conscience, and that is what I should do if I revoked the brief. The threat to enter the states of the Church with armed forces is useless. Even though we had a sufficiency of troops to oppose them, we would not employ them. As common Father of the faithful, I would never go to war with Christian princes, much less with Catholics. My subjects being ignorant of this affair, I hope that the sovereigns will not visit upon them their displeasure. If they have any design upon my person, and their intention be to expel me from Rome, I declare that, following the example of my predecessors, I will

choose exile rather than betray the cause of religion and of the Church."

At these last words, the Sovereign Pontiff, without allowing the Ambassador an opportunity to reply, ordered the doors to be thrown open, as a proof that the audience was at an end, and, by a gesture, dismissed him.*

On the 11th of June, of the same year, France took possession of Venaissin, and Naples of Ponte-Corvo. The first act of the usurpers was the expulsion of the Jesuits whom they found there, and the confiscation of their property. There, as elsewhere, they were removed by night, for fear of exciting a popular insurrection, and that future generations might credit the assertion that the Jesuits had brought about their own expulsion from all the states, as disturbers of the public peace.

"I do not hesitate to assert, and I have looked at this pretty closely," says Duclos, a philosopher, and an enemy of the Society of Jesus, "that the Jesuits had, and still have, without comparison, more partisans than adversaries. La Chalotais and Monclar alone have given the example of a voluntary expulsion. It was necessary to have recourse to many manœuvres in the other provinces. Generally speaking, they regretted the Jesuits, and would joyfully welcome them back."

Duclos thus spoke for France. In Spain, it was the same; one circumstance proved it.

"On St. Charles' day," says the Protestant Coxe, "when the monarch made his appearance before the people, in the balcony of his palace, they desired to avail themselves of a custom, according to which, on that day, some public favor was granted, at their demand; and, to the great astonishment of the whole court, the multitude, with one accord, solicited the recall of the Jesuits; that permission should be given them to live in Spain, and to wear the habit of the secular clergy. This unexpected incident greatly

* Schall.

disconcerted the King; and, after having caused investigations to be made, he saw fit to banish the Cardinal, Archbishop of Toledo, and his Grand Vicar, on the charge of being the abettors of this tumultuous petition."

The Government, and the King himself, felt hurt at such a request, which could not have been caused by the Jesuits, and which was, evidently, the free expression of the Christian feelings of the country.

On the 18th of January, 1769, the Spanish Ambassador presented to the Pope a petition praying for the entire suppression of the Order of Jesus. Clement XIII expressed his deep sorrow at such an act, and dismissed him, saying, as his eyes filled with tears, "I will read this petition." On the 20th, the Marquis d'Aubeterre, French Ambassador, and, on the 22d, Cardinal Orsini, presented to His Holiness a similar demand, in the name of Louis XV and of the King of Naples. The venerable Pontiff dismissed them peremptorily. On the 28th, Cardinal Negroni said to the assembled ambassadors, "This last step will open the tomb of the Holy Father." The Cardinal's prediction was verified.

Clement XIII, plunged into the deepest affliction, loaded with insults, and racked with anguish, had resisted, with a holy energy and heroic firmness, all the demands and all the threats of the enemies of the Church; but his constitution became more enfeebled each day. On the 2d of February, Feast of the Purification, he celebrated the holy sacrifice with the same seraphic fervor which he ever manifested during that solemn action; he blessed and distributed the candles. During the day he visited the Blessed Sacrament, which was exposed; in the evening he felt oppressed, and during that same night passed from this life to eternity, in his seventy-sixth year.

VIII.

A SHORT time before the decease of the Holy Pontiff, Clement XIII, the Duke de Choiseul wrote to the Marquis d'Aubeterre:

"We shall gain nothing from Rome under this Pontificate. The Minister is too obstinate, *and the Pope too imbecile*. It is necessary that we should rule in these times with a rod of iron, so as to oppose a head of the same metal, which governs the Holy See. After this Pope, we must see to having one *who will suit the emergency*."

These few lines would be sufficient to convey an idea of the intrigues which agitated the conclave. The cabal of the Bourbon Ministers wished to exclude from the election every Cardinal who had shown favor to the Jesuits, and as the majority of the Sacred College was favorable to them, the most odious and culpable manœuvres were resorted to on the part of the ambassadors. That of Spain had the effrontery to propose a sale, to set a price upon the Holy See of St. Peter. This infamy was nobly repelled by the Cardinals. Cardinal Orsini thus wrote to Cardinal de Bernis:

"You are an archbishop, I am a priest; we can not take part in making a simoniacal Pope."

The courts desired to exclude such a number of Cardinals that Bernis, in a letter to Aubeterre, on the 22d of April, after having explained the difficulties caused in the conclave, by the requests of the princes, said:

"It is for the honor of the crowns that I speak. Never before have they tried to elect a Pope by excluding more than half of the Sacred College! This is unprecedented. It is necessary to be reasonable, and not place the Sacred College in the predicament of having to separate and to protest against such a proceeding. It is impossible to form a plan of action upon a system so generally

exclusive, that it will include only four or five members, some of whom are too young. In a word, what can one do who has the choice of grasping at the moon, or of rotting in a dungeon?"

The Marquis d'Aubeterre replied to this that the courts would not, under any consideration, have a *Jesuit Pope*. He added:

"If a Pope should be elected in spite of the royal powers, he would not be acknowledged as such by them. Let them fear the courts, and love and esteem your Eminence; this is what we desire."

Some days later, he wrote him word that the courts desired a *philosophic* Pope, and he went so far as to say: "I think a Pope of this kind—that is to say, without scruple, holding no particular opinion, and only consulting his own interests—would suit the powers." But the conclave made no advance. The manœuvres of the intriguers weighed upon it, and trammelled the freedom of election. The ambassadors threatened to leave Rome. That of France wrote to Cardinal de Bernis, thus:

"Let your Eminence speak without fear. The surest means to prevent schism is to name it boldly and frequently. Be angry, if necessary. They must be terrified."

Thus it was that a Choiseul, a d'Aranda, a Pombal, and all the Ministers, who had expelled and so cruelly treated the Jesuits, pretended to govern the Church during its regency. They would coerce the Holy Spirit to yield to Satan the Presidency of the conclave, feeling assured that, in such a case, they would find their actions fully sanctioned, the Society of Jesus abolished, and the Pope declared to be their tool and their slave. Cardinal Ganganelli neither expressed himself for nor against the Jesuits; he alone assumed to be neutral. Cardinal de Solis, Archbishop of Seville, who was entirely devoted to the plan of the courts, and who desired, in the name of Charles

III, to demand from the Cardinal proposed for the Holy See, a written promise to suppress the Society of Jesus, had, for a few days, appeared to be in secret correspondence with Ganganelli.

On the 19th of May, 1769, Cardinal Ganganelli was elected, under the title of Clement XIV. He was sixty-four years old, and had entered the Franciscan Order at an early age. A friend of the Jesuits, who appreciated his merits, it was at their recommendation that he was raised to the dignity of Cardinal. The Father-General, Ricci, had proposed him to Clement XIII. Father Andreucci had made the necessary examinations, and the purple was conferred upon their protégé.

On the 16th of June, d'Alembert thus wrote to the King of Prussia, Frederick II:

"It is said that the Jesuits have but little to hope for from the Franciscan, Ganganelli, and that St. Ignatius is likely to be sacrificed by St. Francis of Assisium. It appears to me that the holy Father, Franciscan though he be, would be acting very foolishly thus to disband his regiment of guards, simply out of complaisance to Catholic princes. To me it appears that this treaty resembles that of the wolves with the sheep, of which the first condition was that the sheep should give up their dogs; it is well known in what position they afterward found themselves. Be that as it may, it would be strange, Sire, that while their most Christian, most Catholic, most apostolical, and very faithful Majesties destroyed the body-guard of the Holy See, your most heretical Majesty should be the only one to retain them."

The fact was, that Frederick II was better acquainted with the secrets of his friends, the philosophers, than any one else; hence he insisted on supporting the Jesuits, in spite of the anger, the sarcasms, and even the menaces of the writers of the Encyclopedia. The Emperor Joseph II, on the other hand, had permitted himself to be led into the league against the Church, and began to entertain

a similar desire for the disbanding of the body-guard of the Holy See. On the 7th of August, d'Alembert again wrote to Frederick II:

"It is asserted that the Franciscan Pope requires to be much importuned regarding the suppression of the Jesuits. I am not at all surprised at it. Proposing to a Pope to abolish that brave militia, is like suggesting to your Majesty the disbanding of your favorite guards."

It was impossible more explicitly to condemn, in anticipation, the act itself, and, as a matter of course, the Pope, who was to execute it. "If I sought to chastise one of my provinces," said Frederick II, "I would place it under the control of the philosophers." This was the Providential chastisement of nations. They were to be ruled by the philosophers, and the world was to be shaken even to the gates of the Eternal City. Frederick, who was a philosopher for his own pleasure, and a Protestant, was resolved upon maintaining the Jesuits in his provinces, and thus replied to d'Alembert:

"The philosophy which is encouraged in our day is more loudly proclaimed than ever. What progress has it made? You will reply, we have expelled the Jesuits. I admit it; but I can prove to you, if you so desire it, that it was pride, private revenge, cabals, and, in fact, self-interest that accomplished the work."

Such admissions are great lessons for those who are misled by opinions and ideas at variance with their convictions, and which they have adopted to save themselves the trouble of thinking for themselves.

The Pope refused to abolish the Society of Jesus; he was conscientiously opposed to the measure, and the representatives of the house of Bourbon became impatient. Cardinal de Bernis wearied the Holy Father with his solicitations. The Count de Kaunitz, the Ambassador of Marie Thérèse, on the other hand, implored him, in the

name of his sovereign, and in the interests of the Church to preserve and protect the Society of Jesus, to the annihilation of which the Empress would never consent. Clement XIV replied that he would do all that he could. This took place on the 14th of June, 1769. On the 21st, the Feast of St. Aloysius Gonzaga, the General of the Jesuits, in accordance with the usual custom on this anniversary, presented himself at the Vatican. The Pope, fearing to incur the displeasure of the royal ambassadors by granting an audience which had never been denied by his predecessors, declined to receive Father Ricci.

On the 31st of July, the Feast of the Holy Founder of the Society of Jesus, the Father-General again proceeded to the Vatican, as was the custom on that day also. The Pope refused to see him! About this time, the Brief of Indulgences for the missions of the Jesuits having to be renewed, Clement XIV dispatched it in the same form as that which had been used for several years before. The Duc de Choiseul, who, probably, had never in his life read a brief of this description, lost his temper, and exclaimed to the Nuncio that the Pope had treated the sovereigns with contempt in addressing Father Ricci as his *dearly beloved* son, and in so lauding the Society of Jesus. The Nuncio remarked that it was a simple matter of form. The Minister was not the less offended. According to his view, the Jesuits were not entitled even to this formality. No doubt he desired that they should be ruled in all matters, as he himself desired to rule the Pope, *with a rod of iron*. Choiseul was not the only one who raised his voice against the Brief of Indulgences. The Ambassadors of the four Powers, and the Minister of Parma, filled the city of Rome with their complaints and threats. According to them, this brief was an insult to their respective courts.

Cardinal de Bernis succeeded the Marquis d'Aubeterre

in the embassy at Rome. On the 7th of August, 1769, he was instructed by the Duc de Choiseul to reiterate to the Pope the desires of the sovereign princes of the house of Bourbon, regarding the abolition of the Order of St. Ignatius. He added that he would accord to the Pontiff a further delay of only two months, at the expiration of which time "nothing can prevent the sovereigns from discontinuing all intercourse with the Pope, who only trifles with us, *and is of no service to us.*" To this official dispatch, which is too long to insert here, the Duc de Choiseul added a private one, in which we find these lines:

"I do not know whether it was well to expel the Jesuits from France and Spain. They have been expelled from all the states of the house of Bourbon. I believe it was even worse, when these monks were gone, to cause so much excitement in Rome about the suppression of the Order, and to allow all Europe to become aware of the attempt. But such is now the case. It so happens that the Kings of France, Spain, and Naples are at open war with the Jesuits and their partisans. Shall they be suppressed, or shall they not? Shall the crowned heads triumph, or are the Jesuits to win the victory? This is the question which now agitates the cabinets, and is the source of the intrigues, broils, and troubles of all the Catholic courts. In fact, we can not calmly look upon this state of things without being struck with its impropriety, and were I ambassador at Rome, I should feel humiliated to see Father Ricci opposing my royal master.'

Clement XIV sensibly felt the difficulties of his position. He was conscientiously opposed to the suppression of the Jesuits, which was urged upon him; and the Catholic princes, who insisted upon it, threatened to withdraw from the Church of Rome, in the event of his refusing this sacrifice. He could not confer with the Sacred College. The great majority were in favor of the Jesuits, and the sovereigns would venture all to attain their ends. The Pope, then, was isolated, and could only turn for advice to

those Cardinals who were favorable to the royal coalition, lest he should excite the susceptibility of the princes, whom he feared. He wished to gain time. To Louis XV he wrote :

“I can neither censure nor abolish an Institute which has been commended by nineteen of my predecessors. Still less can I do so, since it has been confirmed by the Council of Trent, for, according to your French maxims, the General Council is above the Pope. If it be so desired, I will call together a General Council, in which every thing shall be fully and fairly discussed, for and against.”

The Ministers would not listen to all these delays, and, in order to put an end to them, they went so far as to say to the Pope that the King of Spain had become so excited and exasperated, that it was feared that he would lose his reason, and that the only hope of averting such a misfortune, was a formal promise that the Society of Jesus should be suppressed. Poor, indeed, and weak must be the mind of a sovereign, to preserve which, it is necessary to sacrifice an entire religious Order of more than twenty-two thousand apostles.

“This suppression will be my death,” exclaimed Clement XIV. Cardinal de Bernis gave no peace to the unhappy Pontiff. The ambassadors of the other courts threatened to have him recalled by his government, if he *did not know how to induce* the Pope to enter into an official engagement, and Bernis, who, above all other things, valued his embassy, urged and importuned the Pope so earnestly and pertinaciously, always pleading the imperilled reason of Charles III, that he, at length, succeeded in extorting from the Sovereign Pontiff a letter addressed to that prince. On the 29th of April, 1770, the Cardinal was able to inform the Due de Choiseul :

“This letter which I have caused the Pope to write to His Catholic Majesty, binds him so irrevocably, that, unless the court of

Spain change its views, the Pope will be compelled, in spite of himself, to complete the affair."

Of this promise, the King of Spain and his Ministers exacted the speedy fulfilment. But Clement XIV continued to temporize, notwithstanding the system of intimidation adopted to coerce him, and in spite of the absurd accounts which they gave him of the intrigues and conspiracies of the Jesuits. They even went so far as to make him believe his life to be in danger. On the 7th of July, 1770, the King of Prussia thus wrote to Voltaire :

"That good Franciscan of the Vatican leaves me my dear Jesuits, who are persecuted every-where else. I will preserve the precious seed, so as to be able, one day, to supply it to such as may desire again to cultivate this rare plant."

Frederick was a Protestant and a philosopher, but he was also a King, and he was aware that the coalition had only one end in view, the subversion of all constituted authority.

On the 25th of December, of the same year, Choiseul was disgraced and banished, and the Duc d'Aiguillon, who succeeded him, exiled the Parliament. He was friendly, it was said, to the Jesuits, but he sacrificed them to his ambition. His desire was to please the King of Spain, so that he might retain his position ; and, in order to flatter that weak-minded prince, he acted against his convictions, and joined the enemies of the Society of Jesus. He instructed Cardinal de Bernis to second the efforts of the ambassador of Charles III.

In 1772, the Spanish Ambassador at Rome was superseded by Don Jose Moniño, Count of Florida Blanca, who, in order to render his plans the more successful, had bribed the household of the Sovereign Pontiff, and undertook to overpower the Pope by his indomitable persistence. The Pontiff trembled in his presence. On one occasion, when,

with sacrilegious audacity, he menaced the Pope, Clement XIV, alarmed, begged and implored him for yet a little time.

"No, Holy Father," answered the brutal Moniño. "It is in extracting a tooth by the root that we cure the pain. By the love of Jesus Christ, I conjure your Holiness to look upon me as a man who ardently desires peace. But beware, lest my master, the King, approve the project which has been entertained by more than one court, the suppression of all the religious orders! If you would save them, do not confound their cause with that of the Jesuits."

"Ah!" replied the Pontiff, "I have for a long time thought that this was what they were aiming at! They seek even more—the entire destruction of the Catholic religion—schism, perhaps heresy. Such are their secret designs."

And then he attempted to appeal to the heart of his tormentor; but heart he had none. He essayed to picture to him his rapidly approaching death, but the relentless ambassador affected the greatest incredulity. The Pope, baring one of his arms, showed it to him, covered with sores resembling the leprosy.

"See," said he; "so it is with my whole body."

The cruel Moniño was pitiless! What did he care for the life of the Pope? That which he sought—that which he was resolved to obtain—was the suppression of the Society of Jesus. The accomplishment of this iniquitous end was to be his victory.

Such scenes as these were renewed daily by the implacable Florida Blanca, who, henceforth, gave no rest to the unhappy Pontiff.

The King of Spain, feeling convinced that Clement XIV would no longer resist if the Empress Marie Thérèse abandoned the Jesuits, directed the entire force of his infernal batteries in that direction. Joseph II finally

promised to obtain the consent of his mother, the Queen, on condition that the possessions of the Jesuits should accrue to him. The four Powers agreed to this. Joseph II gave no peace nor rest to his mother. He insisted upon his demand until he obtained it, for Marie Thérèse, wearied and worn out at last, weeping, placed her signature to the fatal decree.

On the 21st of July, 1773, the bells of the Gesù were heard to toll at an unusual hour.

"Why do they ring at the Gesù?" asked the Sovereign Pontiff.

"They announce the novena in honor of St. Ignatius, Holy Father."

"Not so," replied the Pope, in a tone of deep sorrow. "The bells of the Gesù are not ringing for the saints; they are tolling for the dead!"

On that very day, the 21st of July, 1773, Cardinal Marefoschi laid before Clement XIV the Brief *Dominus ac Redemptor*, by which the Society of Jesus was suppressed throughout the entire world. The Pope affixed his signature, "and," says Cardinal Pacca, in his memoirs, "after signing it, he dashed the document to one side, cast the pen to another, and, from that moment, was demented." This signature had cost the unhappy Pontiff his reason! From that day, he possessed it only at intervals, and then only to deplore his misfortunes.

In view of the future, he would not suppress the society by a Bull which would be binding upon his successors. He had suppressed it by a brief, which could be revoked without difficulty, whenever public feeling might allow it. Moreover, such precautions were taken that the usual formalities for its publication and canonical execution were not observed. Thus, instead of being published on the same day, as is usual, three weeks were allowed to elapse. Instead of being placarded in all the

public places required, to give it the full force and value of a voluntary act emanating from the Sovereign Pontiff, it was neither posted in the Campo di Fiori, nor upon the doors of the Basilica of St. Peter. The letter sent to the bishops, in forwarding the brief, did not command them to notify the same to the religious interested; it merely *recommended* them to do so.

All these informalities must have been foreseen and contemplated by the Pope, in order that the act, thus forced from him by threats and intimidation, might be the more easily revoked. But the holy religious, whom this brief was about to affect, were not the ones to take advantage of such irregularities. Devoted to the defense of the Church and the authority of the Holy See, they did not hesitate to set a heroic example of the submission they had inculcated for more than two centuries. They belonged to the Society of Jesus, and, like their chief, they would be obedient, *even unto death!*

IX.

"THE religious receives a new birth and a second baptism in the profession of a life and rules to which a heavenly vocation has consecrated his mind, his heart, and his very existence. There, by a love which finds its source in supernatural grace, he forms for himself ties which are stronger, sweeter, and better far than those which attach him to his native soil, or to the most intimate relations of the domestic circle. The vows; the regular discipline; the common mode of life; the spirit which vivifies the body and infuses itself into each member; the inheritance received from the saints who led a similar life, in the discharge of the same duties, to the same end; the irrevocable sacrifice which we make of our entire future to the society that adopts us as its children; the profound security which, under its maternal authority, we feel in all places and at all times, and under the most trying necessities of the soul or of the body—all these help to fortify that love which is stronger than nature, and more powerful than death, and which, in religion, we associate with our

brethren, with the labors and pursuits of the society, with all its successes and its reverses, and even with its very existence.

"The love of the society, the grace of the society, the union of the society, are the result of those hidden gifts which it is difficult to explain, or even to comprehend, save by those transformed individuals who constitute this religious family. So, when its dissolution is decreed, when vocations are destroyed, the death sentence is pronounced, an unutterable martyrdom is accomplished. The religious, ceasing to exist as such, and remaining, nevertheless, attached to his vocation, is a being suddenly disinherited here below of treasures a thousand times more precious to him than country or family—a thousand times more so than his very existence. This sorrow is widely different from that caused by banishment and exile." *

These eloquent lines of the venerable Father de Ravignan may convey some idea of the heavy affliction which was about to fall upon each one of the heroes of the Society of Jesus, to the remotest part of the world.

On the 16th of August, 1773, toward nine o'clock at night, the prelate Macedonio, accompanied by soldiers and agents of the police, proceeded to the Gesù, and notified to the General, Father Ricci, the suppression of his Order throughout the world. After having read the Brief, the agents placed their official seal upon the archives, the papers of the Fathers, the account books, the sacristies, etc.

Similar steps were taken in all the other houses of the society in Rome. Then followed a scene of pillage difficult to describe. Father Ricci was conducted, a prisoner, to the English College. The assistants and professed members were distributed in other religious establishments.

On the 22d of September, the General, his assistants; Father Comelli, Secretary-General; Fathers Le Forestier, Zaccharia, Gauthier, and Faure were, by authority from

* Clement XIII and Clement XIV.

the Pope, confined in the Castle of St. Angelo. Notwithstanding the Pope's mental incapacity, all was done in his name. The trial commenced. The enemies of the society knew very well that they had no grounds of accusation, and that they could adduce no proofs of culpability against it. All the papers and documents, even those of the most private nature, were in the possession of the judges. The archives, from the very days of St. Ignatius down to the present time, were at their disposal. The greatest secrecy had been employed in effecting the suppression, so as to prevent the possibility of the Jesuits retaining or secreting any papers which might compromise them. It would, therefore, have been the easiest thing in the world, had any guilt attached to the Jesuits, to produce evidences of the fact, and thus justify the extreme measures resorted to against the Institute. No such evidence was produced.

Thus, to sacrifice the very existence of over twenty-two thousand religious for the sole object of gratifying four princes, who permitted themselves to be ruled by impious ministers, is a matter of history which future generations will find difficulty in believing.

That which was more particularly sought for at the Gesù, and in all the other houses of the Jesuits, was their treasure. So much had been heard of their wealth, of the gold mines of Paraguay, and of the immense fortunes brought into the Order by the great ones of the world, that the palm of each one itched in the sanguine expectation of reaping a goodly share of the booty. Nor were the examinations long, being confined exclusively to the latter point. Andreotti, the advocate, interrogated the Father-General as follows, merely for the sake of form :

“Has any alteration been made in the Institute, under your Generalship?”

"None whatever. I have been careful to maintain it as I found it."

"Did you find any abuses in the Order?"

"Thanks to Divine Providence, there were no general abuses. On the contrary, great charity pervaded the society, as is evident from the fact that, during fifteen years of great trials and tribulations, there were neither disputes nor internal strife, and all remained warmly attached to their state of life, although, on that account, they were subjected to great persecution."

"Do you consider yourself, since the suppression of the Order, deprived of all right to exercise any authority?"

"I am fully persuaded of it. I should be insane, did I imagine any thing else."

"What authority do you consider you would have possessed, if the Pope, instead of abolishing the society, had pursued another course?"

"That authority which might have been accorded to me by the Pope, and no other. But I have sufficiently answered these last questions, which are merely on matters of interior consciousness, and not amenable to the judgment of man."

"Where are the treasures of the Order?"

"We have no treasures."

"Have you any property or money concealed in the vaults of the Gesù? Have you sent any money away from Rome?"

"We have nothing concealed in the vaults of the Gesù, nor have we sent a single cent away from Rome for safe-keeping. We have no deposit in any bank. The idea that we have treasures concealed, is only a vague popular rumor, destitute of foundation, set afloat, probably, by enemies, or caused by the splendor of our churches. It is a dream, a mere infatuation, a mania, and I can scarcely

comprehend how people of sense can attach any importance to such a fable. After all the searches that have been made, as well in Rome as elsewhere, there should be no longer any doubt of the utter falsity of the rumor.”*

The other prisoners were also examined, for form's sake, without eliciting any information relative to the treasures, which existed only in the imaginations of the enemies of the society. The most minute searches were made, but in vain. No treasures, no compromising documents were to be found—nothing that could justify the suppression of the Order, or the detention of the victims in the Castle of St. Angelo and elsewhere.

The Pope, whose mental excitement was great, frequently paced his chamber to and fro, exclaiming, “Mercy! mercy! they forced me to this step! *Compulsus feci! compulsus feci!*” He was racked by remorse, in spite of his aberration of intellect, and could find no rest by night or day. “Poor Pope!” exclaimed St. Alphonsus di Liguori; “poor Pope! what could he do, urged, as he was, by the threats of those crowned heads!”

The brief had been addressed to the episcopate as well as to the courts. Christopher de Beaumont, Archbishop of Paris, on the 24th of April, 1774, wrote to the Pope, in the name of the clergy of France, to submit to him the reasons which had decided the French episcopate never to sanction the publication of the brief. We regret that we can not reproduce the document of the Archbishop, which will be found in the *History of the Society of Jesus*, by M. Crétineau Joly.

This brief, which the bishops of France rejected, caused the enemies of the Church to exult, from the simple fact that it suppressed the Society of Jesus; but it gave um-

* Clement XIII and Clement XIV, by the Rev. Father de Ravignan.

brage to the sovereigns who had exacted it from the weak and terrified Pontiff. What displeased them was, that it neither condemned the teachings of the Jesuits nor their conduct, no other cause being assigned for the suppression than the will of the four sovereigns ; and, moreover, it could be annulled. The King of Spain loudly complained. The King of Naples prohibited its publication by the bishops, *under pain of death*. Switzerland refused to deprive the Jesuits of the colleges which they directed in its cantons, and the King of Prussia, after issuing a decree forbidding the publication of the brief, thus wrote from Potsdam, under date of the 13th of September, 1773, to his agent at Rome :

“Abbé Columbini, you will inform all who desire to know the fact, but without ostentation or affectation, and you will, moreover, seek an opportunity of signifying the same to the Pope and the chief Minister, that, with regard to the Jesuits, I am resolved to retain them in my states. In the treaty of Breslau, I guaranteed the *status quo* of the Catholic religion, and I have never found better priests in every respect. You will further add, that, as I belong to the class of heretics, the Pope can not relieve me from the obligation of keeping my word, nor from the duty of a king and of an honest man.”

This last stroke was a cutting one to the Pope, and the conduct of this heretical Prince was a home-thrust at the Catholic sovereigns.

The Dutch Calvinists and Jansenists had a medal struck in honor of the *great Pope Ganganelli*, to whom they sent it, accompanied by their hypocritical approbation. The Holy Father's mental condition did not entirely prevent him from appreciating all the humiliation of such a mark of distinction, and he might be heard uttering, “Mercy! mercy! *Compulsus feci!*” And St. Alphonsus di Liguori said, “Poor Pope! We can only respect and admire the judgments of God ; but, I declare

that, if there remain but one single Jesuit, he will suffice to re-establish the society. Poor Pope ! I cease not to pray for him !”

When the Empress of Russia had conquered that part of Poland known as White Russia, she guaranteed to her new subjects the toleration of Catholic worship. She found the Society of Jesus established on a firm basis, and greatly beloved in that province. She permitted them to continue there in full security, in spite of the decree of the Czar, Peter I, ordering their banishment. Upon the receipt of the Brief of Suppression, the Jesuits of White Russia wrote to the Empress, asking permission to submit to its provisions. “In promptly obeying,” said they to her, “we shall be showing ourselves as faithful to your Majesty, who permits its execution, as to the authority of the Sovereign Pontiff, who prescribes it to us.” Catharine at once replied to the Provincial, Father Casimir Sobolewski :

“You and the other Jesuits are bound to obey the Pope in matters of doctrine. In all things else, you are bound to obey your sovereigns. I perceive that you are scrupulous. I will write to my Ambassador at Warsaw, that he may confer with the Pope’s Nuncio, in order that your scruples may be removed. May God have you in His holy keeping.”

Clement XIV was a prey to remorse. His reason, which had forsaken him, at times returned, thus adding to his wretchedness. It was during one of these lucid intervals that he received the dispatch from the prelate Garampi, his Nuncio at Warsaw, and the expressed desire of Catharine to preserve the Society of Jesus. Her determination to oppose the publication of the brief which suppressed it, seemed to afford him some consolation. It was like a plank to the shipwrecked mariner. He took advantage of this opportunity to restore an appearance of vitality to the Order, so highly approved by all his pred

ecessors, and proclaimed holy by the Council of Trent. He addressed a rescript to the Bishop of Wilna, by which he authorized the Jesuits of White Russia to remain *in statu quo* until further decision. This rescript, which was secretly forwarded to the Nuncio at Warsaw, was sent by the latter to the Bishop of Wilna, who, in turn, remitted it to the Empress. Catharine published it, and, like the King of Prussia, openly asserted her sympathy for those religious whom the Catholic sovereigns had expelled from their states. Thus, while Catholic princes banished an Order so devoted to the Holy See, heretical and schismatic princes cordially supported it! "*The finger of God is here!*" was the expression of Pope Paul III, after having examined the constitutions of the Society of Jesus. And, only a short while before, our Lord, in pointing out His Cross to the holy founder and his first followers, in the little chapel of La Storta, had said to them, "I will befriend you." Since that day, the society has continued to bear the cross, and Jesus, in turn, has ever been favorable to the society. It will be preserved, while those who seek its destruction shall be cast down.

X.

ON the 22d of September, 1774, from early dawn, Clement XIV was in possession of his recovered faculties. They had forced him, some few days before, to create, *in petto*, eleven Cardinals, all of whom were nominated by the enemies of the Church, with the design of influencing the next conclave. Cardinal Malvezzi profited by this lucid interval, during which the mind of the Pontiff appeared to have returned in all its vigor, to beg of His Holiness to confirm the promotions desired by the four courts, in order to secure them the majority in the conclave. "Never!" exclaimed the Pope. "I am going to eternity,

and I know the cause!" The Cardinal still insisted. The dying Pontiff strenuously persevered in his refusal.

On the 21st of September, 1774, St. Alphonsus di Liguori, after offering up the holy sacrifice of the mass, laid himself down upon a lounge, where he continued, motionless and speechless, during the following day and night. His attendants, being at a loss to account for this protracted but serene slumber, remained in close and constant attendance upon him. They wished to arouse him, but his Vicar-General, John Nicholas di Rubino, interposed, directing them not to disturb him, without, however, losing sight of him. On the morning of the 22d, between eight and nine o'clock, he awoke, rang the bell, and, perceiving the bewildered looks of his attendants, asked :

"What is the matter?"

"Why, your Lordship has remained for nearly two days in a state of total unconsciousness, scarcely showing any signs of life."

"You thought I was asleep, but such is not the fact," said the saint. "I went to assist the Pope, who is no more."

It was afterward ascertained that, at the very moment that the holy bishop awoke from his trance and rang the bell, the Pope, Lorenzo Ganganelli, breathed his last, and that he died a holy death.

The enemies of the Jesuits had the effrontery to accuse them of having poisoned him, never, for a moment, reflecting on the absurdity of such a charge. What interest could they have had in poisoning the Pope, after he had suppressed their Order? They who accuse them of subtlety and craftiness should, before supposing them guilty of such a crime, determine what benefit it would be to them. This fearful insinuation created so much excitement, and was, in truth, so revolting to many, that its

falsity had to be established by the testimony of men of learning and of unimpeachable veracity. And Providence permitted this, in order once more to show the evil intentions of the enemies of the Society of Jesus. The King of Prussia was not so unjust. He wrote to d'Alembert, under date of November 15th, 1774 :

"I beg of you not to lend a willing ear to the calumnies which are so freely circulated against our good Fathers. Nothing is more unfounded than the report of their having poisoned the Pope. He was much afflicted, on announcing to the Cardinals the restitution of Avignon, to find that no one congratulated him, and that intelligence of such importance to the Holy See was received so coldly. A young girl had foretold that the Pope would be poisoned on a certain day; but do you believe that this child was inspired? It was not because of this prophecy that the Pope died, but in consequence of an incurable bodily affection. A post-mortem examination was made, and no trace of poison was to be found. But he frequently reproached himself with his weakness in sacrificing an order such as that of the Jesuits to the whims of his rebellious children. He was morose and irritable during the latter part of his life, which tended materially to shorten his days."

Cardinal Angelo Braschi, a former pupil of the Jesuits, and their friend, was unanimously elected by the conclave, on the 15th of February, 1775, under the title of Pius VI. This election, in the estimation of the Sacred College, was a sort of protest against the brief which had been issued by Pope Clement XIV. Pius VI could not at once annul this brief. He was necessitated, in the absence of any change of circumstances, to allow it to remain in force; but he was determined to modify, as far as he could, the unfortunate position of the victims of impiety.

We will not attempt to depict the affliction of the missionaries of the Society of Jesus in Asia and in the Indies, on learning the suppression of their Order. That grief

was bitter, inexpressible. But not a murmur, not a word of complaint! On the contrary, on all sides were to be seen the greatest resignation, humility and obedience, that might be called sublime. The Society of Jesus, it is true, could be suppressed, but never could that spirit which it had inculcated be extinguished. At the time when this cruel blow was being daily looked for in France, two missionaries were about to start for China on board French government vessels; for, if science no longer loved the Jesuit, it still needed his learning, and was happy to boast of the benefits derived from his erudition and skill. It was, therefore, in the cause of science, that the government again sent the Jesuits to the far East. The Archbishop of Paris remarked to the two Fathers that, as the brief might be published at any moment, it was, perhaps, imprudent for them to embark. They replied that obedience was not obliged to take counsel of prudence, and that, as the suppression had not been published, they would set out on their journey.

On their arrival at Macao, the bishop of that city gave them notice of the brief, while, at the same time, they could see in the port the very vessels which the Emperor of China had sent to convey them to Peking! It was no longer possible for them to proceed to China in the capacity of religious. They were aware that to refuse an Imperial favor was equivalent to high treason, and that the intention of the Emperor was to elevate them to the rank of Mandarins. Thus, they not only ran the risk of incurring for themselves the Imperial anger, but likewise of placing their colleagues in a like position. Nothing could overcome their spirit of submission. "We were resolved to die," wrote one of them, "rather than disgrace the society by opposing the Pope under such critical circumstances." On hearing of the annihilation of the society, Father Hallerstein, President of the Tribunal of

Mathematics at Pekin, and two other Jesuits, died of excessive grief.*

The General of the Society of Jesus, Father Lorenzo Ricci, was seventy-two years of age. He was broken down by sorrows and continued suffering, and felt that, at last, the termination of his mortal career was approaching. On the 19th of November, he requested that the last sacraments might be administered to him; and, in the presence of the imprisoned Fathers and of the officers and soldiers of St. Angelo, the aged and holy religious, who, for the time, appeared to have regained his usual strength and vigor, read, in a distinct and firm voice, the protestation of his innocence and the expression of his sublime charity. It was the last will and testament of a father to his widely-separated, yet ever-united children :

“Being uncertain when it shall please God to call me to Himself, and, on the other hand, being certain that the time can not be far off, on account of my advanced age, the number, duration, and greatness of my sufferings, far beyond my strength, I am thereby admonished to fulfil duties which devolve upon me, and which the nature of my malady may prevent me from accomplishing at the hour of my death. Considering myself, then, on the point of appearing before the tribunal of God, the infallible tribunal of all truth and justice, after long and mature deliberation, after having humbly implored my most merciful Redeemer and awful Judge, that in this, one of the last actions of my life, I might not be swayed by passion, nor by any resentment of feeling, nor by any other imperfect motive or purpose whatsoever, but only because I judge it my duty to render this testimony in behalf of truth and innocence, I make the two following declarations and protestations :

“First, I declare and protest that the Society of Jesus, now suppressed, has given no cause for such suppression. This I declare and protest with all the moral certainty which a Superior can have who is fully informed of what passes in his Order.

* A similar instance of intense affection occurred at the dispersion of the Order, at Rome, in 1848, in the case of Father Buonvicini, a man of great literary attainments and exalted sanctity.—*Tr.*

"Second, I declare and protest that I have given none, not even the slightest cause for my own imprisonment. This I declare and protest with that full and complete certainty and evidence which each one has of his own actions. This second declaration I make only because it is due to the Society of Jesus, now suppressed, of which I was Superior-General.

"On the other hand, I do not pretend that, on account of these, my declarations and protestations, any guilt should attach before God to those who have injured the society and myself, as I, on my own part, abstain from such judgment. The thoughts of men are known to God alone. He alone can discern the errors of the human mind, and determine whether they are such as excuse from sin; He alone can penetrate to the motives of an action, the spirit which inspires it, the feelings and sentiments which accompany it; and, since on these things depends the innocence or malice of the act, I leave judgment to Him who searches the works and sounds the thoughts of men.

"And to fulfil my duty as a Christian, I protest that, with the help of God, I have always forgiven, and do now sincerely forgive, those who have troubled and injured me—first, in all the evils which they have accumulated on the Society of Jesus, and the severity with which they have treated the religious who composed it; secondly, in the suppression of the said society, and in the circumstances which accompanied that suppression; and, finally, in my imprisonment, as well on account of its severity, as for the injury which it has borne to my reputation—facts which are all public and notorious to the whole world. I implore pardon of God, through His mercy and goodness, and through the merits of Jesus Christ, for my many sins, and for all the authors and co-operators in the above-mentioned evils and wrongs; and I desire to die with this sentiment and prayer in my heart.

"Finally, I beg and conjure all those who may see these, my declarations and protestations, to publish them to the world as much as they can. I beg and conjure them, by all the motives of humanity, of justice, of Christian charity, that are capable of inducing them to the accomplishment of this my will and desire.

[Signed,]

"LORENZO RICCI."*

* From History of the Society of Jesus, by M. Crétineau Joly. It is through motives of that humanity, justice, and Christian charity, to which Father Ricci so touchingly appeals, that we have ventured to insert this affecting protestation.—Tr.

After having read the paper which contained these sentiments, the venerable religious received the holy viaticum. Five days later, on the 24th, he calmly fell asleep in the Lord.

By express command of Pius VI, his funeral was celebrated with great pomp in the church of the Gesù, and the body was deposited by the side of the Generals of the Order who had preceded him. In the opinion of Pius VI, the Society of Jesus was disbanded only for a time; it was not abolished.

In the same year, 1775, during the Jubilee, which was being celebrated by several Jesuit preachers in France, and even in Paris, notwithstanding the decree of banishment, one of them, the celebrated Father Beauregard, whose great eloquence attracted the admiration of vast numbers, preached at Notre Dame with marked success. On one occasion, suddenly inspired, and turning toward the altar, he exclaimed:

"Yes! it is against the King and religion that modern philosophers wage war. The axe and the hammer are already raised in their hands. They await but a favorable moment to subvert the altar and the throne. Yes, O Lord, thy temples will be plundered and desecrated; thy feasts abolished; thy very name blasphemed; thy religion prohibited. But what do I hear? Great God! what do I behold? Those sacred chants to thy honor, which have resounded in thy holy temples, succeeded by the chants of profanity! And thou, infamous divinity of Paganism! thou comest here to usurp, in thy audacity, the place of the living God, and to take thy seat upon the throne of the Holy of Holies, there to receive the sacrilegious incense of thy worshippers!"

The effect of these prophetic words was immense.*

* In 1789, the same orator was preaching before the King, at Versailles, when he suddenly stopped. An expression of deep sorrow was observable in his countenance. For a few moments, he was motionless and absorbed, when he suddenly exclaimed, in a firm

We are assured, by La Harpe, that one of the philosophers, who was present, exclaimed: "This postpones the revolution for a quarter of a century!" He was mistaken; it was destined to break out sooner.

voice, which resounded like a clap of thunder, "France! France! France! thy hour is at hand! Thou wilt be confounded and destroyed!" These expressions, having no connection with the subject of the discourse, made a great impression upon the King and the entire court.—*Biographic Notice of Father Beauregard, by Rev. Father Guidé.*

The Society of Jesus Providentially Preserved.

1775—1802.

I.

THE enemies of the Church were satisfied. The Society of Jesus no longer existed for its defense, and, unmindful of the Divine promise, they hoped soon to destroy the Church itself. They relied upon the youth of the times, whom they endeavored to imbue with notions of independence, and whose passions and evil inclinations they encouraged.

"This event," (the suppression of the Society of Jesus), says Leopold Ranke, "produced the strangest effects in the Catholic countries. The animosity to the Jesuits, and their overthrow, were chiefly attributable to their defense of the supremacy of the See of Rome, in the most rigorous acceptance of the word; but, as Rome herself now abandoned this pretension, the strict idea of supremacy and its consequences fell together. The efforts of the opposition were crowned with complete and incontestable victory. The fact that the society, which had made the instruction of youth its especial business, and which still had so large a portion of it in its hands, should be annihilated at one blow, without any preparation, must needs occasion a convulsion of the Catholic world to its very centre—to that core of society wherein new generations of men are formed. The outworks being taken, the victorious party proceeded, with greater ardor, to the attack of the fortress. The agitation increased from day to day, and desertion and apostasy thinned the ranks of the Church; and what hope remained?'"*

* History of the Papacy, (Austin's Translation), Book VIII, § 18, p. 240.

Such, according to the admission of the Protestant doctor, was the deplorable result of the suppression of the Society of Jesus—of that Order as renowned for the number of learned men it had given to the world, as for that of the martyrs and saints it had prepared for heaven. But the Society of Jesus was not destroyed; it was only temporarily disbanded; and Providence, while sending back to the bosom of their families the majority of these valiant soldiers, assigned to the rest the states of the King of Prussia and those of the Empress of Russia. The trial of the Jesuits was brought to a close by the efforts of Pius VI. The commission charged with this duty could not find the slightest ground of accusation against them, and, therefore, all the prisoners had been set free. What a triumph for the Jansenists and philosophers, to have caused the condemnation of guiltless persons, and the suppression of an order, whose abolition left the care of youth to their perfidious teaching, impeded the spread of the Gospel in foreign countries, and caused consternation and grief in all the colonies founded by the Jesuits! A member of the Society of Foreign Missions, Abbé Perrin, arrived in Hindostan at the close of the year 1773, being full of the prejudices of the times against the Jesuits. But when once he became acquainted with these holy religious, he saw only their eminent virtues, and, in his *Voyage dans l'Indostan*, he expresses his great admiration of them:

“I have looked upon the Jesuits with the eye of a critic, and, perhaps, with malignity. Until I knew them, I mistrusted them; but their virtue has vanquished and removed my prejudices. The veil of error has fallen from my eyes. I have found in them men who knew how to combine the most sublime contemplation and prayer with the most active pursuits of life—men entirely detached from worldly matters, and whose mortification might dismay the most fervent anchorite.”

Such men have always had, and ever will have, opposed to them the enemies of Jesus Christ and of his Church. They always have been, and ever will be, honored by their hatred and persecution. Voltaire complained to Frederick II that the Jesuits, who had been proscribed by the Catholic princes, were retained and protected by him, an heretical prince and a philosopher. To this the monarch replied: "There is not in our country a single learned Catholic except among the Jesuits. We had no one capable of conducting the schools. It was, therefore, necessary either to retain the Jesuits or to allow education to fall into decay." From the same motives, Catharine of Russia determined to prohibit the publication of the brief of Clement XIV. The position of the Jesuits in White Russia was an anomaly. Clement XIV had authorized them to remain *in statu quo*, but a new Pope had taken his place. The Jesuits were desirous of sending in their submission to him, and of conserving their religious existence only so far as he might see fit to sanction. On the 13th of January, 1776, Pius VI approved and encouraged them, through the medium of Cardinal Rezzonico, and they immediately received all those members of the society who were dispersed throughout Poland, and were living as secular priests.

On the 9th of August, the Pope issued a decree fully empowering the Bishop of Mohilow to exercise jurisdiction over all the religious orders of his diocese, in accordance with the expressed desire of the Empress Catharine. The Sovereign Pontiff, in order to avoid irritating the royal powers which had extorted the Brief of Suppression, took this means to empower the Jesuits of Russia to establish a novitiate, which Catharine much desired, and the cost of which she was willing to bear. Spain was loud in her protestations. She charged the Pope with entering into a compact with Catharine and

the Bishop of Mohilow, which was not desired. Catharine wrote to Charles III that she was resolved to retain the Jesuits for the education of the young, and the advancement of science, and that she could not insure their conservation except by establishing a novitiate; that she had forced the Bishop of Mohilow to use to that effect the authority which had been conferred upon him by the Pope at her solicitation. The King of Spain had to be satisfied with this explanation, although it entirely frustrated all his designs.

On the 2d of February, 1780, the habit of the Society of Jesus was conferred upon several novices, and in the month of May, the Empress, being on a visit to the Fathers of Polotsk, requested to see the novices, for whom, as well as for the college, she expressed the most lively interest. The Bishop of Mohilow, Stanislaus Siestrzencewicz, had materially aided Catharine in bringing about this resuscitation of the Order of St. Ignatius. She was grateful for it, and so proved by elevating him to the dignity of Archbishop; and his diocese being considerably extended, she appointed Father Benislowski, a Jesuit, as his coadjutor.

The Prime Minister, Potemkin, who entertained the same views as the Empress, expressed to the Fathers his desire to witness the propagation and extension of their useful and learned Institute, when one of the Fathers replied that, being without a Superior-General, their action must, of necessity, be limited. The Minister persuaded them to solicit from Catharine permission to elect a Superior, and, on the 25th of June, 1782, a decree, issued by the Empress, empowered them to proceed to the election of a chief, who should have full authority over all the Superiors of the houses and colleges in the empire. The assembled congregation comprised thirty professed members, and named Father Czerniewicz Vicar-General, with full authority and

power of General. Father Benislawski then proceeded to Rome, where he arrived in the month of March, 1783, and placed before the Pope, for his consideration, all that had been done. Pius VI fully approved it, constituted the See of Mohilow an Archbishopric, and confirmed the choice made by Catharine for the coadjutorship in favor of Father Benislawski.

On the 18th of July, 1785, Father Czerniewicz died, at the age of fifty-six, and, on the 27th of September, Father Lenkiewicz, whom he had appointed Vicar, was called to succeed him. The young society developed itself by the accession of foreign members, who came to join their brethren of Russia, as well as by the novices, whose numbers were increasing. They were, therefore, in a position to increase the number of houses and colleges, and to hope for a complete reinstatement of the Institute. Other Jesuits had joined those of Prussia, but the latter, having no novitiate, could not recruit new members; they could only receive veterans.

While this marvellous preservation was witnessed in White Russia, the Jesuits, who were disseminated and secularized in those Catholic countries, whence they had been driven, did not remain idle. Faithful to the motto of their holy Institute, they labored zealously *for the greater glory of God*. Of twenty preachers who occupied the pulpits of Paris during the Jubilee, sixteen were Jesuits. The Parliament was aware of the fact, but Choiseul was no longer there. Louis XVI had succeeded his grandfather, and the Society of Jesus was suppressed; the Jesuits had nothing more to fear. The time had not yet arrived when every edifying priest would be proclaimed a *Jesuit*, or when every layman, who dared to be a Christian, would be called a *Sodalist*. Personally, the secularized Jesuits possessed the respect and even the confidence of the adversaries of the society. Several mem-

bers were proposed for the episcopacy, but nearly all declined, in the hope of one day seeing their Institute reëstablished. Some were forced to accept the dignity tendered them. Thus, the Sees of Carpi, Macerata, Faenza, Pignerol, Sienna, Verona, Cortona, Albenga, Forli, Sareza, and Ponteremo were filled by Jesuits, in that Italy where the blow had been struck which had crushed them simultaneously all over the world. Germany, Austria, Hungary, France, and even America, asked for and obtained bishops from among the former members of the Society of Jesus.

While devoting themselves, with indefatigable zeal, to the salvation of souls, the Jesuits were not unmindful of the arts and sciences, which had been cultivated in the society. Father Walcher, by command of the Empress Marie Thérèse, planned the dikes of Lake Rofner-lise, to preserve the surrounding country from its frequent overflow, and was nominated Chief of Navigation and Mathematical Sciences. Father Cabral preserved the city of Terni from the disasters to which it was so frequently subject from the fall of the Velino, and subsequently, when allowed once more to return to his native country, constructed dikes on the banks of the Tagus, and thus preserved the surrounding country from disastrous inundations. Father Lecci had the military road of Mantua put in repair. Father Riccati regulated the course of the rivers Po, Adige, and Brenta. Father Ximenes invented a new system of bridges, which was adopted in Tuscany and Rome. Father Zeplichal, a learned mineralogist, by order of the King of Prussia, superintended and directed the mining operations in the county of Glatz.

The bishops of Italy confided many of the seminaries to the learning, piety, and experience of the Jesuits. The Sovereign Pontiff himself placed that of Subiaco, which

he had founded, under the direction of Father Alexander Cerasola, while he confided the Ecclesiastical Academy to Father Zaccharia. Pius VI so highly esteemed this Father, that, when about to intrust an important mission to Cardinal Pacca, he said to him, and it is the Cardinal who relates it, in his *Mémoires Historiques*:

“From this moment you must direct your entire attention to the sacred sciences, and seek instruction from the Abbé Zaccharia, who is an inexhaustible source of erudition, and who will impart to you that knowledge which is so necessary to enable you to acquit yourself with honor in the position of Nuncio.”

As secular priests, the Jesuits still retained the direction of several colleges, which the bishops or princes forbade them to leave. There were forty Jesuits in the College of Augsburg. The Elector of Cologne appointed a Jesuit, Rector of the University, and Superior of the College *des Trois Couronnes*. In Tuscany, the chief chairs were filled by Jesuits. They were sought for every-where, and every-where their absence was mourned. Louis XVI wrote, under his own hand, to the celebrated Father Boscovich, urging him to come to France. All the academies of Europe were anxious to possess him. He gave the preference to Louis XVI, who appointed him Optical Director for the navy, with an annual salary of eight thousand livres. But the jealous hatred of d’Alambert and his clique compelled the learned religious to retire to Milan, where he was enabled to prosecute his scientific researches in peace. We can not pursue this topic further. Our space is too limited to enumerate all the triumphs which the members of this suppressed Order achieved.

II.

THE Duke of Alba, that friend of Pombal and of the Marquis d’Aranda, who, as we have seen, joined them in

persecuting the Society of Jesus, was to appear before the tribunal of the Supreme Judge, and he trembled with fear at the thought of the terrible account he would have to render. It was in 1776. One day, Philip Bertram, Bishop of Salamanca, and Grand Inquisitor, approached the bedside of the dying man, who had begged that he might be sent for, as he wished to confide to him an important secret before he expired. The Bishop remained alone with him a few minutes, and then gave place to the King, who, in like manner, had come at the request of him who felt the justice of God weighing heavily upon his soul.

The King's visit terminated, the Duke of Alba, as though he had completed his business here below, was ushered into eternity.

What had passed at these two visits of the Grand Inquisitor and the King, in those last and solemn moments, no one knows; but what we do know, as the Protestant Christopher de Mur admits in his journal, is, that the Duke of Alba handed to the Bishop of Salamanca a document, in which he acknowledged himself the author of the fable of Nicholas I, Emperor of Paraguay, of the insurrection "*of the hats,*" which had been attributed to the Jesuits; in fine, of the supposed letter of the General of the Society of Jesus—a letter the fatal consequences of which we have seen. The dying Duke gave a similar declaration to Charles III, who kept it *buried in his royal heart*; but, after his death, the Grand Inquisitor, who had a duplicate of the document, and who, probably, had promised the Duke to make it known, gave the secret to the world. This was, no doubt, the reason why Charles IV, some few years later, permitted the Jesuits to return to his states.

Joseph I, King of Portugal, died in 1777, and was succeeded by Donna Maria, his daughter. The old Minister,

Pombal, had now to give an account of that power which, unfortunately for the Portuguese, he had so long abused. Charged with the greatest iniquities, already too clearly proved, it was not difficult to judge his case. Nevertheless, the trial was of long duration. Finally, he was condemned to death; but the great criminal being eighty-five years of age, the Queen, Donna Maria I, commuted the sentence to banishment for life in the city of Pombal, which had been granted him by the liberality of King Joseph. He took refuge there in 1781, hated and execrated by all, after having restored to his victims their confiscated property. According to his own admission, he had expended eight hundred thousand ducats in effecting the ruin of the Jesuits! On the accession of Donna Maria to the throne, more than six hundred of the Fathers of the society still languished in their dungeons. She gave them their liberty; but this did not suffice. They desired to be tried. Father Juan de Guzman demanded this act of justice at the hands of Donna Maria, in a petition which history has preserved, and which can not be perused without emotion.*

The venerable martyrs were fully justified in their demand for a trial; it might prove of benefit to posterity. As for the time being, it mattered little, for the happiness which the Portuguese had enjoyed under the direction of the good Fathers, contrasted with their misfortunes under the rule of Pombal, were more than sufficient to exonerate the Jesuits. The innocent prisoners found as many devoted friends as there were Christian hearts. They were greeted with tears of sympathy and consolation, and the Queen was blessed by all her subjects.

Thus it was that the *Jesuits caused themselves to be every-where expelled*. Facts gave a continual contradiction

* See History of the Society of Jesus, by M. Cr  tineau Joly.

to this assertion of the coalition; but they have not prevented the falsehood becoming current in the world, at the expense of truth. Such is the constitution of the human heart, that malicious falsehood is blindly believed, while truth alone is challenged for her proofs. Truth seems of so little importance, that, when calumny has once been received, we begrudge the time necessary to investigate the claims of the former! Such is the want of reflection in the human mind, even among the professedly pious.

Louis XVI had made application to Pope Pius VI for missionaries to proceed to Cayenne. It was important that they should be familiar with the language of the natives. The College of the Propaganda was not in a position to comply with this stipulation. The Society of Jesus was suppressed; but there still existed Jesuits, who were ever ready to answer to the call of the Sovereign Pontiff. Pius VI sent four Portuguese Fathers. They landed at Cayenne in the month of November, 1777, clad in the habit of their Order. They were received with open arms by the natives. They had been told that there were no longer any Jesuits, and yet they once more beheld those good Fathers whom they had so much loved! They prostrated themselves at their feet, embraced their habit, and, with tears of joy, begged their blessing, declaring that henceforth they would lead a life becoming good Christians.

In the year 1784, Father John Serane, who, in Languedoc, had earned for himself the title of Father of the poor, died at Toulouse, exhausted by the labors of his ministry. By order of the Parliament, he was solemnly interred in the Church of Our Lady of Nazareth. On the very day of the funeral, in the same little church, and in the presence of the venerated remains of the holy religious, steps were taken by the diocesan for the beatification of the deceased saint.

In 1788, Father Reyre was the Lenten preacher at the court of Louis XVI. The year following, Father Beauregard occupied the same position. In 1791, Father Lanfant had opened the Lenten sermons at the court, when he was called upon to subscribe to the oath which was then enforced on the clergy; he refused, and was prohibited from preaching. On the 2d of September, 1792, he once more appeared in the pulpit. The revolutionary party again demanded from him the oath, and again he refused, this time with the sacrifice of his life. During the fatal days of the 2d and 3d of September, nineteen Jesuits were put to death, with numerous others of the priesthood. In the provinces they suffered in like manner, in common with the other clergy. It was not the Jesuits alone, but religion itself that was assailed.

In 1792, Ferdinand, Duke of Parma, freed from the control of the Marquis de Felina, recalled the Jesuits, restored to them their colleges, and confided to them the direction of the University.

Pius VI impressed upon the Duke of Parma and the Jesuits the necessity of prudence, and, without openly approving, allowed them to proceed; for Italy was threatened by the revolutionary party, and there was every thing to fear.

On the 5th of November, 1796, the Jesuits of Russia lost their most powerful supporter in the death of the Empress, Catharine II; but the day had not yet arrived for the reëstablishment of the society in the Catholic states. It pleased Almighty God to excite in the heart of Paul I the most lively interest for this holy Institute. After his coronation, the new Emperor, on his journey from Moscow to St. Petersburg, visited the College of Orcha. He was charmed with what he there saw, and passed the highest encomiums upon both professors and pupils, giving them the assurance that, during his reign, no change

should be made detrimental to the society, and promised that he would evince the same interest in its prosperity that Catharine II had done.

Father Lenkiewicz, exhausted by the incessant labors of his ministry, expired on the 10th of September, 1798, and, on the 1st of February, 1799, the Congregation nominated, as his successor, Father Xavier Kareu, who was appointed Perpetual Vicar-General.

The Sovereign Pontiff, whom the revolution had banished from Rome, was a captive at Valence. On quitting the Eternal City, he called for a Jesuit to whom he was much attached, Father Marotti.

"Tell me frankly," said he, "do you feel that you have strength enough to ascend even unto Calvary with me?"

"I am ready," replied the Father, "to follow the steps and share the fate of the Vicar of Christ and of my sovereign."

And he remained with him, affording him hope and consolation in all his afflictions, until, finally, he received his last sigh, at Valence, on the 29th of August, 1799. The conclave assembled at Venice, and on the 14th of March, 1800, Cardinal Barnabo Chiaramonti, who took the title of Pius VII, was duly elected Pope. On the 11th of August, in the same year, Paul I thus wrote to the new Pope:

"MOST HOLY FATHER: The Reverend Gabriel Gruber of the Society of Jesus, having informed me that the members of the society desire to be sanctioned by your Holiness, I feel it to be my duty to solicit a formal approbation of their Institute, for which I entertain a great respect; and I hope that my recommendation may prove useful to them."

Paul I was warmly attached to Father Gruber, whose merits and erudition were to him peculiarly attractive. He had learned to love him from his very first acquaintance

with him, during the lifetime of Catharine, and after he assumed the reigns of government, he found him more necessary than ever. He had him constantly in his company, and made a point of introducing him to the foreign princes who visited his court, and these, being ambitious of pleasing the sovereign, visited the humble religious with the same respect which they paid to persons of the highest distinction in the empire. Father Gruber received these honors, from which he had no means of escape, but never took advantage of the royal favor except in the interests of religion or of charity.

On the receipt of the letter of the Emperor of Russia, Pius VII was struck with the interposition of Divine Providence in behalf of the Society of Jesus. There existed, however, so many blind prejudices against that Order, whose salutary influence was ever feared, that the Pontiff saw fit to select those from among the Cardinals who had been most hostile to the Institute of St. Ignatius, constituting them a commission, to which he referred the request of Paul I, authorizing them to investigate the matter. Here, again, was a direct manifestation of Divine Providence. The four Cardinals decided that the request of the Emperor should be complied with, and that it would be well for the Sovereign Pontiff to approve of the Institute *for Russia only*.

On the 7th of March, 1801, Pius VII, by the Bull *Catholicæ fidei*, reëstablished the society, which twenty years before had been suppressed. During the night of the 23d of the same month, Paul I was assassinated.

The King of Spain, Charles IV, authorized the return of the Jesuits to his dominions, and they were welcomed with enthusiastic joy. Although secularized, they were still Jesuits whom the Spaniards again saw; they were their good Fathers whom they once more had the happiness to welcome, after an absence as long as it had been painful.

It was in the month of April, 1800, that the Jesuits returned to the Spanish soil, where they had ever been so much beloved, and no sooner had they arrived, than they learned that the plague was raging in Andalusia. Thither they immediately hastened, to render assistance to the sufferers from the fearful visitation, whom they attended, without intermission, both day and night. Twenty-seven of the Fathers fell victims to their indefatigable zeal. Some time afterward, Charles IV was made acquainted with the reëstablishment of the Order by a brief of the Pope. This he considered an insult to the memory of his father, and those apostles who had devoted themselves, even unto death, in the late dreadful visitation, were again proscribed. The citizens of Cadiz implored the sovereign to permit them the honor of receiving the Fathers and retaining them in their city. Their entreaties were in vain; the royal order had to be carried out, the Jesuits had again to tread the road to exile.

The Emperor Alexander was not less favorable to Father Gruber than Paul I had been. On the 7th of June, 1802, he paid a visit to the College of Polotsk, where he found Father Kareu upon the point of death, to whom he expressed the deep interest he took in the society. Father Gruber, availing himself of this circumstance, urged the reception of the brief restoring the society. Alexander acceded, and published a ukase to that effect, and henceforth the Society of Jesus was legally and openly constituted. On the 30th of July, the eve of the Feast of St. Ignatius, Father Kareu went to rejoice in heaven over the triumph of the Society of Jesus upon earth.

Generalship of Father Gabriel Gruber,

NINETEENTH GENERAL.

1802—1805.

I.

THE General Congregation assembled at Polotsk, on the 4th of October, 1802, and named Father Gruber, General of the society. He was in his sixty-second year. The appointment having been ratified by the Emperor, Father Gruber proceeded to St. Petersburg, where he founded a college for young nobles. He there formed a close intimacy with Count Joseph de Maistre, then Minister from Sardinia to the court of Russia.

The Jesuits of Great Britain, established by Thomas Weld, in his estate of Stonyhurst, Lancashire, which he made over to them, had been, from the year 1800, urging the Superior-General to incorporate them in the society which had been sanctioned in Russia. But the brief not permitting this, they patiently awaited the moment decreed by Providence, and, in the mean time, labored with untiring zeal in training up holy priests to aid them in the maintenance and propagation of the faith. When they heard that their brethren of Russia had been permitted to elect a General, they at once renewed their solicitations, and Father Gruber, having addressed His Holiness on the subject, received the requisite authorization. On the 22d of May, 1803, Father Marmaduke Stone, Rector of the English College, was appointed Provincial of England.

All the secularized Jesuits, who had been dispersed throughout Great Britain from the time of the suppression, at once assembled at Stonyhurst. Wearied with an independence so contrary to the spirit of their Order, they assumed with pious joy the yoke of holy obedience, which, in times gone by, they had found so easy to bear. A novitiate was founded, and a great many fervent youths made application for admission. Thus, the society was established in England, in that very country where it had never been able to exist save under the ban of proscription. But the changes which had there successively taken place had tended to modify public opinion, as well as the constitution, and now the measure of liberty accorded to the Catholics gave to the Jesuits a ground of hope for the future.

In the month of June of the same year, 1803, the Russian Ambassador at Rome presented himself at the Vatican, accompanied by a Jesuit wearing the habit of St. Ignatius. Such an occurrence was, at the time, considered quite an event; for, from the year 1773, no Jesuit, wearing the dress of his Order, had been seen in the capital of the Christian world. This Jesuit was Father Cajetano Angiolini. He came as the representative of Father Gruber, General of the Institute, to lay before the Sovereign Pontiff the status of the society, and what it had accomplished up to that time. Pius VII fully approved all that had been achieved, and was moved to tears on calling to mind the persecutions with which the enemies of Almighty God had pursued the society, in order to be able the more easily to attack the Church. He expressed his desire of seeing the development and extension of an order which had rendered such valuable service to the Church and to the Holy See. Finally, he bestowed his apostolical blessing upon Father Angiolini, and, in him, upon the whole society.

At the close of the same year, Father Gruber expe-

rienced another great consolation. The Jesuits of Maryland were in full anticipation of seeing the society resuscitated. After the suppression of the society in England, Father John Carroll, accompanied by several of his fellow-missionaries, went to that part of North America of which he was a native. He had there labored most successfully in the salvation of souls. He was nominated first Bishop to the See of Baltimore by Pius VII, and subsequently appointed Metropolitan and Legate Apostolic, with Father Leonard Neale as coadjutor. On the 25th of May, 1803, they addressed Father Gruber, urging him to recognize those members of the society in America who so earnestly desired that happiness. The request was complied with by the appointment of Father Molineux as Superior of the mission.

By a decree, dated August, 1804, Ferdinand of Naples reinstated the Society of Jesus in his states, to the inexpressible joy of the people. On learning the joyful tidings, the Fathers, who were distributed in all directions, hastened to reoccupy their colleges and houses, from which they had been excluded for a period of thirty-seven years. The event was marked by general enthusiasm. They numbered only one hundred and seventy, death having carried off the rest; but the survivors gladly resumed the yoke of obedience. Several of them, whom the Sovereign Pontiff had raised to the episcopacy, begged to be allowed to rejoin their brethren. Pius VII refused, except in the case of one—the Bishop of Verona, Andrew Avogadro. On the day of the publication of the brief reinstating the Jesuits, all the members of the royal family approached the holy table. In solemn thanksgiving for the same, the King attended the opening of the church of the Fathers, observing to them that he had never had the courage to enter it since the day of their departure. All those cities which were privileged to have a college

were most anxious to bear the expenses, and the inhabitants vied with each other for the honor of presenting furniture, provisions, and funds to the holy religious. Numbers presented themselves, seeking admission into that Order which had been so calumniated, so persecuted, and, at the same time, so much beloved. In all parts, there existed a strong desire in the hearts and minds of the people for the reëstablishment of the society. On beholding the ruins resulting from the revolution which modern philosophy had inaugurated, each one exclaimed that the Society of Jesus alone, by its teaching and preaching, was capable of repairing the evil. To meet the necessities of the times, several congregations, on the plan of the society, had been formed, with the intention of joining it, in case it should be again restored to its former condition. Of these, the Congregation of the "Sacred Heart" was the first. Founded in Belgium, in 1794, by the Prince Abbé de Broglie and the Abbés Varin and de Tournely, it received among its members Father Pey, a secularized Jesuit, who became its director. Some time later, the Society of the "Faith of Jesus" was founded at Rome, on the same plan, and both congregations were merged into one, under the denomination of *Fathers of the Faith*. Many of the members were subsequently received into the Society of Jesus.

Under the protection of the Emperor Alexander, the Jesuits had opened missions in the north, where they met with the most cheering success, and were about to enlarge the field of their labors, when Father Gabriel Gruber was taken from them. He died the victim of a conflagration, which occurred on the night of the 25th of March, 1805. Count Joseph de Maistre, who had hurried to the scene of disaster, received the last blessing and dying breath of the General of the Society of Jesus.

This loss was a heavy one to the reviving Institute. Humanly speaking, it might reasonably be asked how Father Gruber could possibly be replaced, who, during three reigns, had enjoyed such great favor at court, and through whom the Order was so loved and appreciated as to have secured to it, until his death, the good-will and protection of the schismatic princes who had admitted it into their states. But Providence had already done so much that the Fathers might well be of good heart, and rely on it for the future of the society. Father Lustyg, who had been appointed Vicar-General, convoked the assembly for the 27th of August, and, on the 2d of September, Father Brzozowski was elected twentieth General of the Society of Jesus.

Generalship of Father Thaddæus Brzozowski,

TWENTIETH GENERAL.

1805-1820.

I.

FATHER GRUBER had only to sow and reap during his very short government. It was the lot of his successor to have to struggle against more than one difficulty. If great consolations were reserved for him, Providence had, likewise, severe trials in store.

The missions confided by the government to the society were prosperous beyond all expectation. Father Fidèle Grivel, who had been sent to the banks of the Volga, writes thus, under date of April 5th, 1805 :

“But twenty months have elapsed since the society took charge of these missions, and already there is a marked change. There are one hundred thousand Catholics within the jurisdiction of Saratof. They are divided into ten missions, of which six are on the right, and four on the left bank of the river. Each mission comprises two, three, four, or five villages. My mission is at Krasnopolis, on the left bank of the river. I have nine hundred and sixty-two communicants in four colonies, or villages, in each of which there is a neat wooden church.

“This is not Japan, nor the land of the Hurons, nor is it Paraguay. It is Germany in miniature, as far as morals are concerned, and, up to this time, we have had no reason to anticipate martyrdom. I am content, and am willing to remain here for the rest of my life.”

The Catholics of Livonia were very *Pariahs*. Father Coince undertook to have them freed from the rule of the Lutherans. He was, in consequence, accused of bringing trouble into the province, and proceedings were commenced against him; but, strong in the consciousness of his innocence, he pursued his labors, and the Emperor Alexander issued a decree according to the Catholics of Livonia full liberty to practise their religion. The charity of the holy missionary went still further. The physical sufferings of the Catholics were difficult to alleviate, for want of available means. Father Coince had only his zeal and his poverty. He went around soliciting aid, until he at length succeeded in founding a hospital for the sick poor, not only for the time being, but permanently.

The mission of the Caucasus was, in like manner, most successful. Peopled by the very scum of the prisoners from all nations, it could be only repulsive to the good missionaries. But, by dint of untiring patience and mild charity, they succeeded in subduing those ferocious and degraded human beings, implanting within their breasts Christian feelings, moulding their hard natures, and entirely regenerating them.

All the reports, however, were not alike favorable. Scarcely had the society been reëstablished in the kingdom of Naples, when it was again expelled, in the month of March, 1806. Ferdinand IV, dethroned by the French, was succeeded by Joseph Bonaparte, brother of Napoleon, and the Jesuits, who had been banished at the same time, proceeded, by command of the Pope, to the Pontifical States.

"Holy Father," said some to Pius VII, "in giving asylum to the Jesuits, you expose yourself to the displeasure of Napoleon."

"It is for the Holy See and for the Church that they

suffer," replied the Pope. "I must follow the example of Clement XIII."

Very soon, the Pontiff himself and the Sacred College were banished from Rome, and Father Joseph Pignatelli appealed to public charity for the head of the Church, and for the Cardinals, who were deprived of all they possessed, and reduced to dependence upon those who persecuted them.

The Emperor Alexander remained favorable to the Order of St. Ignatius, and had requested its superior to send missionaries to Siberia and the Crimea, in order to instruct and civilize the inhabitants of those places. The Father-General, availing himself of the good-will of the Emperor, addressed the Minister of Public Instruction, Count Rasoumoffski, urging him to relieve the colleges of the society from the dominion of the University, whose rivalry impeded the action of the Jesuits. He suggested that the celebrated College of Polotsk should be constituted a university, under the immediate control of the government. Count de Maistre, who possessed great influence among the upper classes of society, and those who frequented the court of Alexander, gave all the support in his power to the proposed measure, and, in 1812, the College of Polotsk was constituted a university, with all the privileges and powers desired.

In the same year, Napoleon carried his victorious arms to the very interior of Russia. At the same time, the General of the Society of Jesus learned that Spain had revolted against the French rule, and he felt that the Jesuits would there be gladly welcomed by that people who had not only been depressed and worn down by the many struggles they had had to encounter, but, also, deeply wounded in their sentiments of patriotism and national pride. Father Thaddeus requested, through the Minister, permission to proceed to Spain, for which country he set

out, in December, 1812. accompanied by five other Fathers, for the purpose of reëstablishing the society in the country of its holy founder.

During his absence, Anglicanism, turning to account the Anglo-Russian alliance, introduced the Bible Society into St. Petersburg, and flattered itself with the hope of ultimately expelling the Jesuits, whose watchfulness obstructed the propagation of their principles. Prince Galtzin, Minister of Public Worship, was among the foremost to evince his enthusiasm for the Bible Society and to propagate it. He explained to the Emperor its advantages, and His Majesty was struck with admiration. From that time the Bible became the fashion, and not comprehending the importance of the falsifications denounced by the Jesuits, no one paid any attention to their warnings.

The hour of Providence had arrived. Russia, without being aware of the fact, had completed the work of the conservation of the Society of Jesus. Anglicanism believed itself pursuing its own interests; on the contrary, it was subserving those of the Society of Jesus.

The French had captured and abandoned Moscow. They fled before the flames by which they were menaced in every direction, and the rigors of a climate which decimated their ranks. The Jesuits devoted themselves to the necessities of that army, which showed itself as courageous in its reverses as in its triumphs. They nursed the sick and wounded, upon whom they bestowed every care that charity could suggest. In thus pursuing their divine calling, twelve of the Fathers met their death.

The disasters of this unfortunate retreat of the French army were speedily followed by the downfall of Napoleon, and the restoration of the house of Bourbon to the throne of France. Pius VII, who had been firmly reinstated in his temporal authority, felt that the time had arrived to restore to the whole Catholic world the illustrious Order of

which it had been deprived by heresy and infidelity, and which the whole episcopate loudly demanded, in reparation for all the wrongs which the Church had suffered.

The house of the Gesù at Rome had, at the desire of the Sovereign Pontiff, been preserved intact, as it had been found on the day of the arrest of Father Ricci. The library alone had been sold at public auction, by those who were charged with the execution of the Brief of Suppression. The church had been stripped, by the French soldiery, of the silver statue of St. Ignatius, and of other valuable ornaments, but was still magnificent. The house was occupied by priests, for the most part former Jesuits, who lived in community, the only change being in the habit. The same services and the same sermons had been perpetuated in the church, and Father Muzzarelli had lately established there the devotion of the Month of Mary, which has now become universal.

On the 7th of August, 1814, the city of Rome resounded with the joyous exultation of the entire population, who, in holiday array, were making their way to the Quirinal, where they awaited the Sovereign Pontiff, shouting, "Long live the Holy Father!" "Long live the Society of Jesus!" On leaving the palace, the Pope was greeted with redoubled enthusiasm and acclamation, the concourse following him to the Gesù. There, in that church, which was decorated as it was wont to be in the most triumphant days of the society, were assembled all the venerable Fathers of the Order, who, in response to the Pontiff's call, had flocked from all parts, and now, to the number of eighty-six, awaited the arrival of His Holiness. Among them was Father Albert de Montaldo, who was one hundred and twenty-six years of age, and who had entered the society on the 12th of September, 1706, just one hundred and eight years prior to the day on which he was then permitted the happiness of witnessing its re-

establishment. The Sovereign Pontiff entered the church, escorted by the members of the Sacred College and the leading personages of Rome. The Bull reëstablishing the Order of St. Ignatius throughout the world, was publicly read amid the deepest emotion, and the joyful tears of all those present on that solemn and consoling occasion.

No sooner was this Bull promulgated, than all the old Jesuits requested to be again admitted into the Order which they had never ceased to mourn, and many were the applications for admission into the novitiate of St. Andrew. The Pope, feeling the difficulties which might possibly arise in the execution of the Bull, consequent upon the absence from Rome of the General, appointed Father Panizoni Vicar-General for the States of the Church, until such time as Father Brzowski should take other steps, for every city in Italy was desirous of having Fathers and colleges of the society. All the Jesuits of South America, those whom the Catholic countries of Europe had rejected, all those venerable exiles directed their steps to that house at Rome, their true *Alma Mater*, there to make offering of what remained to them of life and energy. In the course of a few months they were called into the cities and colleges of Ferrara, Terni, Orvieto, Viterbo, Urbino, Tivoli, and other places. For the entire people of Romagna, the Jesuits were true saviors.

On the 21st of December, 1814, Father John Perelli was appointed Provincial of Rome and Vicar-General. On the 11th of January, 1815, the King of Sardinia and Piedmont, Charles Emmanuel, who, after the death of his pious wife, Clotilda of France, had abdicated in favor of his brother, Victor Emmanuel, and retired to Rome, there to spend the rest of his days in prayer and meditation, entered the novitiate of St. Andrew. He had requested the favor of being received into the Society of Jesus. He

cheerfully assumed the holy habit of the novices, and took part in their exercises with the most edifying punctuality, notwithstanding his advanced age (sixty-four), and his many infirmities. But the fervent novice enjoyed this happiness only for the short space of four years, the calmest and happiest of his life. He died on the 7th of October, 1819, having asked and obtained permission to be interred in his habit of novice of the Society of Jesus. His brother had a noble monument erected to his memory, but lacked the moral courage to have him there represented in the livery which his piety had selected, and in which he felt himself more honored than he had been in the possession of the hereditary diadem which he had voluntarily renounced.

II.

THE grandson of the King of Spain who had expelled the Jesuits with so much severity, and from such hidden motives, Ferdinand VII, son of Charles IV, had just returned to his kingdom, and once more occupied the throne of his forefathers. He had scarcely assumed possession of this much-disputed inheritance, when there arose, from all parts of his kingdom, a simultaneous demand for the repeal of the decree which banished the Society of Jesus. Through their bishops and magistrates the people called for reparation, urging most strenuously the recall of those Jesuits who had been forced away from them, in spite of their protestations and their afflictions. Ferdinand was most anxious to have them recalled, and by a decree reinstated them, acknowledging, at the same time, that their expulsion had been the result of the dark and wicked designs of the common enemies of both the Church and the crown.

On the fact of the reëstablishment becoming known, one hundred and fifteen aged members gladly returned to the

land of their birth, and to that life of submission for which they had so long mourned. Among that number we find Father Araoz, a descendant of the family of the holy founder. Such of the property as had not been sold, was restored to the society, and on the 29th of March, 1816, Father Emmanuel de Zuniga, Commissary-General for the reëstablishment of his Order in Spain, proceeded to take possession of the Royal College. He was accompanied by the Duke del Infantado and the Junta, who formally placed the keys in his hands. On that very day the classes were commenced. Fifty-six cities were there represented. There was not a sufficiency of Fathers, and it became necessary to open a novitiate. Throughout Spain, the people were loud in their expressions in favor of the Jesuits, and protested against the impiety of the Ministers who, under the reign of Charles III, had banished them.

Modena, Sardinia, and Switzerland emulated each other in the eagerness with which they recalled the Jesuits. Every country stood in need of a system of education which should be a guarantee for the future. In Belgium, the "*Fathers of the Faith*," who were under the direction of a former Jesuit, requested to be incorporated in the Society of Jesus; but, in order to obtain that favor, it was necessary for them to pass through the novitiate required by the laws of the society. The Bishop of Ghent, Maurice de Broglie, undertook to establish such a novitiate, the Marquis de Rhodes supplying the funds for the preliminary expenses, and the Count de Thiennes giving up, for that purpose, his chateau of Ruymbeke, where the novices were installed. A few months afterward, the war necessitated their abandoning this asylum, which was no longer the abode of peace and tranquillity, and Father Fonteyne, Superior of the Jesuits of Holland, invited them to Disstelberg, where a country house was placed at their disposal by M. Gobert. After the political changes caused

by the final fall of Napoleon at Waterloo, King William all at once, ordered the Jesuits of Distelberg to disperse. Father Le Blanc thus replied :

“One single word from my Lord the Bishop will suffice to separate us. If the prelate does not give that word, armed forces, no doubt, will know how to expel the peaceable occupants of this house.”

Father Le Blanc informed the Abbé Lesurre, Vicar-General of Ghent, of the order he had received, and his reply thereto. The latter wrote to the Bishop, who was absent at the time, and the Prince de Broglie replied :

“The duty of a captain is to stand by his faithful soldiers and defend them. I will not, then, allow the Jesuits to be subjected to the attacks of their enemies. Before you reach them, you will have to pass over my dead body. I request that the gates of my palace be opened for the reception of as many as it is capable of accommodating.”

The prelate then went to Distelberg, encouraged the Jesuits, and ordered them not to seek other shelter than the episcopal palace. It was time ; the armed force presented itself, and the novices withdrew to the palace. The King took umbrage at the firm determination of the Bishop, who thus dared to denounce the new constitution as inimical to religion. In 1817, the Prince Bishop was condemned to exile by the Protestant government, and the Jesuits were charged with having incited him to resist the laws of the state. Two thieves, who had been condemned to hard labor, were to be publicly exposed in the market-place. They selected the same day and the same place to proclaim the condemnation of the prelate, and the notice was placarded on a post placed between the two malefactors ! Could they not see the honor they

were thus conferring upon the venerable Bishop? No Catholic could have escaped perceiving the analogy.

The Jesuits remained at the episcopal palace. On the 21st of February, 1818, a detachment of soldiers accompanied the King's attorney to the palace, where they arrested the Abbé Lesurre, placed the building under seal, and drove the religious out. A portion sought refuge in Switzerland; the rest in the Seminary of Hildesheim, in Hanover, which was under the direction of Father Lusken. Only a few of the professed members remained in Belgium, there to continue still longer their labors for the glory of God.

In France, the Jesuits had powerfully contributed to the religious reaction which had been effected during the reign of Napoleon. True, they were unable to labor so effectually as they might have done had they still been regulated by their own constitutions; but their ministry, as secular priests, produced great results for the glory of God. They gave missions which influenced the masses, revived their faith, called forth repentance, and reanimated their piety. They coöperated with the "Fathers of the Faith," whose labors were directed to a like end, and who sighed for the moment when they might have the privilege of being incorporated in the Society of Jesus. Father Varin, their Superior, who was earnestly impressed with the necessity of regenerating society by means of education, had founded, at Paris, the Order of the *Ladies of the Sacred Heart*, which, in an incredibly short time, acquired extraordinary extension and celebrity. Father Bacoffe, a Jesuit, had founded, at Besançon, a society for the education of the children of the peasantry. Another Jesuit, Father Delpuits, devoted his exertions to those youths whose good conduct inspired some hopes for the future of religion. He enrolled them into a sort of so-

ciety, thus forming, as it were, the nucleus of a Congregation of the Blessed Virgin. He trained them to an apostleship for society, as well as for the poor, whom they visited and assisted. In a few years, this pious association was extended to the principal cities of France, and included among its members the most illustrious names and the most distinguished talents.

Such was the status of the Jesuits in France when the Bull of their reestablishment was published, on the 7th of August, 1814. They had not the time to reorganize themselves into a religious community. The return of Napoleon, the exile of the Bourbons, and the political troubles resulting therefrom, prolonged the secularization of these venerable religious, whose number death yearly reduced, without, however, disheartening their survivors.

After the battle of Waterloo, the Prince de Talleyrand, speaking with Louis XVIII on the most advisable means of securing to his family the permanent possession of the throne, which revolutions had so frequently shaken or subverted, "Sire," said he, "it is your Majesty's desire to maintain yourself in the Tuilleries. It is, then, of the first importance to take the necessary precautions. A good, solid education alone can secure to future generations that interior peace, the necessity of which is felt by all. The surest means of attaining this end, without difficulty, is the legal reestablishment of the Society of Jesus."

Louis XVIII raised himself up, regarded his apostate Minister, from head to foot, with a disdainful look, and replied simply by a sarcastic smile. Louis XVIII was a philosopher. Talleyrand was in nowise taken aback; he was an apostate, but he was also a politician. It appeared to him that the Jesuits were the safest instruments to insure the restoration of principles of subordination, and of the respect due to authority; hence his

proposition. He added: "I declare to your Majesty that the Society of Jesus alone can clear away the wrecks of the past by controlling education, so as to insure the welfare of the future."

The King requested a few weeks for reflection; but, in the mean time, the Minister was dismissed. Talleyrand was, above all things, desirous of power. To him the Society of Jesus appeared to be indispensable for the consolidation of the throne. Louis XVIII would not tolerate the society; for had he not discarded the Minister who had proposed their return? The plan of the celebrated diplomatist was soon understood. To allow the Jesuits to return to France, recruit, develop themselves, secure control over education, devote themselves to the pulpit and the direction of souls, was to afford to power the most solid support. Now that power had passed into other hands, it was all-important that it should not be allowed this additional support. For this end, it was necessary to exclude the Jesuits, and, at any price, impede their action, and put an end to their very existence.

The Jesuits, who were ignorant of these manœuvres, and who were sought for by several bishops, united themselves, under the direction of Father de Clorivière, their Superior, in a house in the Rue des Postes, which the nuns of the Visitation had given up to them, and admitted into the Order, one by one, the "Fathers of the Faith." They felt at liberty, in accordance with the charter, to live in common, to conform as much as possible to their rules, and to respond to the call made upon them by the bishops. Thus it was that they very soon possessed establishments at Bordeaux, Soissons, Amiens, Forcalquier, Montmorillon, and at St. Anne d'Auray. They worked quietly, and kept aloof from the political agitations which were excited by the press. They had once more commenced teaching in

the ecclesiastical schools, founded by several bishops, and their success promised much for the future.

The Jesuits, not having a legal existence in France, and not bearing the title of a religious corporation, became objects of attack on the part of all the Liberal press. The Voltairian writers accused them of concealing themselves, in order to be the better able to conspire, and, from the time when the first blow was aimed at them by the corrupt press, the Liberals no longer saw in either priests or Christian laymen, but Jesuits, more or less disguised, and whom each one was free to insult with impunity.

But all this did not arrest vocations. Father Simpson, a former member of the society, who had been appointed Provincial of France, on the 5th of January, 1820, established a novitiate at Montrouge, near Paris. He accomplished this as quietly as possible, in order not to irritate further the public mind. Several bishops invited them to give missions in their respective dioceses. The Jesuits knew full well the opposition they would meet with. The blind hatred which the enemies of religion entertained for them might be carried to any excess; but the spirit of the Institute was preserved inviolate in each one of its former members. These latter had transmitted it intact to all the new-comers, and that spirit now, as ever, engendered heroes. The Jesuits yielded to the desires of the prelates. The news of the coming mission spread in each of the dioceses where the apostles were expected. The Liberals vowed that they would prevent the triumph anticipated for religion by the chief pastors. On the 21st of October, 1819, one of the papers stated that, in consequence of the opposition of the Curate, the mission would not take place at Brest, as had been announced. The same thing occurred at Quimper, it being, in this case, the Bishop who objected. The Curé of Brest contradicted the statement of the journal; the Bishop of Quimper complained to the

Prefect. This was the signal for an outbreak. The insurgents paraded the streets, shouting "*Death to the Jesuits!*" "*Down with Christ and religion!*" The authorities showed weakness in the presence of the rioters, and abandoned religion to their sacrilegious insults. The missionaries were compelled to leave the place without being heard. More successful in many other cities, they effected a great deal of good, and made many striking conversions. Their eloquence reached the hearts of the most hardened sinners; every eye was moistened, and when the Jesuit descended from the pulpit, where his words had caused souls to tremble, the people followed him, begging him to complete their reconciliation with God. Not unfrequently the missionaries passed half the night in the confessional. The exasperation of the impious, on hearing of these apostolical triumphs, knew no bounds. Their anger teemed forth in the columns of their journals: the government sanctioned them; the King felt no indignation. Talleyrand smiled derisively, and despised the King, the government, and France. Alas! he sneered also at God and at religion. The apostate had staked his eternity.

III.

THE Protestants of Maryland were acquainted with the wonderful progress in civilization effected by the Jesuits, while struck with admiration for their incomparable charity, their wonderful patience, and that perseverance which no obstacles could impede, no difficulties discourage. They were too deeply interested in this successful development to impede its progress by persisting in their system of religious intolerance. They felt that the Jesuits alone possessed the virtues and talents necessary to continue the work which, up to that time, had been attended with so much success, and they did all in their power to assist them. Father Carroll, Bishop of Baltimore, had suc-

ceeded in having the free exercise of the Catholic religion officially proclaimed, which fact materially facilitated its increase, and had placed the missions in a fair position to achieve success. In 1815, the College of Georgetown was endowed with the title and privileges of a university; but the first Metropolitan of Baltimore did not long enjoy this success. On the 2d of December of the same year, the anniversary of the death of St. Francis Xavier, Father John Carroll went to receive the reward for which he had so long and so earnestly labored during his life. Before his death he had founded a novitiate of the society at Whitmarsh, where nineteen youths had already been admitted. They all assisted at the obsequies of the revered prelate, and, for the first time in that city, Catholic priests went in procession in cassock and surplice, preceded by the cross-bearer. The deceased had been the means of securing to the Catholics full liberty in the practice of their religion, and the first public manifestation of it in his episcopal city took place while paying the last honors to his remains. Two years later, his successor in the See of Baltimore, Father Leonard Neale, went to join him in heaven; but the void they had left was quickly filled. In 1819, the society numbered eighty-six members in the missions of Maryland.

In Russia, the Bible Society, forgetful that they themselves had come there for the purpose of proselytizing, directed attention to the numbers of conversions, which were to be attributed more to the example than the preaching of the Jesuits. The government had not taken particular notice of them, and attached but little importance to their proceedings, when Providence, seeing that the time had arrived to establish the centre of the Society of Jesus in the centre of Catholicity, permitted a most striking conversion to occur, which aroused the anger of all those high est in power.

The young Alexander Galitzin, only fifteen years of age, a student of the Jesuits, and nephew of the Minister of Public Worship, after endeavoring to convert the Fathers to the Greek religion, suddenly proclaimed himself a Catholic, and evinced a disposition to defend, before and against every one, the Roman Catholic faith, to which he had been led by grace alone. The affair assumed a threatening aspect for the Fathers. Several high personages were suspected of having secretly joined the Catholic Church. They were, consequently, watched, and the Jesuits were accused of having sought their conversion. The Fathers henceforth declined to receive into their colleges any but the children of Catholics. They had agreed to abide by the laws of the state, and these laws prohibited the Catholics from proselytizing. They had labored for the conversion of their pupils by prayer alone, and now they were charged with enticing them by controversy or persuasion; hence the determination of the Fathers to admit none but Catholics into their classes.

The young Prince had loudly proclaimed that not only had the Jesuits not sought to convert him, but that, moreover, not one of them would receive his abjuration. This did not prevent the Jesuits being closely watched, even at the confessional, so as to discover the names of their penitents. All their pupils were interrogated, even those who had left the college. One and all declared that the Fathers never conversed with them upon the difference existing between the two Churches, but had left them at full liberty in the practice of their religion. No matter; it was necessary to accuse the Jesuits of proselytism, and to represent them in this light to the Emperor, whose return had been announced. Their enemies could point to the actual conversions, too few to cause any great alarm, but sufficient, when properly exaggerated, to produce the desired effect, and determine the Emperor to expel the Jesuits from

the capital of the empire. On the 20th of December, 1815, Alexander I issued a decree, in which he set forth that the Jesuits, having sought to convert his subjects to the Roman Catholic religion, had infringed the law, and were, consequently, condemned to quit the two capitals of the empire. The result was that, on the night of the 20th, the Chief of Police, accompanied by an armed force, surrounded the college, forced an entrance, established his sentinels, placed seals upon the apartments, read the decree of banishment to the Fathers, whom they conducted, on the following night, to the novitiate at Polotsk.

The Greeks and Anglicans of the Bible Society, eager to have the Jesuits still further removed, did every thing in their power to persuade Alexander that they were opposed to his policy, and dangerous to the state. The Emperor had no faith in all this, but the Ministers acted with as much rigor with regard to the Fathers as if they had been fully empowered to do so.

The Father-General deeply felt the necessity of reëstablishing the head of the society in the Eternal City. This change could not be effected during his lifetime, as the autocrat would not have sanctioned it; but Father Brzozowski wrote to him, requesting permission to go to Rome, on business of his Order. According to Alexander's views, the General of the society was not to leave the empire. He imagined that a fusion of the various religions was practicable, and that he himself should be the head; hence he desired to retain the General under his control, so that he might the more easily win the Jesuits over to the new religion, or, in the event of their resisting, entirely annihilate them. This was his reason for refusing to allow the Father-General to go beyond the limits of the empire. Thus the chief of the Order, in common with his brethren, was a prisoner in Russia.

Father Thaddeus Brzozowski, who poignantly felt this

refusal, soon saw his end approaching, which he patiently awaited, and even joyfully welcomed. He appointed as Vicar-General, during the vacancy, Father Mariano Petrucci, Rector of the Novitiate of Genoa, and, his time having come, he gave his blessing to his religious, who were assembled around his death-bed, and said to them, "Behold, I die! As for you, it will not be long before you are expelled from the empire." Having uttered these words, he expired. It was on the 5th of February, 1820.

Russia had accomplished the work assigned to her by Divine Providence. She had preserved the Society of Jesus.

Generalship of Father Louis Fortis,

TWENTY-FIRST GENERAL.

1820—1829.

I.

At length, the Society of Jesus resumed all the conditions of its original status. Immediately upon the death of the General, the Fathers of White Russia urged the Emperor to grant them permission to send a few of their professed members to Rome, for the election of another General. But this request was far from being pleasing to the Emperor. So long as the General had resided in Russia, the society was, to a certain extent, depending upon the monarch. It had its existence only by his favor; it could act only in accordance with his permission, and he was not sorry to be able to patronize an Order whose celebrity was universal, and whose power every state had appeared to dread.

Prince Galitzin, Minister of Public Worship, represented to the Emperor that their demand implicated a change in the conditions upon which they were tolerated in the empire; that the intention of Catharine II, in obtaining from the Pope permission to have the General elected in her states, was to confine them to Russia, and that, the Jesuits having broken this treaty, no other course was open but to expel them at once. Far better their expulsion than their independence; and the Minister presented the decree which he had prepared. It received the sig-

nature of the Emperor, and was published on the 13th of March, 1820.

Scarcely had this ukase been made public, when the Catholics flocked to the churches, overwhelmed with affliction. It was as if a grievous and desolating calamity had just been visited upon the country. The government had resolved not to tolerate an Order which was no longer under its control, but, at the same time, it desired to retain the talent and learning of its members.

Commissioners were appointed in each of the cities where there was a house of the society, whose duty it was to interrogate the Jesuits, and, if possible, prevail upon them to give up their Institute, by holding out to them the prospect of receiving every favor at the hands of the government. The sons of Ignatius preferred exile. They numbered, in all, six hundred and forty. Four aged members yielded to the persuasions of the commissioners, not so much on account of the inducements held out to them, for which they cared little, but through a desire for repose, and a dread of the fatigues to which they would be subjected in their long and toilsome exile. Father Henry thus wrote from the Caucasus.

"After having labored so long for the well-being of this state, we are at length to be banished, like the rest of our brethren. Not content with expelling us, they would dishonor us by forcing us to apostatize. They have held out inducements and used threats. We replied that, with the assistance of God's grace, we would live and die in the Society of Jesus."

The government was most desirous to retain the missionaries of the Caucasus and Siberia. It proposed to them to renounce at least the habit and name of the society. The Jesuits refused, and set out on their exile, despite the tears and entreaties of their ever-beloved flocks.

Father Mariano Petrucci lost no time in proceeding to Rome, to comply with the wish of his last General, and appoint the day on which the Congregation should meet for the election of a new leader. On the 18th of October, of the same year, 1820, Father Louis Fortis was elected twenty-first General of the Society of Jesus. He was seventy-two years of age, but his rare prudence, great experience, wisdom, and profound knowledge of human nature, entitled him to the suffrages of his brethren. The Jesuits of Russia were unable to take part in the election. They were not even allowed to consider themselves henceforth a province of the Order, and, banished from the country which had sheltered and protected them since the year 1773, some went to Italy, others to France, and the rest to Galicia. Among these venerable exiles were to be found Fathers Roothaan, de Rozaven, and Nizard. Under the direction of Father Swietokowski, they begged to be permitted to pass through the Austrian States. The Baron de Hauer gave orders that they should be received with the honors which were due to apostles suffering persecution for the faith. The people of Tarnopol requested that a few Fathers should be permitted to sojourn among them, in return for this hospitality, and that the direction of the college they had erected should be confided to them. The Archbishop of Lemberg received them as the special envoys of Providence. Father Landès, having with him a number of other Jesuits, arrived in Vienna on the 7th of June, 1820, and found, in the Archbishop of that city, a former member of the society, Father Hohenwart, who had educated the Emperor. The Count de Suaren, a pupil of the Jesuits, prevailed upon Francis II to receive Father Landès, to which the Emperor consented, and, during the audience, addressed him as follows :

“ I am not ignorant of all you have undergone in the

cause of religion, and I, a Catholic Emperor, must not remain insensible to all your sufferings. In spite of those who, without knowing you, hate you, I throw open to you my Kingdom of Galicia. I have assigned you revenues sufficient to maintain fifty Jesuits, and if there are any important statutes of your constitutions which conflict with the laws of the state, I empower you to make application for a dispensation.

It was on the 20th of August that the Emperor of Austria thus sanctioned the establishment of the Fathers, and very soon the college of Tarnopol became so renowned that even the Jews sent their children there from the most distant cities. In 1822, it numbered more than three hundred pupils. The Archbishop of Vienna, happy in receiving the members of his cherished society, more keenly felt the desire of returning to its bosom. He solicited of the Holy See permission to lay down the burden which it had imposed upon him, and, having obtained his request, set out for Rome, where he joyfully resumed that life of obedience which it had cost him so much grief to renounce. The liberty given to the Catholics of Great Britain permitted the Jesuits to extend the field of their labors to Ireland, and to raise the peasantry of that country from the unhappy condition into which they had been plunged by the continued and cruel persecutions of several generations. They restored several churches, reintroduced the ceremonies of religion, which had become partly forgotten, and, in 1822, solemnly celebrated the Feast of Corpus Christi, at Clongowes, to the unspeakable joy of the inhabitants, who attended in immense numbers, and, by their evidences of true Irish piety and devotion, greatly consoled the missionaries.

In the mean time, political intrigue had been at work around the thrones of the house of Bourbon. Scarcely was Ferdinand VII seated on that of Spain, when insurrec-

tion, threatening and bloody, arose and proclaimed the constitution of 1812. The pass-word was, as it has ever been, "Down with the Jesuits." On the 11th of March, 1820, this cry resounded terrifically around the College of St. Isidore, at Madrid. Father Zuniga, the Provincial, was then lying in his agony. The dying religious, who had long foreseen fresh misfortunes and afflictions for his Order and for his country, heard, at that last moment, the diabolical yells of the enemies of God and of His Church. The serenity of his pure soul was not disturbed. He addressed a few parting words of counsel to the valiant soldiers whom he was about to leave without a leader; he breathed forth a last and heart-felt prayer to heaven for his country, for his prince, for his dear society, and calmly expired.

Ferdinand VII endeavored to temporize, but the demagogues continued their clamors, and he was forced to yield. On the 14th of August, the Cortes pronounced the expulsion of the Society of Jesus, a pension of three hundred and ninety-five francs being accorded to those who had been elevated to the priesthood. They were, however, permitted to remain in the kingdom as secular priests. In the year following, 1821, the city of Tortosa was visited by the plague. Ferdinand Queralta, a young scholastic of the society, and two coadjutors, Francis Jordan and Ramon Ruiz, gave themselves up to the care of the sufferers, and took charge of the orphans who were confided to them by the magistrates. Their charity, zeal, and self-denial were the theme of general admiration. But this public expression of gratitude gave offense to the party which had suppressed the society in the states of the most Catholic King, and the three Jesuits were arrested. They were thrown into prison, in order the more effectually to remove them from the affection and respect which their virtues awoke in the bosoms of all who knew

them. The people became indignant, and insisted on their release. They were banished.

On the 17th of November, 1822, twenty-three priests, or religious, who were being conducted prisoners to Barcelona, in the name of liberty, and under the pretext of their being opposed to the constitution, failed to reach their destination. When two leagues from Manresa, they were assassinated, in the name of *fraternity*. Among these victims was a Jesuit, Father Juan Urigoitia.

In 1817, Spain had seen several of its colonies throwing off the yoke of its dominion, proclaiming their independence, and, among other subjects of complaint, casting at the mother country this reproach, which is an honor to the Order of St. Ignatius of Loyola:

"You have arbitrarily deprived us of the Jesuits, to whom we owe our civilization, our social position, our education, our all, and without whom we can do nothing."

This regret of fifty years' standing, transmitted from one generation to another, in all its bitterness and poignancy, was a great lesson for Spain, if she had only known how to profit by it. The Jesuits, who had continued in Mexico after the suppression of the society, had immediately joined their brethren, for the purpose of reorganization, under the Bull for their reëstablishment. They possessed one college and a novitiate, in a flourishing condition, when, on the 21st of January, 1821, the decree for the demolition of the Order in the Spanish States was promulgated in Mexico. The sorrow which this measure occasioned, must have been sufficient proof of its unpopularity. But, *liberty* above all things! The tears and protestations of the Mexicans were of no avail to move the *paternal* hearts of the constitutionalists. The Fathers dispersed, and exercised the functions of their holy ministry while awaiting happier times.

The Jesuits were an obstruction to the revolutionists, who every-where excited the worst passions against them. In France, where every Christian was designated a Jesuit, or a *Sodalist*, the hatred against the Society seemed to increase, day by day, through the calumnies of the Liberal press. Christian souls sighed and prayed. The bishops desired Jesuits to conduct their seminaries; families asked for colleges, where their children could be shielded from the Voltairian ideas which preponderated in the teachings of the University. Letters were addressed to the Provincial from all quarters, asking that colleges might be founded, or offering land for that purpose; for the little seminaries did not afford sufficient accommodation, and many applicants had to be refused admission. The University became alarmed, and the opponents of the Society of Jesus renewed their onslaughts and calumnies. The Jesuits had a college near Amiens, to which the children of the noble and most illustrious families were sent. That sufficed to induce the enemies of the society to cast ridicule and odium upon the College of St. Acheul, hoping, by this means, to disgust both pupil and parent. There was, also, a novitiate at Montrouge, near Paris, where aspirants for admission were very numerous. The enemies of the society were pleased to designate this house of meditation and prayer as the hot-bed of perjury and assassination. And all these things were printed and published daily, under the eyes of the government, in the most Christian kingdom, in that France which still boasts the title of *Eldest Daughter of the Church*.

On the 3d of May, 1823, several men, seated around a table, at a tavern outside the Barrière de l'Enfer, were earnestly discussing the war in Spain, which the Liberal press maintained had been brought about by the Jesuits.

All at once, one of the party exclaimed, "There goes one of those shaven-pated Jesuits! I'll soon settle him!"

No sooner had he uttered these words than, seizing his pruning-hook from the corner in which he had placed it, he made after the Jesuit, at whom he aimed a deadly blow. Father de Broses fell, slightly wounded. He arose, and, turning toward his brutal assailant, said that he freely forgave him. The latter, not understanding such language, levelled another blow at his victim. The bystanders interposed, to prevent further violence, and Father de Broses, whose life had thus been providentially saved, succeeded in reaching the novitiate. The guilty man, returning to his senses, trembled at the possible consequences of his act. All that he knew of the Jesuits was what he had read in his *pot-house* paper, and, according to that oracle, they were malicious beings, whose mysterious power influenced the throne itself. He could not divest himself of the conviction that Father de Broses would report him to the authorities, and that he would be tried and condemned. He preferred to judge and condemn himself; he had recourse to suicide. The next day he was found dead! But a Jesuit had been outraged and struck by one of the people. For the Liberals, this was a victory.

II.

On the 20th of August, 1823, Catholicity lost a Holy Pontiff—the Society of Jesus, a benefactor, a protector, a friend, and a father. Pius VII had departed this life. On the 28th of September, the conclave elected, as his successor, Cardinal della Genga, who was not very favorably disposed toward the society. He took the name of Leo XII. Father de Rozaven, Assistant of France, wrote to Father de Billy, concerning this election:

"We had reason to fear that he (Leo XII) would not be very well affected toward us. But God disposes of the hearts of Kings, and especially does He rule those of Popes. When they assume this dignity, they are animated with a new spirit. Our Father-General has not yet had the opportunity of being presented to His Holiness; but we know, for certain, that he is favorable to us, and that, ere long, he will manifest this good-will publicly. One who is on intimate terms with him, and, at the same time, a friend of ours, having ventured to commend the society to him, he replied: 'You, then, take an interest in the society? Well, you must know that I am more deeply interested in it than you are.' I know for certain much more, which I would willingly impart to you, but which I dare not commit to paper. In short, the society has much to hope for from our new Pope, whom may it please God to spare for many years. But he is prejudiced against certain persons. Whether my poor self, who am so little known to him, be of the number of those who are so unfortunate as to be displeasing to him, is more than I can say. I am assured that such is not the case, but I have some reason to think otherwise. However this may be, provided he benefits the society, I am quite willing to be cast into the sea. If he persuades the Father-General that the atmosphere of Rome is unsuited for me, I am willing to breathe that of France, or even that which Father Bougeant breathed in his exile. Let them appoint me professor of logic and metaphysics, *pro nostris*, and I shall have attained the height of my ambition. I feel that it would be a great pleasure to me to teach youth the art of reasoning well, a thing which I find daily becoming more rare."

Father de Rozaven was not *cast into the sea*, nor was he ordered *change of climate*, and the new head of the Church, on more than one occasion, verified the truth of that saying, *the hearts of Popes are essentially in the hands of God*. There was no longer a Cardinal della Genga; there was only the Supreme Pontiff, the Vicar of Jesus Christ upon earth. A few months after his election, he manifested his good-will for the Society of Jesus by restoring to it the Roman College founded by St. Ignatius, and in the brief by which he ratified this act of justice, he said:

"It is truly a matter worthy to be admired, and remembered to the glory of this establishment, that this garden, so long closed, has, without intermission, down to our own day, produced fruits of salvation and honor; that is to say, that this sanctuary has produced to the Church and the state so great a number of eminent men, remarkable for their pure morals, great dignity, and profound erudition.

This college, which owes its first lustre and renown to St. Ignatius of Loyola, founder of the Society of Jesus, was confided by the Sovereign Pontiff to the care of the regular clergy of the same Institute, who successfully governed it during the existence of their Order, as did, after them, the secular priests who were charged with its direction. But, as Pius VII, our predecessor, by Letters-apostolic, dated the 7th of the Ides of August, 1814, has reëstablished the Society of Jesus in its primitive condition, for this chief end, that it should train youth in virtue and learning, we, who were fully acquainted with the intention of that same Pontiff to recall the Society of Jesus to the Roman College, have thought it our duty to take the subject into immediate consideration, and to consult the congregation of our venerable brothers, the Cardinals of the holy Church, to whom we have confided the important task of establishing, in all our states, the best and most advantageous system of education—the only means of regenerating society, after times which have been so disastrous and fatal to the Church. This is why, with a full knowledge, and in virtue of our Apostolical authority, we grant, assign, and make over in perpetuity, by these letters, to our beloved sons, the regular clergy of the Society of Jesus, and, in their names, to our most beloved son, Louis Fortis, General of the said society, the Roman College, the Church of St. Ignatius, and the Oratory, which is named after Father Caravita, the Museums, the Library, the Observatory, with all that appertains thereto, and all the other appurtenances, on condition that they establish in that college, according to the former system in force in the year 1773, public schools, to which we order to be added chairs of sacred eloquence, physics, and chemistry."

Leo XII saw the utility of the Society of Jesus, in the disastrous effects resulting from its suppression. It had not educated the generations that had just subverted the thrones in all the Catholic countries from which it had

been banished. The spirit of independence, impiety, and infidelity which had profaned the temples, pulled down the altars, and sent priests and kings to the scaffold, was the same which pursued, with a venomous hatred, the Order of St. Ignatius, whose influence and virtue it feared. In the eyes of the revolutionists, the Jesuits were the most valiant defenders of the Church—the stanchest supporters of all legally constituted authority. This was sufficient reason for persecuting them, and by every means, no matter how culpable, removing them to a distance.

The new Pope was desirous of making amends to the society, of showing it constant favor, and protecting it upon all occasions. He felt himself called upon, in justice and gratitude, to do so, for it was in the service of the Holy See that it had suffered and labored unceasingly, with so much devotedness and self-denial. He frequently visited the houses of the Jesuits in Rome, in which he took a lively interest, and, by his generosity, aided the development of the German College, at the same time ordering the students of that institution, so dear to the heart of St. Ignatius, its founder, to resume their original dress. He placed his nephews under the guidance of a Jesuit, Father Ricasoli.* In 1825, he founded a boarding school for the nobles, which he placed under their direction. He rebuilt and restored to them the ancient College of Spoleto, his native city. Finally, he desired to elevate to the episcopacy Fathers Pallavicini, Kohlman, and Kenney; but the General so earnestly implored him to spare them, that the Pope felt constrained to press his desire no further in opposition to such true humility. Father Benedict Fenwick was less fortunate. Without the slightest intimation, he received his nomina-

*The eldest of his pupils subsequently became Cardinal, and Bishop of Ferrara.

tion to the See of Boston, together with the Pontifical Bulls, and an order from the Holy Father compelling him to accept the burden thus imposed upon him.

The Jesuits had every-where resumed their apostolical labors with extraordinary activity. In the month of October, 1823, the Emperor of Austria paid a visit to their College of Tarnopol, and, delighted with all he saw, congratulated and encouraged the Fathers. The imperial visit soon became publicly known, and had the effect of augmenting the popularity of this already favorite establishment. The Fathers likewise devoted themselves to the holy duties of the ministry, and obtained, by their preaching, such abundant fruits, that they were obliged to extend their labors into Hungary, at the solicitation of the bishops, for the purpose of preaching the Gospel in the country places. Intemperance prevailed very generally among the peasantry. The Jesuits succeeded in subduing this brutalizing vice. The bishops, being unwilling to part with them, established them in the ancient abbey of the Benedictines, at Tyniec. They were still in Styria and in the kingdom of Saxony, where they revived the faith, and reënkinded piety, as they likewise did in Rhenish Prussia.

Duke Ferdinand of Anhalt-Kœthen had visited France, in 1825, in company with the Princess Julia of Prussia, his wife, who was sister to the King of Prussia. The Count Ingenheim, the Duke's brother, was also of the party. Ferdinand, struck with the virtue and piety of a noble French family, with whom he was on terms of friendship, requested to be introduced to a priest, whom he might consult with a view to receiving instruction, and having his doubts removed. Father Ronsin, selected for this purpose, soon brought light and peace to his soul.

When the Duke of Anhalt declared to his wife his determination of becoming a Catholic, the Princess was so overjoyed that she swooned with pleasure. She, likewise,

impelled by Divine Grace, had entertained the same desire, but dared not declare it. Father Ronsin gave them instructions, and engaged each to enter upon a separate retreat, the Princess in the Convent *des Oiseaux*, and the Prince in the house of his friends, and, on the 24th of October, 1825, the Archbishop of Paris, Monseigneur de Quélen, received their abjuration, as also that of Count Ingenheim, in his chapel at Conflans. A few days after, Father Ronsin himself received the abjuration of Monsieur de Haza Radlitz, Chamberlain of the Duke of Anhalt, in the chapel of the Convent *des Oiseaux*.

On his return to Kœthen, Ferdinand informed his subjects of the grace he had had the happiness of receiving, and, notwithstanding the Lutheran clamors and the anger of the King of Prussia, the Duke obtained from the Pope permission to have a Jesuit near him. At his request, Father Beckx went to Kœthen, where he became the support and consolation of all the Catholics.

In Switzerland there were not sufficient Fathers to meet the demands upon them. They had to increase their number, in order to preach the Gospel throughout the country, and reap the fruit of their preaching. In 1824, some wealthy individuals erected the College of Friburg, which soon obtained a European celebrity.

Holland was less favorable to the Society of Jesus. William II, a Protestant, as we have seen, had already caused his intolerance to be felt. He had given shelter to the banished politicians of France, and the latter showed their gratitude by propagating their revolutionary principles, and by putting in circulation their stock of calumnies against the Jesuits, Montrouge, the Sodalists—all that in any way related to the Society of Jesus. One day, the Ministers of King William communicated to him a great and astounding piece of information. It was that the Jesuits ruled in France. The King was only a tool in

their hands; the Ministers obeyed their orders, and nothing was done without their approval. William became alarmed, and felt persuaded that it would not be long ere they would usurp, in like manner, the government of his kingdom. It was the custom of the Jesuits to receive into their house those priests and laymen who desired to retire, and fortify themselves by a retreat of some days. In this proceeding the Ministers could see nothing but danger to the throne. The spiritual exercises were, in their opinion, the most influential means which the Jesuits possessed; hence they ought to be interdicted by the King. A free and powerful government could no longer tolerate such an abuse! William yielded to the counsels of his Ministers. He prohibited the Fathers from admitting into their house those who sought to spend part of their time in prayer and peaceful meditation. It was in the year 1824, that the Dutch Government thus gave proof of its toleration. In a few months after, those colleges having Jesuit professors, and the seminaries conducted by members of the society, were closed, in virtue of orders from the King, and in the name of constitutional liberty. The Christian Brothers, who were charged with being Jesuits in disguise, were also expelled. Thus, the Catholics were without resources for the education of their children. The affluent could, at the sacrifice of separation, remedy this moral evil; but the poor were under the necessity of either allowing their children to remain in ignorance, or sending them to Protestant schools, these alone being sanctioned by the government. The Catholics were sufficiently numerous in the states of King William not to despair for the future. Belgium was already preparing to free herself from his intolerant rule; for it was well known that the only motive for the expulsion of the Jesuits was the King's aversion to Catholicity, and not the fear

of a power in the existence of which he did not believe, notwithstanding the representations of the Liberal press.

III.

THE newspapers were never at a loss for an argument against the Jesuits, and each day they circulated the most absurd and ridiculous reports; and the more absurd their assertions, the more acceptable were they. The *Constitutionnel* surpassed all its cotemporaries, and the readers of that journal were still in advance of it.

Montrouge was represented as an arsenal, strong enough to compete with the most impregnable fortress. There the novices regularly practised the manual in the immense vaults which had been constructed under the direction of the Jesuits, and which, passing under the bed of the river Seine, led direct to the Palace of the Tuilleries. In these subterranean retreats were enacted the most extraordinary scenes, worthy the serious attention of France, of Europe, and even of the whole world. There were secreted the gold and silver, the entire wealth of the state; there were summoned, each one to be judged according to his works, the most exalted functionaries of the government; there was mooted and discussed every subject of importance, political, legal, or financial, that was to be presented to the Chambers. In that same place were designated those members of the clergy worthy of being raised to the episcopacy; there, in fine, was the seat of government *de facto*. This was the programme of these terrific Jesuits. And, strange to relate, in these same vaults was deposited sufficient powder to supply the entire French army in time of war; and it was in that same place that the novices were drilled in the use of the musket and even in artillery practice, and that, every night, at the risk of blowing up Paris, and sending it flying to St. Petersburg.

The public credulity was such as not only to entertain all these absurdities, but to repeat them with unblushing assurance. The *Constitutionnel* knew its subscribers; it was aware that the greater the absurdity put forth, the more readily would it be believed. It was well known that the Jesuits had not yet been able to obtain from the government a legal sanction, which fact of itself was, or ought to have been, sufficient to prove that their political influence was not, after all, so very great; but things are not always regarded in a logical light. The public mind became excited to such a degree by the reading of these far-fetched fables, that Father John Baptist Gury, Superior of the novitiate, one day received a formal challenge. The demagogue who was so far demented as to be guilty of this act of folly, proposed either the pistol or the sword, courteously leaving him the choice of weapons, taking care, however, to insist on a duel *à mort*. Other letters were addressed to him, full of insults and threats of savage fury.

Thus, Montrouge acquired great celebrity. Visitors arriving in Paris had this place pointed out to them among the curiosities worthy of being visited, and were astounded at the facility with which they were allowed to inspect that mysterious stronghold; but their surprise increased when they found the calm serenity that possessed its inmates, indicative of that peace and quietude which reigned within each breast. It was, indeed, difficult for them to reconcile what they had witnessed with the reports they had heard, and what they daily read, and they wondered how the Parisians could allow themselves to be thus duped by a few scribblers. Alas! at Paris, less than elsewhere, do men take the trouble of weighing what they say, or what they hear, or what is seriously affirmed in their favorite *journal*.

In 1826, there appeared a work which far surpassed all

that had hitherto been published against the Jesuits in general, and Montrouge in particular. The author, Martial Marcet de la Roche Arnaud, had been a novice in that dark retreat, and he could speak of it from personal knowledge. Who, then, could doubt what he said? His book, *The Modern Jesuits*, was bought up, and its contents devoured with that eagerness which is usually excited by a work of scandal. The deserter had given himself but little uneasiness about being consistent in his calumnies. Why should he?—the public were not over nice upon this point. In this publication, Father Gury was represented as one of the most ferocious tyrants, and the novices as slaves who trembled before him; but the suggestion never occurred to any one why these young men submitted to such tyranny, since it was well known that they could, at any time, retire from it. By the very fact that the author himself had voluntarily left it, he proved that those who remained, did so of their own accord. After giving a most frightful picture of what he asserted were the teachings of Father Gury, he exclaimed:

“Shall I give you some idea of the influence exercised by Father Gury over these poor novices? Read the history of the ‘Old Man of the Mountain,’ and perhaps you will have to acknowledge, after all, that the ‘Old Man of the Mountain’ possessed some feeling. At the very sight of the tyrant of Montrouge, every one trembles; when he speaks, every one is silent. His prophetic mien, his threatening aspect, his mysterious words, his peremptory and imperious tone so act upon his novices, that they would unhesitatingly attempt to lay the world in ashes, if so they might hope to gain the merit of entire obedience.”

Poor novices! They were indeed to be pitied! The Jesuits allowed the storm to rage around them, while the government, knowing its weakness, permitted them to be insulted and outraged. It did not perceive that the war against the Jesuits was only the prelude of a war against

the throne. They had had experience of this before; but it is rare that we find those who know how to profit by the lessons of experience. The Legitimist or religious press in vain pointed to the melancholy past, which ought to have been sufficient warning for the future. The Ministers were blinded, and thought they served the King when they induced him to temporize with the most dangerous political parties. Thus, the Jesuits found themselves sacrificed to the impiety of the Liberals; but, nevertheless, they labored as zealously as ever for the glory of God. They had given missions at Fort Vincennes, at the hospital, and at the prisons of Bicêtre.* They were to be found wherever a work of charity was to be done, or a soul to be saved. They devoted their time to teaching, and to scientific or literary pursuits. During this storm so menacing to them, they were what they had ever been from their very first formation.

Day by day, the horizon darkened around the throne of Charles X. The Liberals flattered him, at the same time representing the Jesuits and the *Sodalists* as the most dangerous of conspirators. The King, not yielding to their insinuations with sufficient promptitude, the revolutionary party endeavored to spread the report that he had allied himself to the society; Charles X was neither more nor less than a Jesuit; the Father-General exercised absolute authority over him; but France would no longer tolerate such a condition of things, and would never consent to be governed by a crowned Jesuit. The government, no longer deluded as to the intention of the Liberals, clearly perceived that the Jesuits were only the pass-word for the opposition; but that party had so influenced the masses, that it seemed to be impossible to control it. Charles X could no longer close his eyes to the fate that awaited him

* House of Correction in Paris.—Tr.

Cardinal Lambruschini, the Pope's Nuncio, advised him to show his authority; to present to the Chamber a project of law, authorizing the Jesuits to remain in his kingdom as a religious corporation, feeling assured that such a measure would silence his enemies, strengthen the royal authority, and fortify the government. On the other hand, the Liberals offered to cease their opposition and support the ruling power, if the Jesuits were sacrificed. Charles X was particularly desirous of securing the support of this party, and gaining its good-will, lest, through it, he should lose his throne. He, therefore, appointed a commission to investigate the condition of the seminaries conducted by the Jesuits. These religious had only eight in France, but they were a source of envy to the University.

The result of this investigation was an ordinance to the effect that, from the 1st of October, 1828, the schools directed by the Jesuits should be subject to the University; that no one should be allowed to teach unless he declared, in writing, that he did not belong to any religious congregation not sanctioned by the government; that the number of ecclesiastical schools in each diocese should be limited, as also the number of pupils, and no day-scholars be admitted. In fine, twelve hundred thousand francs were curtailed from the sum hitherto allowed for the support of the seminaries.

The Minister of Ecclesiastical Affairs, Monseigneur Fraissinous, Bishop of Hermopolis, declared that he could not conscientiously countersign such an ordinance, and tendered his resignation. The King offered the vacant portfolio to Monseigneur de Cheverus, Archbishop of Bordeaux, who declined the honor on the same grounds. Charles X next addressed himself to Monseigneur Feutrier, Bishop of Beauvais. The latter hesitated, saying

that he felt he would be dishonored in the estimation of the episcopate, the clergy, and all sincere Christians, who were the friends of the Jesuits; that he could not accept such a position. The Count Portalis, in order, according to his own views, to conciliate all parties, then proposed that the ordinance should be divided, so as to make one relate to the Jesuits, which he would take under his own responsibility, the other simply to affect the seminaries, and the discontinuance of a portion of their allowance, to be countersigned by the prelate. The Ministerial portfolio presented attractions to the Bishop of Beauvais, who allowed himself to be persuaded to accept it; and, on the 16th of June, 1828, the ordinances were published, by which the bishops of France were placed under the control of the University, henceforth the guardian of ecclesiastical education, and by which youths were deprived of that Christian training hitherto received at the hands of the Jesuits, and exposed to all the dangers of the teachings of the University.

These ordinances brought grief and dismay into every Christian heart. In vain did the bishops protest: their remonstrances were no longer listened to; their petition to the Pope was intercepted. The revolutionary spirit triumphed. The Jesuits quitted the seminaries of which they had control, without a murmur or complaint, always evincing the same meekness, the same submission, the same self-denial. Their pupils mourned their loss; Christian families called for them; the general councils of many departments urged their return. All was in vain. The Minister had seen only one means to maintain himself in power. He had made use of it, and could not now forego it by annulling his late acts. The Liberals had said to him: "Sacrifice the Jesuits and *Sodalists*, and we will support you in the Chamber. If you refuse, you must

fall." And the Jesuits and the *Sodalists*—that is to say, the interests of religion—had been sacrificed. Providence permitted all this; ere long, it would declare itself.

The revolution, under the name of Liberalism, had given its pass-word to the press of every country. The secret societies, in their hatred for all authority, desired the subversion of the thrones, the destruction of the Papacy, and the annihilation of the Church. It was carrying out, on a grand scale, all the philosophical principles which had undermined society since the middle of the preceding century, and which had already worked such material injury for the Church, and brought about so many convulsions in the European states. But they could not, with impunity, cry, "Down with the Church!" "Down with thrones!" and so they confined themselves to shouting, "Down with the Jesuits!" The Jesuits, once defeated by the influence of the University education, they had all before them. It was always the same calculation.

The King of Piedmont, Victor Emmanuel, felt himself too weak to resist this continuous struggle. He abdicated in favor of his brother, Charles Felix, and the first act of the new monarch was in favor of the Society of Jesus. The University could not conceal its jealousy of the talents of Father Manera, Professor of Literature, whose chair was the general attraction for crowds of young men, eager to hear his eloquent discourses. Charles Felix manifested the warmest interest for the celebrated school of the Fathers, and, finding that the University dared continue their calumnies against the society, he gave an unmistakable proof of his confidence and esteem by making choice of Father Grassi for his confessor. This resolute act silenced the Liberal press. The King was fearless in his public approval of the Jesuits, but of this the latter took no undue advantage. On the death

of this prince, who, in his last moments, was assisted by Father Grassi, all unanimously lauded the prudence and disinterestedness of the Jesuit, who had possessed the esteem and confidence of the deceased monarch; even those opposed to the society accorded him this justice.

Charles Albert, in thanking Father Grassi for the last attentions paid to the deceased King, said:

“In the death of the King, the society has lost a protector and a father. It will find in me as much esteem and love.”

It was not long before he realized this promise by establishing a novitiate at Cagliari, and several colleges in various cities in Piedmont. The revolutionary press found itself again constrained to be silent. But the public mind was secretly agitated, and far-seeing men discovered a storm looming in the future.

In Spain, the Jesuits, after three years of banishment, were again fully reinstated, at the request of the bishops and the urgent demands of the heads of families. They had been authorized by the government to respond to these entreaties, and once more they were in a position to use all the labors of their ministry, with the same success with which they were ever crowned. But the Freemasons had increased the number of their lodges; the press became daily more hostile to religion and constituted authority. Here, also, another dreadful blow was being prepared.

In the United States, the different establishments of the society were developing themselves, and every thing was satisfactory. Whole families renounced Protestantism through the ministry of the Jesuits. The most remarkable conversion was in the person of the Pastor Barber, Rector of the College of Connecticut. Having, together with the whole of his family, been received into the bosom of the Church, he, at his own earnest sollicita-

tion, was admitted into the novitiate of the society. His wife became a nun of the Visitation, and, later, his son became a Jesuit.

Of late, the foreign missions had not been so prosperous as in former times, and the apostles of the society sighed for the moment when they might be permitted to resume, in those distant countries, the work commenced by their predecessors. In 1823, the tribe of Ottawas, who had long before been freed, through the charity of the missionaries, learned that they had returned to America, and that already several cities of the Union had the happiness of possessing them. The Ottawas were not ignorant of how much their forefathers owed to the *Black-robés*, who had taught them to pray, and had spoken to them of the Great Spirit. A few of the oldest among them remembered having seen them, and could never speak of their tender charity without being moved to tears of gratitude and regret. These innocent, good old men, by prayer, kept alive the faith in the tribe. They taught the generations that came after them to persevere in the practice of Christianity, and not a day passed without the Black-robés being named with heart-felt gratitude. Full of these precious recollections, the Ottawas assembled in council, and addressed the following touching petition to the President of the United States :

“FATHER : It is now that we implore thee to hear us, ourselves, and all the children of this distant land. They stretch forth their arms to press thy hand. We, the chiefs, the fathers of families, and other Ottawas, residing at the *l'Arbre Crochu*, earnestly beg and implore thee, our most respected Father, to procure for us a *Black-robe*, like those who instruct the Indians near Montreal.

“Do thou, our Father, be charitable toward thy children ; listen to their prayer. We desire to be instructed in the same principles of religion which our ancestors professed when the mission of St. Ignatius existed.

"We address ourselves to thee, the First and Principal Chief of the United States. We beg of thee to assist us in erecting a house of prayer."

In the same year, other chiefs of different tribes applied to the President of the United States, making similar requests. But the Jesuits were already occupied in other missions on the borders of the Missouri and adjacent rivers. The Bishop of New Orleans, William Dubourg, had confided to the Fathers this apostleship, and, the number of the professed being still limited, they sent some of the novices who had just arrived from Belgium, among whom was Peter de Smet, the celebrated missionary, who has since, by his extraordinary and successful labors, obtained a world-wide name. These young novices were conducted to the field of their labors by Fathers Van Quickenborn and Temmerman. Others proceeded to preach the Gospel in Kentucky and on the borders of the Ohio.

At Frederick City, Father McElroy, who had been only a simple Brother-coadjutor, accomplished marvels by his preaching. His virtues being equal to his intelligence, Father Grassi, his Superior, had him raised to the dignity of the priesthood. Thenceforth, by his zeal and eloquence, he achieved so much good, and gained such popularity, that he needed only to point out a good work to be done, to insure the hearty coöperation of both Catholics and Protestants, eliciting the following remarks from Mr. Schoeffer, a Protestant, in the columns of his paper, 1829 :

"Strange! while Catholic France banishes the Jesuits from its limits, and takes from them the education of the young, the Protestants of Frederick contribute, each one his fifty dollars, toward the erection of a Jesuit college in their city."

At the commencement of the year 1829, the Society

of Jesus lost its General, Father Louis Fortis. Pope Leo XII survived him only a few days, expiring on the 10th of February. On the 31st of March, the conclave elected, as his successor, Cardinal Xavier Castiglione, who took the name of Pius VIII.

Father Pavani, Provincial of Italy, whom Father Fortis had selected to perform the functions of Vicar-General, convened the Congregation for the 29th of June.

Generalship of Father John Roothaan,

TWENTY-SECOND GENERAL.

1829—1853.

I.

ON the 9th of July, 1829, Father John Roothaan was proclaimed twenty-second General of the Society of Jesus. He was in his forty-fourth year. In appearance cool and collected, characteristics of his countrymen generally, his heart overflowed with the tenderest charity, and burned with zeal for the glory of God and the salvation of souls.

Born a Catholic, in a Calvinistic country, he had pursued his studies in the midst of Protestants, and had been educated by Protestant professors, and yet, at the age of nineteen, he did not hesitate to renounce both family and country to follow his vocation, which the atmosphere in which he had lived had not been able to stifle. The only means open to him of entering the society was to go to schismatic Russia, for which he accordingly set out. One of his Protestant professors, Van Lennep, who filled the chair of literature at the Atheneum of Amsterdam, gave him the following letter of recommendation, dated May 15th, 1804, to the Jesuits of Polotsk, entire strangers to him, but of whom, although a Protestant, he entertained the highest opinion :

“I am fully aware how greatly your society has distinguished itself, from the very commencement, in all branches of learning

and science. The services it has rendered can never be forgotten. I recommend to you, Reverend Fathers, this youth, whose worth I have so highly appreciated. May he be imbued by you with virtue and learning, and may he one day return to us, enriched with those gifts, to acquire which he undertakes so long a journey."

Such was, at the age of nineteen, the merit of the young student who presented himself at Polotsk. Transplanted into the Society of Jesus, this merit was rapidly increased and developed. Father Roothaan had filled, with credit, various positions in his Order, when he was called upon to govern it at a time when it was undergoing one of its severest trials.

Pius VIII, who was warmly attached to the society, had promised to avail himself of every opportunity to favor it. On the 2d of December, of the same year, 1829, accompanied by Cardinals Della Somaglia and Odescalchi, he visited the Church of the Gesù, and there prayed before the altar of the great Apostle of the Indies and Japan, and, on the same occasion, promulgated the decree of the canonization of St. Alphonsus di Liguori.

"Yet a few days, and who knows but that the Church will be subjected to still further affliction?" said Pius VIII to the Jesuits, while, for the first time, bestowing upon them the Pontifical benediction. These words were only too prophetic; for very soon the exertions of the secret societies excited revolt in several parts of Europe, and threatened Italy.

In France, the Liberals, having succeeded in removing the Jesuits from their path, prepared for an assault on the throne itself, and only awaited a pretext for having recourse to arms. The King was slow to act, but, at last, issued decrees restricting the liberty of the press. From that time the tumult commenced. The people rose, and, during three days, the roar of cannon was to be heard in the streets of Paris, and, on the 29th of July, 1830, King

Charles X, with all his family, had to flee his kingdom. Thus was the great end attained.

During these days of civil war, amid general plunder and disorder, the Jesuits could not be overlooked. The people had not forgotten all the wealth, treasures, ammunition, artillery, and the like, that were stowed away in the vaults of Montrouge, according to the articles of the *Constitutionnel*, and the gossip of the wine-shops. Now the sovereign people, who were in need of ammunition, and who were not too proud to acquire millions, directed their attention to the novitiate of Montrouge, whither they marched, their arms bared to the elbow, their eyes glaring with fury, flourishing iron bars or shouldering muskets. They forced open the doors, destroyed the furniture, overthrew and demolished every thing before them, all the while causing that pious retreat to resound with their oaths and blasphemy. But no ammunition, no money, not even a piece of artillery of the smallest calibre, not a sword, no cannon-balls, no bullets, not a grain of powder could be found! Nor did the vaults themselves reach so far as the *Barrière de Paris*. Assuredly, the people had been duped, and that, too, as they admitted, not by the Jesuits, but by the public journals.

The house of the *Rue de Sèvres* could not be passed over. On the 28th, a drunken rabble presented themselves before it. The staggering victors yelled forth the favorite cry, "Down with the Jesuits!" "Death to the Jesuits!" It was eight in the evening, and the community were at recreation in the garden. Father Varin, the Superior, ordered the Fathers to the chapel, there to await what Providence might decree. But this same good Providence permitted a cry to be heard, which, without doubt, emanated from one of the leaders: "To the missionaries! to the missionaries!" and at once the door, which had already begun to yield to the repeated blows of these

fanatics, was abandoned, the infuriated mob departed, and Father Varin directed all to evacuate the house, instructing them whither to proceed, and leaving the premises in charge of some of the brothers, he himself was the last to depart.

In the interior, the revolution was every-where conducted as in Paris, especially where there were Jesuits. The insurrectionists applied the name of Jesuit, as a term of reproach, to all, men or women, who were wanting in effrontery. In the country places, the simple villagers did not rise; they confined themselves to inventing fables, the originators of which were as terrified as those to whom they were related.* At Amiens, while the revolutionary rabble went through the streets of the city, yelling forth songs of triumph, on the night of the 29th of July, a cry was suddenly heard, "On to St. Acheul!" and the rioters rushed madly on, with shouts of "Hurrah for the Charter! hurrah for hell! down with every thing!" They attacked the College of St. Acheul, which, since the suppression of the seminaries directed by the Fathers, had become a scholasticate. This took place in the dead of night. The doors were forced, and, in spite of the obscurity, the excited mob advanced, under the direction of one of its leaders, shouting cries of death and clamoring for more drink. Father de Ravignan made his appearance at a window, and, by kind words, attempted to calm the infuriated crowd. A stone, hurled at him with too

* We were personally witness of a fact of this sort, in the department *de Seine-et-Oise*. The good peasants, who had been led to dread the Jesuits as so many hobgoblins and weir-wolves, honestly thought, during the revolution of July, 1830, that the cellars of the chateau were filled with muskets, powder, balls, and Jesuits. They trembled with fear lest the chateau should take fire, for, said they, in such a case the village will be blown up; and they kept at a very respectful distance from it, particularly during the night, for fear a Jesuit should fire upon them through the grating!

true an aim, wounded him in the head. A scholastic, who was by his side, drew him back into the house, and then kneeling, for a few moments, at the feet of our Lord, in the chapel, returned, confronted the mob, and, wishing to gain time, endeavored to prevail upon them to hear him. But just then the tocsin was sounded, and one of the rioters rushed upon the young Jesuit, aiming at him a blow with an iron bar; he evaded the stroke, and, at the very moment, the insurgents, fearing the arrival of aid, which had been summoned by the alarm-bell, took to flight. Thus was the celebrated College of St. Acheul rescued from destruction.

In order to meet the demands of those families whom the most Christian government had deprived of Christian teachers, the Fathers had established a college on the confines of France and Spain, at a place called *le Passage*, near St. Sebastian. There they received those children whose parents sought to shield them from the teachings of the University. Other Jesuits dispersed throughout France, yielding to the wish of the bishops, devoted themselves to the labors of the apostleship, while awaiting the day when they might once more return to their houses as in former times.

In the same year, 1830, Belgium had also had her revolution, which, however, was for quite an opposite object. She had thrown off the yoke of a government which aimed at the destruction of Catholicity. She declared her independence, in order to preserve the faith of her people. The King whom they then selected, Leopold of Saxe-Coburg, although a Lutheran, promised to respect all religions, and to guarantee freedom of conscience. The Belgians took advantage of this to send to Rome for some of the Fathers of the Society of Jesus, and prepared to receive them by erecting colleges and residences for them in several cities.

In the same year, an emeute broke out in Dresden, to the old revolutionary cry of "Long live Liberty! Death to the Jesuits!" Father Gracchi, confessor to the royal family, and also of the sick poor in the hospital, was, at the time, in a house occupied by priests. Toward this house the rioters directed their steps, still shouting, "Down with the Jesuits! Death to the Jesuits! No more Jesuits!" Father Gracchi appeared before the infuriated rabble, calm, dignified, and animated by a holy courage. Raising his voice above the tumultuous shouts of the crowd, he said: "You call for Jesuits. I am here, the only one of my Order, and I respond to your call—here I am!" That voice was not unfamiliar to the people, and suddenly quelled the excitement. The Jesuit beheld every head inclined before him. The tumult was appeased.

The enemies of the Church were at work, every-where at the same time. The commotion was general throughout Europe, and in every place the Jesuits were sure to be made the scape-goats. At Brunswick, the President of the Consistory denounced Fathers Beekx and Lusken, the former at Kœthen, the latter at Hildesheim, as guilty of attempting the conversion of a Protestant; and, moreover—an awkward admission—even before having succeeded in converting him, of having placed a dagger in his hands for the purpose of ridding them of a preacher whose learning and talent were obnoxious to them. At Brunswick, the simple-minded public was as credulous as elsewhere. No one was surprised at the improbability of such a calumny. What appeared strange, was the hypocrisy of these two religious, who, until then, had so acted as to win the respect even of their enemies. The author of this outrageous fable, the President of the Consistory, whose name was Hurlebusch, was so well pleased with his success, that he determined to continue. He published a

detailed account of the crime of which the two Jesuits had been accused. According to this pamphlet, Father Beckx had inculcated to Timpe—the name of the Protestant whom he had converted—that the assassination of heretics was a work which, in the sight of God, was more acceptable than any other, and that the killing of a pastor was still more meritorious. It was absurd to suppose that the best means of converting a Protestant was to advise him to murder a minister of his own persuasion. The Jesuits, whom they pretended to be so cunning, could not be, at the same time, such mere bunglers. No one detected this improbability—it was too palpable; no one reflected upon it—it was too simple. The pamphlet was approved and widely circulated, even in the schools, in order to impress upon the very children the true notion of a Jesuit, and the danger they incurred in approaching him.

Father Beckx, it is true, had to reproach himself with having made more than one conversion, and having received several abjurations at Kœthen, where he effected much good, and where he was dearly loved; but he had never sought to make these conversions by teaching that assassination was a virtue. Jesuit though he was, he desired, for the sake of religion, and for the honor of the Society of Jesus, and of his personal character as a priest, to cause the truth to triumph, and he gave a formal contradiction to the journal which had first spread the calumny.

This means not accomplishing the desired end, Father Beckx had recourse to a court of law. The truth was made known; the imposture was exposed, and Hurlebusch was condemned, as a calumniator, to retract, in writing, that which he had had the temerity to put forth. From this judgment he appealed, but the sentence was confirmed. Wishing to gain time, he pretended that he was under the necessity of making a visit to the Hartz Mountains,

hoping, by this means, to save himself the humility thus imposed upon him by a judicial decision. He fell dead, in an apoplectic fit.

We will here state, at once, that Timpe, his accomplice, although, to all appearance, protected by his co-religionists, after having suffered all the shame and humiliation of a detected impostor, retired to Cologne, where, in the year 1833, racked by remorse, he made a full retraction before the public tribunal of that city.

The revolutionary spirit was at work in Portugal, as well as in all the other European states; but it could not raise the cry of "Death to the Jesuits," as those holy religious had been exiled from that country for upward of seventy years. Don Miguel felt the necessity, as well as the propriety, of reinstating the Society of Jesus in a country to which it was allied by so many associations, in which it had labored so successfully, from the time of John III to Joseph I, and from which the impiety of Pombal had caused it to be so cruelly torn. The name of Jesuit was still living, still loved, and still blessed throughout the whole kingdom. Don Miguel could not but recognize the fact.

In 1829, this Prince, through the Marquis de Lavradio, his Ambassador at Rome, requested that some Fathers of the society might be spared him. He felt that the surest means of consolidating his throne was to base it upon those principles which the Jesuits had always inculcated, and his heart dictated to him that this act of reparation was due to the Order of St. Ignatius, of which a Portuguese Minister had been the first and most inveterate persecutor.

Scarcely had the Ambassador made known the desire of his sovereign, than Father Godinot, Provincial of France, received orders to send some of his religious to that Portugal where the society had numbered so many victims, where Pombal had made so many martyrs.

Father Godinot sent six Fathers and two Brothers, under the direction of Father Delvaux. On their departure, he gave them his blessing, placed them under the protection of the great Apostle of the Indies, and, as a pledge of that protection, gave them a portrait of the illustrious Francis Xavier. This was a painting, after death, executed at Goa, by command of Queen Anne of Austria. This canvas, of which only an imperfect copy had been taken, was invaluable; but the province of France could well make this sacrifice to that of Portugal.

On the 13th of August, 1829, the Fathers arrived at Lisbon. The Ministers, not being so anxious as the King to have among them the successors of St. Francis Xavier, Simon Rodriguez, and of all those heroes who had won the crown of martyrdom in the Portuguese colonies, had not given directions for the reception of the Fathers. The holy religious arrived without any other resource than their vow of poverty, and did not even find a shelter prepared for them by those at whose bidding they had made so long a journey. The Lazarists became their benefactors, and extended to them every hospitality. Scarcely had the news of their arrival become known, when a lady of the highest distinction hastened to the house of the Lazarists, accompanied by her four children, and requested to see the Jesuit Fathers. Her agitation was visible. The Superior was informed of her visit, and that the lady was no less a personage than Donna Francisca de Saldanha, Countess d'Oliveira, granddaughter of the too notorious Minister Carvalho, Marquis de Pombal. On entering the parlor, the good Fathers did not experience less emotion than that evinced by the distinguished visitor. On beholding the successors of those who had suffered a cruel martyrdom at the hands of her grandfather, the pious lady could no longer retain her feelings. Father Delvaux himself relates the interview:

"She cast herself at our feet, to our great discomfiture, but, at the same time, to our greatest edification. She begged forgiveness of the whole society, through us, in the name of her ancestor, and asked our blessing on herself and her children. She had four sons, whom, as you may imagine, we pressed to our hearts with great affection and feelings of consolation."

The granddaughter of Pombal did more: she secured for her sons the first four places in the very first college the Jesuits should open.

The Duchess of Lafoëns placed at the disposal of the Fathers one of her country houses, called *la Maraviglia*. It was not until the 24th of October that the Minister concerned himself about them.

In the mean time, the Liberals began to show displeasure at the return of the Jesuits; the government became alarmed; nothing was determined on, and the zeal of the Jesuits was trammelled. Cardinal Justiniani, the Pope's Nuncio, prevailed upon them to preach, during the Lent of 1830, in the Church of Loretto, which was specially set apart for foreigners, and was entirely under the jurisdiction of the Nuncio. The Fathers set about their labors, preached, heard confessions, and gave retreats with great success, and it was not long before the inhabitants of Lisbon begged them to establish a college in the city.

During this time, the *Carbonari* were secretly at work in Italy, and only awaited a favorable opportunity to create an insurrection. They thought, for a moment, that their time had come, when they heard of the death of Pius VIII, which took place November 30th, 1830. They were mistaken. A few of the legations arose to the cry of "*Long live the Independence of Italy!*" But, on the 2d of February, 1831, the conclave gave to the Church a new Pontiff. Gregory XVI succeeded Pius VIII, and the insurgents, not finding themselves united, suddenly stopped their premature revolt.

II.

THE Carbonari had hoped that the delays of the conclave would afford them sufficient time to lead the insurgents to Rome, and possess themselves of the Eternal City. This point once gained, they would have possessed themselves of the members of the Sacred College, suppressed the Papacy, and proclaimed to the world that, the Church being annihilated, each one would henceforth be free to believe and act according to his own individual convictions—upon condition, however, that the revolutionized countries should unconditionally submit to the yoke of the demagogues. Independence was to be purchased at the price of slavery.

The election of Gregory XVI had completely subverted this plan. The Carbonari did not give up. They organized an outbreak for the 17th of February; but Cardinal Bernetti, Secretary of State, being informed of the plot, prevented its execution.

The insurgents, being unable to do any thing better, for the time being, determined that, while awaiting a more favorable opportunity, they should have a thrust at the Jesuits. No sooner was this resolved upon, than they resumed their muskets, swords, and tricolor. The word was given, and the turbulent throngs marched to victory. On the same day, and at the same hour, the Jesuits were driven out from their colleges of Spoleto, Fano, Modena, Reggio, Forli, and Ferrara. Their houses were sacked and plundered; but the victors were soon vanquished, and the Fathers returned to their colleges, to the inexpressible joy of every Christian heart.

While infuriated demagogues thus made war upon the Jesuits in various parts of Europe, the Sovereign Pontiff, through the medium of Cardinal Zurla, engaged all the religious orders in Rome to perform the spiritual exer-

cises of St. Ignatius, under the direction of the celebrated Jesuit, Finetti, in the Church of the Gesù.

In France, impiety was still at work, exciting the evil passions of man against the Society of Jesus. The lawful princes were exiled, and the throne was given to Louis Philippe, Duke of Orleans, upon whom the Liberals had forced a charter, to suit themselves. Their triumph was complete, and the Liberals, for the time being, revelled in its enjoyment. There was, to be sure, a slight relapse into *Jesuitaphobia*, at Amiens, in 1831. A few rioters attacked the house of St. Acheul, and there committed all the havoc they could, for the mere pleasure of doing evil; but there it stopped. In the month of February, 1832, the cholera made its appearance in France, and, no sooner did it spread, than that dread of the Jesuit was aroused in the minds of the people of the capital—that fear which had so often weighed upon their hearts and interrupted its repose.

The people—we can not repeat it too often—knew not what a Jesuit was. Their sole idea of one was that which had been instilled into their minds through the columns of impious publications. In their estimation, a Jesuit was not a priest, not a religious, but simply an evil-disposed being, somewhat of a magician, when occasion required it, casting spells on men and brutes. And, from the first appearance of the terrible scourge, there was only one cry among the people, accusing the Jesuits of having poisoned the wells, the fountains, and the Seine itself! As to the wine, the question was not mooted; the dread of the Jesuit stopped there.

The direful contagion called forth the Fathers of the Society of Jesus from their peaceful retreat. They hastened to bestow upon the poor all the tender cares which their pure charity dictated, the sweet consolations of their holy ministry, and the poor, not knowing that their ben-

efactors were Jesuits, welcomed them with gratitude and admiration. Wherever the epidemic raged most fiercely, there, also, were to be found the Sons of Ignatius, taking upon themselves the care of the sick and dying, with that heroic self-denial for which the society has ever been distinguished under similar visitations.

Father Barthes, at the request of the Bishop of Amiens, went to the aid of the Curate of Moislain, whose age and infirmities prevented him from discharging, by himself alone, the labors of his mission. After the epidemic had subsided, the Board of Health of Peronnet, struck by his extraordinary charity, thus refers to him in the official report :

“During the prevalence of the epidemic, M. Barthes, while affording the poor sufferers the consolations of religion, ceased not to lavish upon them the most tender and untiring care, administering to them, with his own hand, the remedies prescribed, changing their linen, and not hesitating to perform for them the most menial and repulsive services.”

The Jury of the Department did still more : it awarded a medal in bronze to Father Barthes, as a souvenir of his own noble devotion, of the gratitude of the inhabitants of Moislain, and that of the department of the Somme.

The house of St. Acheul, which had been thrown open to the soldiers attacked by the disease, was converted into a military hospital, and the Fathers' example, in their devoted attention to the sufferers, was attended with the happiest results for the glory of God. Among those thus received through their charity, many had been merely baptized, but had never approached the sacraments. To such, the holy religious afforded the necessary instruction, and had the happiness of witnessing many approach the holy communion for the first time. In all those cities where the Jesuits were stationed, the example of their

zeal was the same, and elicited general admiration for their unbounded charity.

A few turbulent spirits, feeling that such unexampled devotedness was as prejudicial to the progress of revolutionary principles as it was beneficial to that of religion, sought to reëkindle the hatred of the Liberals. Father Druilhet, Provincial of France, on his way from Spain to Rome, stopped at Bordeaux, where he was arrested. It was the 28th of June, 1832. What motive was there for such a proceeding? None whatever, except that he came from Spain, and was going to Rome, and, therefore, must be engaged in a conspiracy. His rank of Provincial rendered him formidable to the authorities. They imagined that he was the bearer of important private dispatches to the Father-General, and they hoped to make some wonderful discoveries by an examination of his papers. These were most minutely scrutinized by the Council, who would have been more than satisfied could they have discovered only one single line to compromise him ever so little. It was labor lost. The police had been frustrated in their hopes and designs, and they were compelled to set the good Father at liberty.

On the 29th of September, of the same year, Father Besnoin was arrested at Tours, through a like error on the part of the police. He profited by his incarceration to speak of God to the prisoners. The latter, moved by the holy inspirations thus conveyed to their hearts, derived advantage from them. Conversions were effected, and when the authorities came to set him free, he begged to be allowed to remain a little longer, to complete the work of salvation so happily commenced.

In the mean time, Charles X, who had retired to Prague with his family, beheld, with sorrow, the difference of opinion existing among the personages who composed his little court. Each one had his own idea as to

the education to be given to the youthful Duke of Bordeaux, and each one sought to have his views adopted, asserting that the sacrifices he had made were such as to entitle his advice to consideration on the part of the fallen monarch. The hopelessness of bringing about an understanding among them inspired Charles X with the idea of confiding the education of the young Prince to the Society of Jesus. He communicated his desire to the General, who did not see fit to entertain the proposal. Charles X insisted. He consulted the Pope, and Gregory XVI prevailed upon Father Roothaan to yield to the desire of the dethroned and exiled King, adding that, in case of further refusal, he should feel called upon to use his authority. This settled the question, and Fathers Stephen Deplace and Julien Druilhet received orders to proceed to Prague.

Among the Legitimists who surrounded Charles X in his exile, or who went from Paris to Prague on what they, at times, termed a *pilgrimage*, some asserted that he had lost his crown in consequence of his too numerous concessions to the extremists. The others, on the contrary, maintained that if he had firmly and openly concurred in the revolution, he would still be at the Tuilleries. The natural deduction from these disputations was, that the former demanded that the education of the young Prince should be based upon the old system, while the latter desired that he should be brought up in the principles more in accordance, as they pretended, with the times in which he lived. It was while these conflicting opinions were at their height that the two Jesuits arrived for the purpose of undertaking the education of the Prince, being determined to carry out the instructions of their General, and under no circumstances to exceed them. "Sire," said Father Deplace to Charles X, "we have come at your bidding; we will leave whenever you may desire it."

As is well known, the Jesuits possess an extraordinary faculty of winning the hearts and minds of their pupils, and of imparting a charm to all their teachings and instructions. Fathers Druilhet and Deplace soon found that they were beloved and esteemed by the Duke of Bordeaux, who evinced for them a truly filial affection. A few days after the arrival of the two Jesuits, he said to Father Druilhet:

"I have my failings; but I know what they are, and sincerely desire to correct them."

"My Lord," replied the Father, "there are two certain means to attain this end."

"Indeed! and which are they?" eagerly asked the Prince.

"To reflect and control oneself, my Lord."

"*Réfléchir et se vaincre*," repeated the youth, who had not yet attained his thirteenth year. "Well, that shall be my motto."

What hopes might not his preceptors have entertained, could they only have insured a future in which to develop this generous nature, these rare dispositions! But each day the Progressionists reproached Charles X with the Jesuitical education he was giving to the Prince, assuring him that nothing could render him more unpopular in France, and that the Legitimists feared for the elder branch of the Bourbons, so long as the two Jesuits held in their hands the heart and the conscience of the Prince, in whom alone were centred the future hopes of the country.

It being impossible for the Fathers to contend against the disputants, they felt constrained to take their departure. On hearing of this determination, the young Prince burst into tears. The Baron de Damas, Governor of the young Duke, was also to leave him.

"How this separation afflicts me," said the royal youth.

“Oh, that my grandfather would make me King only for one hour!”

“Why so, my Lord?”

“Simply that I might issue this one ordinance—that they should remain!”

On the 30th of October, Charles X announced to him that the Jesuits were to depart, and that on the following day their places were to be filled by others. But a few moments after, the young Prince met Father Druilhet.

“All, then, is lost,” said he to him; “and I can not add, ‘save honor!’”

He presented to the Fathers an attestation, written by himself, in which he said that both the one and the other, during their sojourn, had never ceased to manifest the greatest consideration and affection for him; that, were he permitted to have his own way, he would never consent to their quitting him; in fine, that he deeply deplored being deprived of all the future good they could have done him. This document, to which the Duc de Bordeaux affixed his seal, was dated the 31st of October, 1833. On that day he did not occupy his usual place at the dinner-table; he had flung himself upon his bed, where he freely wept. Thus he continued the entire night, and the Baron de Damas, hearing his sobs, entered his apartment about three o'clock in the morning, and approached his bedside.

“Oh, Baron!” exclaimed he, “give me some words of hope! Do not leave me; I am in such deep sorrow! Must I, then, lose you too, as well as these two Fathers, my best friends?”

For two hours after, his tears still flowed. He then arose, said his morning prayers, assisted at the holy sacrifice, and approached the holy communion with angelic fervor, and soon felt fortified. The Baron de Damas had likewise communicated at the same mass. On quitting the

chapel, the young Prince took him to one side, in order not to be overheard, and said to him :

“How much I feel benefited by this mass !”

“I am not at all surprised, my Lord. You have received into your heart Him who is strength itself, and the true consoler of the afflicted.”

“Yes, Baron; but did not the Gospel strike you? What beautiful words! ‘Blessed are they that mourn; for they shall be comforted. Blessed are those who suffer persecution for justice’ sake.’ Did not these words strike you, my dear Baron?”*

On the 2d of November, the Fathers bade farewell to the royal family, who expressed their regret at the separation, and on the 3d they left the city of Prague, and returned to France, accompanied by the Baron de Damas.

III.

ON the 3d of May, 1833, the Society of Jesus lost one of its brightest ornaments. Father McCarthy had just died at Annecy. Descended from one of the most illustrious families of Ireland, he counted among his ancestors many who were of royal blood. His family, from their warm attachment to the Catholic faith, had left their native soil, and had settled in France, in the city of Toulouse; but the Countess McCarthy, on the occasion of the birth of each one of her children, went to Ireland, in order to conserve their full claims to nationality. Thus Father Nicholas McCarthy was both French and Irish. He was born in Dublin, in 1769.

Having been ordained previous to entering the Society of Jesus, he had already, by his great eloquence, and by his holiness of life, gained for himself a great name

* Notice on the Reverend P. Etienne Deplace, by the Reverend Father Guidee.

throughout the provinces of the South. His power of oratory, which was irresistible, won over to God the most hardened sinners, and brought tears to the eyes of all who heard him. Never was Christian eloquence employed to better advantage; never had any one been listened to whose language was more elegant, attractive, or moving. In 1817, he preached at Toulouse. The people flocked around him, eager to catch every syllable as it fell from his eloquent lips; and several, who were notorious Infidels, cast themselves at the feet of the apostle, with many other sinners whom he had converted. A few impious young men, infuriated by the astounding success of the holy preacher, and, determined to hold out to the end against his persuasive eloquence, organized an unprecedented conspiracy.

On Ascension Day, the Abbé McCarthy preached in the Church de la Dalbade. His theme was the happiness of heaven. Every eye was moistened, every soul filled with admiration. Never had his arguments been more convincing; never had he been more inspired, more filled with the Spirit of God. He was, as it were, transported from earth. At the conclusion of his sermon, he experienced some inconvenience in passing through the crowd of young people, who surrounded the pulpit and filled every aperture. At one time he was roughly pressed against, but took no particular notice of it. His mother's sedan-chair awaited him at a side door; he stepped into it and returned home. His servant, on removing his surplice, turned pale, looked at him, and said:

"What has happened to you, Reverend Father?"

"Nothing, that I am aware of; why?"

"Why? Do only examine this surplice."

The surplice was literally hacked to pieces, evidently with a knife! We have had it in our hands, and have minutely examined it. It was full of rents, some of them

very long, indicating the force with which the instrument had been used ; and, wonderful to relate, the cassock was uninjured, not a single mark being visible upon it. The Abbé McCarthy forbade any mention being made of this fiendish attempt. His mother, however, proud of this evidence of the direct interposition of Divine Providence in behalf of her son—of that son who was her joy and her pride—related the circumstance to some friends. It pleased Almighty God that this marvellous occurrence should not remain entirely unknown.

When the Abbé McCarthy made known his determination of entering the Society of Jesus, it caused general regret throughout the entire city of Toulouse. They mourned him as if he were upon the point of death. But for the enemies and opponents of the Jesuits this intelligence was like a thunder-clap. He whose learning and talent were admired alike by Gallican and ultramontane ; he whose confessor, Father Gaillac, formerly a Franciscan, said, “So unworthy do I consider myself to be his confessor, that I would wish to hear his confession on my knees”—the Abbé McCarthy—was about to become a Jesuit ! And he declared that he was very well aware what those terrible Jesuits were !* “If he remain with them,” said some, “I shall no longer believe any thing that may be written or said against the Society of Jesus !” “He will return to us,” remarked others. “He is too holy a man to devote his glorious life to an Order which has caused itself to be expelled by every government. Father Nicholas McCarthy deceived the hopes of the latter. He made his vows in the society, and died in it. On feeling his last hour approaching, he said :

“What a glorious day to die ! It is the Feast of the Recovery of the Holy Cross !”

* During twelve years he had contemplated this step of entering the Society of St. Ignatius.

The society had lost one of its members who, in order to obtain admission to a share of its holy poverty, had sacrificed all the attractions which birth and fortune could offer in the eyes of the world; and, at the same time, it received into its bosom another, whose name was blessed throughout the Pays-Messin, and who belonged to a family which boasted neither fortune nor nobility, except that of virtue, Nicholas Potot, who began life as a lawyer at Metz, then became a soldier of the republic, and, under the empire, was promoted to the rank of Chief of Battalion. In consequence of wounds received during his military career, he left the army, and offered up his remaining strength to the service of Almighty God. He became a priest, and ardently devoted himself to works of charity. This, however, did not satisfy the cravings of his heart; he felt a strong desire of leading a holier though not a less laborious life. He coveted the name of Jesuit, which impiety persecuted with such an inveterate hatred. He was, at the time, sixty-two years of age. He lived only four years in the society, and died at Metz, on the 2d of May, 1837. His death caused universal sorrow. The inhabitants of the city where he breathed his last, had admired and respected in him the magistrate, the soldier, the priest, the canon, and, lastly, the Jesuit. Under all these titles they paid him honor. The magistracy, the officers of state, the chapter, and the clergy of the city assembled around his mortal remains, which they followed to their last worldly resting-place. The sword of the valiant captain, and the epaulets of his higher rank, were deposited upon the coffin of the Jesuit, beside the stole and surplice of the beloved apostle. A detachment of the military escorted his remains to the tomb, and the mournful roll of the muffled drum was heard alternately with the solemn but sublime chants of the Church, while the crowds of poor, who had been

aided and comforted by the good Father during his ministry, evinced, by their tears and sobs, how heart-felt was their sorrow.

The Jesuits, who never permit themselves to be disheartened, were ever ready to respond to the call of the bishops, going wherever there was a probability of doing good. The ecclesiastical retreats, which had, unhappily, been much neglected, were actively resumed by the good Fathers, who, in their preaching, exhibited as much zeal as talent. Father de Ravignan, whom the élite of society at Paris had received with so much enthusiasm, at the Church of St. Thomas Aquinas, where he preached the Lenten sermons, in 1836, was called upon, in the following year, to deliver the conferences for men at Notre Dame. He was followed thither by all the most illustrious personages of the day. The combined talent of the bar and of the literati of Paris was to be found there, watching every word as it fell from the learned Father, and unable to detect a single expression which it could turn to account against that Order of which he was so bright an ornament. His former colleagues in the magistracy were aware of the great sacrifices he had made of a brilliant and glorious future, at the age of thirty years, to spend the remainder of his days, in poverty, humility, and obedience, in an Order which was subject to so much persecution. All these recollections appeared to be so many obstacles to his eloquent words reaching the hearts of his hearers. This sterility was a source of grief to Father de Ravignan, who appealed to Almighty God while accusing himself of being its cause. Then it was that Heaven was pleased to impart to him that salutary inspiration, the glorious results of which were seen each year. In 1839, he commenced a retreat for men, which he conducted during Holy Week. The fruits of this, his first mission, were so great for the glory of God, as to cause

him much hope for the future ; but, at the same time, it served to revive the hatred of the enemies of God and of His Church.

In 1840, impiety resumed its campaign against the Jesuits. It had recourse to the same weapons as heretofore, being unable to find any others. It was ever calumny and absurdity pushed to the very extreme.

The Jesuits allowed matters to take their course, confining themselves exclusively to accomplishing their one true end, the greater glory of God and the salvation of souls. In 1843, Father de Ravignan gave a retreat at Notre Dame during Holy Week, and, seeing the success he obtained, announced that there would be general communion on Easter Sunday for the men who should have prepared themselves, during the retreat, for their Easter duties. On this occasion, the number of communicants exceeded three thousand, and the number of converts was greater than that of any previous year. This triumph for religion, achieved by the ministry of a Jesuit, whom they persisted in designating the Abbé de Ravignan, was a check for the impious, who thenceforth redoubled their attacks upon the society. The fury of these infatuated minds was carried so far, that Father de Ravignan received orders from his Superior to refute the calumnies by which it was sought to defame the Institute of St. Ignatius. Then it was that appeared that remarkable work of the celebrated religious, entitled, *De l'existence et de l'Institut des Jésuites*. This was an epoch in the history of the world and of Catholicity. The Nestor of the Liberal party, the aged Roger Collard, an old professor, but little favorable to Christianity, thus wrote upon this subject to the illustrious Father de Ravignan, under date of February 15th, 1844:

“Your eloquent defense of the Institute of the Jesuits fully convinces me of the energy of that extraordinary society, and of

the power which it has exercised. Inasmuch as we may make comparison between things the most dissimilar, we may say that Lycurgus and Sparta, although as far removed as earth is from heaven, were the cradle of St. Ignatius. Sparta has passed away; the Jesuits will never pass away. They possess a principle of immortality in Christianity, and in the warlike passions of men."

This work demonstrated to the enemies of the Church, and of the Society of Jesus, that they were in the wrong, without, however, restraining the overflow of their hatred. Calumny, falsehood, and sarcasm still pursued the good Fathers. About this time, the Count de Chambord made a journey to England, and visited the College of St. Mary's, Oscott. No sooner did the fact become known, than the Liberal journals put forth statements to the effect that the legitimate heir to the throne of France had been received by the Jesuits with marked distinction. Doctor (now Cardinal) Wiseman, who was at that time President of the College, lost no time in giving a formal contradiction to this report, at the same time stating that there never had been any Jesuits at Oscott; but this contradiction was not published by the journals, through which the calumny had first been circulated.

At this time, also, appeared that infamous work, in ten volumes, "The Wandering Jew," from the pen of the impious Eugène Sue, that most immoral novelist and panderer to the lowest orders of society, who was so wanting in shame and common decency as to represent the Jesuits acting a most odious part in the ignoble scenes of his foul production. And, in order to make his Satanic pages accessible to all, he published them in the sheets of the *Constitutionnel*.

On the 27th of August, 1845, appeared the retraction of Martial Marcet de la Roche Arnaud, which increased the anger of the Liberals:

"I declare," said the repentant calumniator, "I declare solemnly, and in good faith, that I entirely disapprove and contradict all the writings I have ever published against the Jesuits, in 1827, 1828, and 1829—not that I deny having issued them, but I condemn them as the shameful fruits of a vengeance full of deceit; and as such, I now submit them, as I have long since done, to the censure of all, or, if may be, to eternal oblivion.

"I candidly declare, and it is with my own free will that I avow it, so as not even to admit of the least doubt, that it was party spirit that drew me into this scandalous affair of which the Jesuits have been the victims. It was that alone which suggested to me the extravagant horrors which I detailed to the public, and it was to the multiplication of these hideous falsehoods that was due a transitory popularity which these unfortunate publications obtained.

"I declare most emphatically, being sincerely grieved for what I have been guilty of, that, with as little good faith as truth, so soon as I had left the Order of the Jesuits, where I had received all the cares and attentions sincere friendship and paternal care could suggest, that I wantonly, falsely, and without provocation, heaped outrageous slanders upon them, by such base personal abuse, that, when I reflect seriously upon it, I am at a loss to conceive how a rational people could even tolerate them, or why they have escaped punishment at the hands of a wise and powerful government."

This evidence of repentance came at an unfortunate time for the quondam accomplices of the author—a time when they were leaving no stone unturned to inflict a final blow upon the Jesuits.

IV

EXTERNALLY, the Jesuits could not be distinguished from the secular priests. They had no particular dress; they possessed no colleges; they preached and heard confessions without the least attempt at ostentation; and yet, in spite of this inoffensive manner of living, they obstructed the government and interrupted its repose. It is true, the

Jesuits converted sinners, sustained piety, strengthened Christian souls, and protected them from the dangers with which irreligion surrounded them, and, therefore, it was of primary importance to be rid of them. The laws had no hold upon them. There was no tangible point upon which, with any semblance of justice, they could fasten an accusation. The government took upon itself to enact the part of Choiseul, by demanding the secularization of the French Jesuits. This negotiation was confided to Rossi. He at once proceeded to Rome on his mission, determined to return only as the vanquisher of the Jesuits.

Unhappily for his cause, Rome knew the Society of Jesus, and estimated its worth by its past glorious career. She had been witness of its many struggles, and its brilliant successes; she saw the ever-increasing number of its saints, its martyrs, and its heroes; she had kept count of its many illustrious members; she witnessed, on every side, the great works with which it had enriched the Church. In regard to the Jesuits, Rome had nothing to learn.

The diplomatist Rossi had calculated upon producing quite a different impression on the court of Rome. He had imagined that at the mere mention of France, so quick for revolutions, every thing would fall before him, and that he had only to speak with authority, in order to be listened to with submission. Disappointed in his hopes, he essayed intimidation. He declared that his government would have all the houses and novitiates of the Jesuits closed, after forcibly expelling their occupants, and that, in case the Pope persisted in his refusal, the same rigorous measures should be extended to all the religious congregations not authorized by the state. All this was to be done in the name of liberty. It was in the power of the Holy See to obviate this scandal, which would certainly tell against the clergy, and it was to be hoped that it would afford the

French Government the satisfaction of ordering the Jesuits to close their houses and disperse.

The petition of the diplomatist Rossi was duly acknowledged, but received no formal reply. He then resolved to try a master stroke. He threatened a schism in France, unless the Pope sacrificed the Jesuits. On the other hand—that is, if the Jesuits were, by command of the Holy See, compelled to quit France, at least temporarily—the government would guarantee entire freedom of education, as well as other points of importance to religion.

The reply of the Holy See was, that it could see nothing, in all that had been stated, of grave importance to religion. His Holiness called for proofs against the Jesuits, and demanded that evidence should be adduced upon which he could act; but this was precisely what these apostles of liberty could not produce. They could not substantiate any charge against the society; they had not been able to discover even a single circumstance which was, in any way, reprehensible. The Sovereign Pontiff had taken impiety by surprise. Rossi fell back upon the unpopularity of the Jesuits, and adduced, as proof, the noise, the clamor, and the invectives of the republican ministerial deputies, whenever the name of Jesuit was pronounced in the Chamber. He must, indeed, have been at a loss for evidence when he adduced this; but, for want of better, he boldly put it forth. The Holy See saw naught but the highest eulogium in such unpopularity. The Jesuits were popular with the Christians, who flocked in crowds to their sermons, and besieged their confessionals. They were unpopular with the impious only, and with those who were misled by the misrepresentations and calumnies, circulated so freely by the enemies of their Institute. Could the Holy See condemn the French Jesuits for such reasons? As for the schism, to which the diplomatist attached so much importance, the

Roman court considered such a thing impossible, and fully relied on the fidelity of the clergy, and of the sounder portion of the population, who were, moreover, tired out with so many intrigues and violent shocks.

The Ambassador, despairing of obtaining that which he had so imperiously demanded, modified his tone, and confined himself to urging some concession, no matter how slight, in order to save the dignity of his government. Gregory XVI, out of consideration for Louis Philippe, called together the congregation, to whom he submitted Rossi's demands. It decided that the Pope should make no concession. According to its opinion, a government had no right to prevent those who desired it making vows, and living in a more perfect state; and when those vows were made, with the sanction of the Church, in an order regularly authorized by the Holy See, no government had a right to demand the annulling of the same. Private consciences were not in its keeping. The bishops of France solicited from the Sovereign Pontiff the conservation of the Jesuits; their enemies, through the government, called for their annihilation. Which side deserved to be preferred? This was the only satisfaction Gregory XVI gave to Rossi. The diplomatist could not resign himself to a defeat. The abnegation of the Society of Jesus was known to him. It was to that he would appeal, through the intermediacy of the Abbé d'Isoard. The Pope would not sacrifice the society, hence the society should sacrifice itself. The Abbé d'Isoard communicated the demand of the diplomatist to the General of the Order, and Father Roothaan, to show some of that spirit of peace and conciliation which animates the Order of St. Ignatius, directed the superiors to cause a temporary dispersion of a part of the Fathers residing in the houses in Paris, Lyons, Avignon, and other cities.

The government of Louis Philippe did not so announce

the fact. The *Moniteur* of July 6th thus proclaims its victory:

"His Majesty's government has received intelligence from Rome. The negotiation with which M. Rossi was charged, has been entirely successful. The congregation of Jesuits will cease to exist in France, being about to disperse of its own accord. Its houses will be closed, and its novitiates broken up."

This falsehood called forth the most unbounded exultation on the part of the irreligious press. The columns of these journals were filled with blasphemies against the Church and its sovereign head. The episcopate raised its voice against this delirium of impiety. One of the strongest defenders of the rights of the Holy See and of freedom of instruction, Monsigneur Parisis, Bishop of Langres, now Bishop of Arras, after having recalled attention to the protest of the French episcopate in favor of those Jesuits whose total destruction was now insisted on, added:

"The Jesuits, we are aware, were greatly rejoiced and grateful for these sentiments and expressions; but, at last, they were made to believe that this generosity of the episcopate in their regard was imprudent; that, in accepting the support of the bishops, they seriously and undoubtedly compromised their protectors, and, with them, religion itself.

"We may, undoubtedly, characterize these representations as false, and feel sorry that the leaders of the society should have believed them; but, as soon as it is admitted that they entertained this conviction, must we not admire the step they have just taken?

"This sacrifice, so quickly and so freely made, does it not reveal, unmistakably, the purity of their intentions, their love of peace, their exalted sentiments, and their readiness, at all times, to devote themselves to the public weal. Can those who, for years past, have accused, injured, and menaced them, produce similar examples? All the verbal compliments, all the published eulogiums of their friends—are they equal to the glorious justification which a like sacrifice establishes?"

At Rome, the news published in the *Moniteur* called forth general indignation. The Pontifical court was loud in its denunciation of the glaring falsehood. Rossi declared that he had communicated the facts as they occurred, and threw all the blame upon those who had falsified his dispatches. The embassy was held responsible for the misrepresentation, and called upon to make reparation for the injury done the Society of Jesus; for the Sovereign Pontiff, not having made any concessions to its enemies, naturally felt his dignity wounded by the offensive article in the French official journal. He wished, at the same time, to give renewed assurance to the Jesuits of the feelings he still entertained toward them.

All these negotiations had excited the public mind. The Cabinet of the Tuilleries possessed no direct dispatches proving the participation of the Holy See in the dispersion of the Jesuits, and it was sorely in need of something to show as a foundation for the article in the *Moniteur*, in case—which was very likely—it might be questioned on the subject at the opening of the Chambers. A means of escape was soon devised. In the month of September, the Minister wrote to M. Rossi, congratulating him upon the success of his negotiation. At the same time, he tendered his thanks to the Pope and Cardinal Lambruschini for the service they had rendered France by ordering the Jesuits to disperse. The Minister hoped, even calculated upon finding, in the official answer, something that might be interpreted as a proof of the intervention of the Pope in this matter.

Gregory XVI and Cardinal Lambruschini, Secretary of State, at once perceived the trap that had been laid for them by the French Government. Both one and the other concluded that the Cabinet of the Tuilleries should be satisfied, at least, on one point. It should receive an au-

thentic dispatch from the Secretary of State. The Cardinal, therefore, replied to the Minister :

His Holiness is greatly surprised at the thanks addressed to him and to his Minister, as he has made no concession in regard to the Jesuits. Had His Holiness taken any action, he could only have done so in conformity with the sacred canons. If the government of His Most Christian Majesty has any thanks to return, it is to the General of the Jesuits that he must address them; for, without command or counsel of the Holy See, he saw fit to adopt such measures as might extricate the government of the King from its embarrassments. His Holiness, under these circumstances, admires the discretion, the sagacity, and the self-devotedness of this venerable chief of the society, and hopes that, after the great sacrifices the French Jesuits have made, in the spirit of peace and conciliation, His Majesty's government will accord them protection."

This was all that Louis Philippe and his Ministers could obtain from the Roman court. Thus, as Rossi had anticipated, he was called upon to answer on this subject, at the opening of the session of 1846, and he found himself compelled to admit his defeat. This, however, did not prevent the Liberal press from claiming a triumph

V.

ON the 17th of February, 1832, at an early hour of the morning, a feverish excitement was perceptible among the simple inhabitants of a little Portuguese town in the Province of Beira, Estremadura. Happiness beamed from every countenance, every heart was beating for joy. Old men lifted their hands and eyes to heaven, while they shed tears of consolation and gratitude. The young were impatiently waiting the signal for departure. All were clothed in their gala dresses, and in every house, rich or poor, preparation was being made for a holiday of unusual

rejoicing. About half-past nine o'clock the signal is given, the bells of the churches sound their merriest peal, and the entire population hastens to join the clergy, the religious orders, and the confraternities, which, preceded by their crosses and banners, and followed by the magistrates and military, direct their march through the principal thoroughfares of the city to the hotel where distinguished travellers were in the habit of alighting. As the head of the procession reaches the place, two strangers issue forth; the ranks open to receive them, and, chanting the *Benedictus*, escort them to the parish church, whence they had started.

The two travellers, who were thus so solemnly greeted, seemed to bear the triumph with resignation rather than exultation. To see them so humble and modest, no one would have supposed them the objects of such an ovation. They were religious, of grave but amiable countenance, with eyes suffused by emotion, and apparently absorbed in thought. Nor was there need to be surprised at their abstracted appearance; for these religious were Jesuits, and the town which received them with joyful acclamations was Pombal—Pombal, the marquise of Sebastian de Carvalho, the unrelenting persecutor of the sons of Ignatius—Pombal, the place of exile where that wicked Minister had passed the last years of his life, and where he died, disgraced by the King, despised by the nobles, and hated by all. It was Pombal which, by this religious and popular reception, this holiday, bright and joyous as a family feast, celebrated the return of the Jesuits to the diocese of Coimbra, where they had always been so tenderly loved and revered.

In the month of December, 1830, the government had restored to the Society of Jesus the College of St. Anthony, so full of sweet recollections.

"St. Francis Xavier had not lived there," says Father Delvaux, in his correspondence; "but it possesses a monument which leads us to think that it was he who had there established our Fathers. In the interior of the garden, on the flank of a mountain, that of the Castle of Lisbon, in a part which, in the time of the saint, must have been very solitary, in a grove of olives, there is a little ruined chapel, built by our Fathers in honor of the Apostle of the Indies, on the spot where he was accustomed to retire for prayer. As you may well suppose, we lost no time in restoring it, and, on the 2d of December, we had the happiness of celebrating mass in it, and of giving communion to all the members of the college. The chapel being too confined for solemn functions, we celebrated the high mass and vespers at the college church, where we heard a most touching sermon by a former bishop of Cochin. Such moments are worth recollecting."

The Fathers had reaped such happy results from their apostolic zeal, that the Patriarch of Lisbon gave them a public testimony of his admiration and gratitude. They received many postulants; their number increased, and the Bishop of Coimbra solicited their return to his episcopal city. He applied to the government for the restoration of their former college in Coimbra, once so celebrated. The Archbishop of Evora, the Director of Schools, supported the application, and, on the 9th of January, 1832, Don Miguel signed the decree of restoration.

On the 14th of February, Father Delvaux, the Superior, with Fathers Palavicini, Ponty, and Martin, accompanied by two Brothers, started for Coimbra. The bishop had ordered his clergy to receive them, on their passage, with all possible honor, to make up for the ignominy which their former brethren had received under the detested government of Carvalho, and the clergy, the magistrates, the people, hastened to comply with the invitation, for this reparation was their ardent desire. Pombal was the first parish of the diocese on leaving Lisbon, hence it was

the first to make the ovation. But let us hear Father Delvaux as, in a letter dated March 6th, 1832, he expresses the emotions which he experienced in this striking manifestation of Providence :

“We were received with the ringing of bells, complimented, and escorted by the principal curate and all the clergy. The church, where two of our Fathers went to say mass, was lighted up as for a great solemnity. As for myself, moved by feelings which I can not express, I had stolen away, with a Father and a Brother as companions, and had hastened to the church of the Franciscans, to offer up my prayers by the tomb of the Marquis; but the unfortunate man has no tomb. Not far from the high altar was a bier, covered with a sorry pall, on which, the Father-Guardian told me, the coffin of the Marquis still remained. Since May 5th, 1782, he has waited in vain for the rites of sepulture.

“I can not tell you what I felt in offering up the victim of propitiation—the Lamb of God who prayed for his executioners—for the repose of the soul of Sebastian de Carvalho, Marquis de Pombal, present before me. Fifty years had he been waiting there for the return from exile of the society which he had so cruelly banished, and the restoration of which he had himself predicted.*

“While I was fulfilling this pious duty, the triumph which they wished us to share, or, rather, endure, was resounding through the city and environs. All the bells were ringing their loudest, and a procession came to escort our Fathers to the church, which was brilliantly illuminated. It was like a dream.

“It is with truth, then, that I can say that the first thing done by the society, on its solemn reëntrance into Coimbra, was to celebrate a requiem mass, *presente cadavere*, for the soul of him who had proscribed it, and in the very place where he had spent the last years of his life, himself proscribed, exiled, and condemned to death. What a chain of events was necessary to bring about

*After having imprisoned a part of the Fathers, and ignominiously expelled the others, he remarked: “The society will one day return, but will find it difficult to rebuild its nest.” The details which we have given above are taken from authentic documents, for copies of which we have been indebted to Rev. P. de Montezon.

such a coincidence! When I had left Pombal, I scarcely knew whether it was a dream or a reality. That bier, that name, Sebastian, pronounced in the prayer! the parish bells ringing for the return of the Jesuits—all at one and the same time! I believe that I shall never forget it!”

Can any thing be more beautiful, more sublime, or more touching than the heroic generosity of those sons of Ignatius, eluding the triumph prepared for them, to go and pray by the deserted remains of him who was their most cruel and unscrupulous enemy, their most relentless persecutor? It is one of the brightest pages in the glorious history of the Society of Jesus.

And now shall we explain the reasons for this long delay in the funeral obsequies of Pombal. It is one of those events so striking in its lessons that it can not be passed over in silence.

In the time of his power, Sebastian de Carvalho was the enemy of the old nobility, because it surpassed his own family in distinction and ancestral honor. The Marquis Ponte de Lima was one of the victims of this jealousy, and expired a prisoner in the fort which guards the entrance to the Douro. The son demanded the body, for interment in the tomb of the family in the Church of St. Laurence. Pombal refused! “He who dies in the royal disgrace does not merit such honor,” said the barbarous Minister. On the death of Joseph I, the royal disgrace fell upon him who, but the day before, was so insolent in his power, and the Marquis Ponte de Lima succeeded him in the ministry.

Five years later, the aged Pombal expired, leaving orders that his remains should be transported to Oeyras, and there buried with the rest of his family, in the Church of *Nostra Senhora das Mercês*, where a magnificent tomb had been previously erected for him. But when his son sought the required permission for his re-

removal, Ponte de Lima had his turn—he refused. The hatred incurred by Pombal, in his lifetime, was so lasting and intense, that, for several years, the government opposed the removal of his remains, which lay there in a corner of the Franciscan church, waiting in vain for the sepulture which was so pitilessly refused; and when, as time passed by, the hatred diminished, it came to pass that the body was forgotten, apparently, and waited, still waited.

This is an historical fact

This forgetfulness might seem incredible, did we not remember how Providence orders events. The remains of this implacable enemy of the Church and of the Society of Jesus, lying there deserted, covered by an old pall, worm-eaten and covered with dust; those Jesuits coming, as it were, accidentally, to offer the holy sacrifice upon the abandoned corpse of their executioner; these are events where the finger of God is seen! His Providence is there, and its lessons are admirable! The Society of Jesus only gives a new proof of its love for its enemies, but that proof is sublime! * This is the vengeance which pleases the hearts of those Jesuits, who, for three centuries, have been the bugbears of *little* men and *great* children.

* The prayers of the Society of Jesus, doubtless, procured the conversion of their persecutor in his last moments, for the Bishop of Coimbra, released from Fort St. Julian, where he had been incarcerated, on returning to his diocese, in passing through the town of Pombal, saw the humbled Minister prostrate himself at his feet, suing for pardon, and shedding a flood of tears, which must, indeed, have been bitter. Strange to relate, Pombal possessed two magnificent reliquaries containing, the one, a relie of St. Ignatius of Loyola, the other, one of St. Francis Xavier, which he kept in the private chapel of his palace at Lisbon. These were always preserved in the same place, where, on their return, the Jesuits had the opportunity of seeing and honoring them.

After the Fathers had said mass in the parochial church of Pombal, they were escorted by the clergy to their hotel, amid the serried crowds of people. The humble religious thought that, in leaving the town, they would escape these embarrassing honors, but they were mistaken; for, wherever they went in that diocese which had so long desired them, their journey was a triumphal ovation. The same night, at Condeixa, they found the Archbishop of Evora, who had come forth to meet them, and be their escort to Coimbra, from which they were distant two leagues, and where they made a solemn entry on the 18th of February, the feast-day of St. Theotonio, patron of the city and diocese. This entry was, indeed, solemn, having been arranged by the Archbishop of Evora, the Bishop of Coimbra, the Chancellor of the University, and the Abbot of the great Monastery of Santa-Cruz. It was to the church of this monastery that the Jesuits were conducted on their arrival, escorted by the prelates, the clergy, the civil and military authorities, and an immense crowd, eager to see and contemplate those whose former brethren had been the honor and glory of the place. After their visit to the church, the Fathers were installed in their own residence.

Father Roothaan, on learning the brilliant reparation which had thus been tendered to the society, on its return to a diocese where it had left such glorious and touching mementos, wrote to those who had been the recipients of the ovation: "*Hosannas* to-day; be humble! To-morrow, perhaps, it will be, '*tolle, crucifige.*'" The advice was prophetic.

Don Pedro was contesting the throne with his brother, Don Miguel. To raise an army, he had collected all the exiles of Europe, then very numerous, all outlaws from justice, all the vagabonds of every race and nation, who only asked for pillage, and who would recoil from no excess. The

war, like all other civil wars, was terrible in its immediate consequences, as in the divisions which it caused in families. To this scourge was added another, the cholera, which raged with desolating effect throughout the country. Fear seemed to paralyze the energies of the people ; rich and poor seemed equally powerless in presence of so many dying and dead around them. The Count and Countess of Oliveira were among the first victims of the epidemic.

The Jesuits hasten to the scene of suffering. They are found in the hospitals, in the prisons, in the hovels of the poor, wherever there are sick to relieve, or dying to save for eternity. For six long months they devote themselves, night and day, with an inexhaustible charity, an indefatigable zeal, an heroic abnegation. At Coimbra, the typhus fever succeeds the cholera, and attacks all the Fathers in their incomparable charity. Two succumb to the disease; they are Fathers Francart and Namkin.

The war still continued between the *Pedristas*, or Constitutionalists, and the *Miguelistas*, or Royalists. The Jesuits held themselves aloof from both, and prayed for all. On the 24th of July, 1833, the army of Don Pedro entered Lisbon, and its general, the Marquis de Villafior, assured the Jesuits of his protection. Don Pedro had already written to them, asking them to espouse his cause, and to deliver to him Lisbon and Coimbra. As the price of their coöperation, he promised the reëstablishment of the society throughout the kingdom, the primatial Archbishopric of Braga,* the spiritual direction of his daughter, the Queen Donna Maria II, and, besides, wealth, credit, and whatever else they could require. It is clear that he did not quite understand a Jesuit after the fashion of St. Ignatius; he only knew him as painted by the Liberals.

* M. Crétineau Joly says *Prague*, but this must be a typographical error.

The letter of the Prince had not yet been sent to the Fathers, when it was rendered useless by the capture of Lisbon. Nevertheless, persuaded that he could have no better mediators between himself and his brother, Don Pedro tried to conciliate them, and attach them to himself. The Duke of Palmella promised them the favor of the government, if they would remain in the capital, and not take refuge in the interior of the kingdom. The Jesuits answered that they were in Lisbon and Coimbra by order of their General, and that force alone could prevent them from remaining. This calmed the fears of the Prince, and the Duke of Terceira joined his promises of protection to those of the Duke of Palmella. But Don Pedro had opened the doors of all the prisons, and the undisciplined bands of foreigners under his standard, seeing themselves so reinforced, carried death and devastation into every quarter of the unhappy city. The only power capable of arresting these disorders lay in the army of Don Miguel.

On the 29th of July, the *Pedristas* suddenly made a descent on the house of Saint Anthony, with savage cries of death and pillage. They penetrated to the interior, forced the doors, insulted the Jesuits, and were about to lay violent hands on Father Moré, when suddenly one of the party seized him with one hand, while with the other he beat back his companions, and then, casting himself at the feet of the religious, exclaimed, "Father, you are my benefactor; to you I owe my life, which you saved while I lay in prison!" The *Pedristas*, touched at the sight of this spectacle, withdrew, full of respect for those Jesuits, whom, a few minutes before, they had devoted to death.

Order was not easily restored under the sway of the Constitutionals. The revolution was too much for Don Pedro, and that unhappy Prince saw himself obliged to sanction, daily, the most crying injustice and the most

shameful iniquity. By his orders, Cardinal Justiniani was commanded to leave the kingdom within three days, and all relations with the Holy See interrupted. The Oratorians were expelled from their houses, priests were murdered, convents profaned, and churches were pillaged. The Jesuits continued to refuse a share in his political views. They rejected his propositions and his conditional promises; they were treated as enemies, and were saved from death by an Englishman, who received them on board his vessel. Those of Coimbra, as well as they of Lisbon, remained faithful to the Holy See. The Constitutionals saw, in their fidelity, the reason of the resistance of the other religious orders, and Don Pedro decreed their expulsion on the 24th of May, 1834.

They were conducted on foot from Coimbra to Lisbon, a distance of forty leagues, treated like malefactors, guarded by a detachment of soldiers, who could not refrain from tears, and surrounded, in every town which they traversed, by a weeping crowd, who, on their knees, begged a farewell blessing. Father Roothaan had truly said, "To-day, *hosannas*; to-morrow, *tolle, crucifige*." The road on which they now walked as criminals, had seen them pass in triumph, but two years before.

Arrived at Lisbon, by a refinement of cruelty worthy of a revolutionary government, they were to have been confined in Fort St. Julian, which had been the living tomb of so many of their holy predecessors. Providence ordered it otherwise. We have seen that the Provincial of France had placed this little colony of laborers under the protection of the great Apostle of the Indies. Father Delvaux shall tell us the result of his powerful protection:

"On the 24th of July, 1833, the day on which Lisbon was captured by the army of Don Pedro, being caught unprepared in that city, and being responsible for the safety of the Fathers and novices, I addressed myself to a pious and noble lady, whom Provi-

dence—let me say St. Francis Xavier—had established close to our residence, in readiness for this occasion. This is not conjecture; it is history.

“There was only a partition-wall between our garden and that of the palace of the Marquis of Ponte de Lima, and at the bottom of the alley which bordered the College of St. Anthony, our back entrance confronted that of our neighbor’s garden. I went to ask the Marchioness, for she was a widow, to receive that same night all the inmates of the college. The Marchioness, and all her family,* showed the greatest willingness, and a charity which was altogether religious, and the transfer was accomplished before nightfall. We were scarcely established in our refuge, when the noble lady went to seek a magnificent reliquary, around which she caused candles to be lighted, and then kneeling down, invited us to venerate St. Francis Xavier, and to entreat his protection for Portugal. It was a relic of the Saint, and one of the most valuable that exists. I have seen none so large, excepting the arm which is preserved at the Gesù, in Rome. The pious Marchioness would then have me bless her and all her family, with the holy relic. I did so, and I blessed, too, that other family there present—the family of the Saint himself—and with what feeling, you may imagine more easily than I can express. Up to this time we had remained in ignorance of this treasure, at our very gates. We were to know it only in the hour of peril; and we love to think that our dear Saint was there to save them, and during a whole year of revolution, his brethren of Lisbon and Coimbra. By the downfall of the government, which had recalled it, the society fell at once under the old law of proscription, by which any one of its members found within the boundaries of Portugal, was condemned to death, and yet not one hair of our heads was lost.

“We owed a great debt of gratitude to this family, the manifest instrument of Divine Providence in our regard, and, in token of our sentiments, we determined to offer them our precious painting, entreating that it might find a place beside the relics which we had been allowed to honor. It was an act of gratitude, but it was, also, one of deep and tender devotion to the portrait of our Father, which we saw exposed, like ourselves, on a troubled ocean, of which no one could see the shore. It had not left us; we had carried it

* Her eldest son was serving in the army of Don Pedro.

in our hands from our college to the palace of the Marchioness, and we placed it next to the blessed relics. It was there that we took a farewell embrace of each other before separating on our different roads to exile. That day was the festival of St. James, the patron of Portugal as well as of Spain. Not twenty-four hours after our departure, the Marchioness received an *order inviting* us to retire to the Convent of St. Dominic, which, as was afterward seen, was to have been our prison. St. Francis Xavier would not have it so, at least for that portion of his family."

These letters, of which we have here given some extracts, were not intended for publication. Written in the language of the heart, they show us the Jesuit as he is, and not as he is represented by the enemies of the society.

VI.

SPAIN was in as great a ferment as Portugal. At his death, Ferdinand VII had willed the crown to his daughter, in spite of the Salic laws, which called his brother, Don Carlos, to the throne. The latter took up arms to sustain his rights, while the adherents of Queen Christina rose to defend those of Isabella. The last admitted to their ranks all the revolutionists of Europe, by whom they were soon entirely controlled. It was no longer the Queen dowager who ruled in the name of her daughter; it was the revolution. Clubs were organized, the press declared free, and the coalition against the Church made alarming progress.

The Jesuits foresaw the approaching storm without the hope of withstanding it. They soon learned that the secret societies had decreed the destruction of all religious orders, and the death of their priests, commencing with themselves. To inaugurate this plan, a pretext was needed. The cholera supplied the want.

On the appearance of this terrible scourge, the Queen had taken flight, closely followed by the philanthropic apostles of liberty, and the people, seeing themselves

abandoned by those who owed them protection, gave themselves up to the most frantic terror.

This was the auspicious moment. The demagogues set afloat those same absurd reports which had been so frequently employed against the Jesuits. The Carlists, the monks, and especially the Jesuits, were accused of poisoning the fountains. It was the second edition of the fable invented at Paris in 1832. The police arrested some children who were throwing poison in the streets by the handfuls.

"What are you doing there?"

"Amusing ourselves."

"At what?"

"Scattering this powder in the street."

"Where did you get it?"

"From the Jesuits."

"And who told you to make this use of it?"

"The Jesuits."

The inquiry was made in such a tone as to arrest the attention of the passers-by and of the occupants of the neighboring shops, so as to excite the indignation of the populace. During the night of the 16th of July, the revolutionary agents put in circulation the most fearful rumors. They pretended to have found papers full of arsenic in the public fountains, and showed some packages in proof of their assertion, while the children, who were accused of placing them there, asserted that they had received them from the Jesuits. The proof was complete; the Jesuits wished the death of the people.

The excitement continued. It was necessary to believe, or affect to believe, those Fathers so beloved, so revered, guilty of the odious charge, or to run the risk of the death which the authorities declared them to have merited. The frenzy increased with every hour, until men were beside themselves with terror, and, on the 17th, at three

o'clock in the afternoon, the mob, in conjunction with the national guards, ran frantically about the streets, shouting, "*Poison! Death to the Jesuits! Long live the Republic!*" The doors of the Imperial College, closed by order of the Superior, fall beneath the axes of the assailants. Some of the Fathers escape; others take refuge in the private chapel, and prepare for the death which seems to await them. They hear the shouts of the "*descamisados*,"* "*Death to priests and monks!*" "*Hurrah for liberty!*" while their leaders suggest even more: "Down with religion! Down with God! Death to all priests, monks, and Jesuits, and hurrah for hell!"

The mob pause, as if, in those cries, they had, for a moment, glanced to the very depth of the abyss into which they are plunging. The *descamisados* see that there is no time to lose. They attack, at once, the church and seminary. Some shots are heard, and the leaders exclaim, "The Jesuits fire on the people! Death to the Jesuits!" At these words, the mob, throwing aside all doubt and hesitation, is seized with a vertigo. Drunk with fury, and thirsting for vengeance, it clamors for the blood of the Jesuits.

During this horrible tumult and these sacrilegious shouts, the students of the college were assembled around Father Edward de Carassa, in the common hall, where, weeping and praying, they awaited their death. The ruffians made their appearance, and a general cry of alarm was heard from the children. A national guard—perhaps himself a father—reassured them, saying that no harm should be done to them, and that not a Jesuit should bleed until the students were all removed; but the

*In France, the radicals of '93 called themselves *sans-culottes* (*breechless*); in Spain, they went further, and styled themselves *descamisados* (*shirtless*.) Our readers must excuse the expressions—we are not inventing, we are only writing history.

descamisados laughed at such fine feelings, and at once stretched the Brother-coadjutor, Juan Ruedas, a lifeless corpse at their feet. The Prefect of Studies, Dominic Barran, was killed in the very midst of his pupils. Fathers Buxons, Gamier, Sancho, Casto Fernandez, Urreta, and Barba also fell victims to the popular frenzy.

The blood of so many martyrs had not satiated their thirst. More was required. They seized Father Jose Fernandez, cut off his cheek and one of his ears, and dragged him through the streets, with blows and insults, to which the holy religious responded only by prayers for his assailants. Father Celedonio Unanue was about to undergo the same fate, but one of the mob thrusting at him with his bayonet, the blow turned aside, and the intended victim was seized by a compassionate soldier, carried off, and rescued from certain death. At Father Sauri the stroke was better aimed. His soul fled to heaven.

Father Artigas, Brother Manuel Ostolosa, and the Scholastic, M. Dumont, were shot down at the doors of the college, and their naked bodies exposed to the licentious gaze of a drunken mob.

Nor were these crimes and sacrilegious murders sufficient for these ruffians. They rushed pellmell into the interior of the building, and penetrated to the domestic chapel of the Imperial College. In that chapel there was a young Jesuit, Juan-Gregorio Muñoz, a brother of the Duke de Rianzares, the husband of Queen Christina. He had taken refuge there, to pray, with his brethren, in expectation of their common fate. A *descamisado* was searching for him, and said to Father de Carassa:

“If you will give up Juan-Gregorio Muñoz, you shall all receive better treatment.”

The young Jesuit, hearing his name pronounced, stepped forward, and the radical, recognizing him, said, “Do not be afraid; I am here to save your life. I owe mine to

your brother, and am delighted to be able to discharge the debt."

"I shall never desert my brethren," said the intrepid youth. "*Save* them with me, or with them *kill* me. Our fate is the same."

The massacre was so well concerted that the murderers did not advance. They waited there in front of their victims for the signal of death, which their leader himself seemed to expect from another. All at once, one of the Queen's life-guards appeared, with an order to stop the butchery, and Don José Martinez de San-Martino, the Captain-General, without being moved by the carnage which he had traversed, without addressing a single reproach to the assassins of so many martyrs, addressed the Fathers with words of outrage, charging them with having poisoned the public fountains. In turning aside, he pointed out to the *descamisados* a little vial which lay in his way, and saying that it contained some virulent poison, claimed it as a convincing proof of the guilt of the Fathers; but one of them cried out:

"That vial belongs to me. It dropped from my pocket, and its contents are so harmless that, if you will return it, I shall gladly drink them off before you."

Don Martinez turned pale with confusion, restored the vial to the claimant, without exacting the proffered test, and withdrew, giving the radicals full permission to continue their work of sacrilegious devastation. Murder, indeed, was forbidden, thanks to the noble heroism of the young Jesuit, brother-in-law to the Queen, but the assassins compensated themselves by a wholesale pillage and destruction. This series of horrid deeds commenced at three o'clock, and not before seven did an armed force interpose to arrest the mob and suppress its violence. The sanguinary crowd were so well organized that they stopped at the word, and turned their steps to the convents of the

Franciscans, the Dominicans, and the Fathers of Mercy, where they renewed the same deeds of fury, without fear of interruption from the authorities. After having murdered fifteen Jesuits, they succeeded in slaying seven Dominicans, forty-four Franciscans, and eight Fathers of Mercy, by the sword, by fire, by drowning, or by precipitating them from the roofs of their houses to the paved streets beneath.

On the 19th of July, 1834, after the funeral of the martyred victims, Madrid seemed stupefied at sight of the sacrilegious horrors which had been perpetrated in so Catholic a city. It could scarcely credit those sixty-four victims of the insane hate and inhuman ferocity of the *descamisados*. It mourned over such a disaster, such a ruin, and it mourned, alas! over the future, for it believed in Divine justice, and it felt itself guilty!

On that same day, the 19th of July, a royal decree appeared, announcing that henceforth all tumults should be put down by severe measures and rigorous chastisements; Don Martinez was dismissed, the most reckless of the *descamisados* were arrested, peace was to be restored, and every thing went well—for the revolutionists. This party wished the abolition of the religious orders. It had needed a pretext, which was now at hand, for it could prove their unpopularity by the massacres of July 17th, 1834. The monastic orders were possessed of property, by means of which the partisans of liberty could be made rich. It was very desirable to suppress the proprietors, and secure the property. On the 17th of July, 1835, the Society of Jesus was abolished throughout Spain by a royal decree, which assigned no reasons, political or religious. The confiscation of its property was the all-sufficient ground. Several Fathers took refuge in the other provinces of the Order. Some retired to Loyola, the only house which was left in the possession of the sons of

St. Ignatius of Loyola. Guipuscoa was occupied by the Carlists, and the *descamisados* having, therefore, no authority over the birthplace of the holy founder, the society was enabled to establish itself therein, collect recruits, and open a novitiate. The civil war rendered the Jesuits still dearer to the Carlists, whose sick and wounded they nursed, consoled, encouraged, and prepared for death. Father Onnane was confessor to Don Carlos. Father Puyal, charged, in 1824, with the education of his eldest son, never quitted his side. These two Fathers were always at head-quarters, to the great joy of the army.

When it became necessary for Don Carlos to leave Spain, the Society of Jesus reaped the consequences of his favor. It was suppressed in Guipuscoa, and the college and novitiate were closed; but, by a special disposition of Divine Providence, the fine residence of Loyola was preserved to it, where some of the Fathers have always continued to reside, the hopes and pledges of a brighter future.

VII.

IN Belgium, the society was in a prosperous condition, and it was obliged to increase the number of its colleges and to open a novitiate. It soon obtained entrance into Holland, where the sovereign of that kingdom permitted it to open two seminaries for Catholic youth. In 1835, through the zeal and efficient aid of M. Dubois-Fournier, it opened the celebrated College of Brugelette, near Ath, where the most distinguished French families sent their sons to be educated. The government could oblige the Jesuits to close their colleges in France, but it could not prevent parents from sending their children out of the country to Passage, Friburg, and Brugelette. In 1845, the society numbered, in Belgium alone, four hundred and fifty-four, Fathers, Scholastics, Brothers, and Novices.

In England, where persecution no longer restrained their

zeal, the Jesuits had considerably increased the number of Catholics. In 1835, they had already erected eleven churches. They were soon allowed to engage in public education, but with prudence, and, in 1841, they opened a college at Dublin, under the patronage of St. Francis Xavier, whose name it bore.

In Austria, supported by imperial favor, they worked with greater freedom. The bishops sought their assistance, with an eagerness to which they could not always respond according to their desires. They occupied the principal pulpits, where they were listened to by the most influential members of society; they were in the hospitals, visiting and consoling the sick, encouraging and strengthening the dying; they were in the prisons, soothing the desperate and bringing the guilty to repentance; they were in every place where there was good to be done or glory to be rendered to God.

In 1831, the cholera broke out in Galicia, and swept off ninety-seven thousand inhabitants. Although the Jesuits had devoted themselves there, according to the wont of the sons of Ignatius, in every public calamity, only one fell a victim to the fatal epidemic—Father Kisielewicz. While tending some soldiers struck down by the disease, he himself was attacked, in the midst of his beloved patients, and took his flight to heaven. This providential immunity from the contagion was thus alluded to by Father Passerot, Vicar-General of the Redemptorists in Austria, in a letter to Father Nisard

“I congratulate you, Reverend Father, and all your holy society, on the marked protection accorded to you, by Divine Providence, in the calamity which has afflicted your country, and is now threatening ours. But was it not proper that the exterminating angel should respect the name of the Lamb, which you bear, as much as of old he did the blood which was His type?”

Providence had a different trial in store for the society. On the night of the 3d of May, the lightning struck the College of Tyniec, which was consumed with fearful rapidity. The citizens recognized but one evil for themselves in this calamity, and that was the withdrawal of the Fathers. They saw that the Jesuits, deprived of their residence, would be obliged to seek another resting-place, and this was a sacrifice which they could not accept. "The cholera has impoverished us," said these simple souls; "but the Jesuits love poverty, and, loving us, will share with us the little that is left. Having had part in our tears and our sufferings, they will partake of our wretchedness until we can build for them another college." They cast themselves at the feet of their beloved Fathers, imploring them to remain. Such simple love could not meet with a refusal.

In 1833, the Archduke Ferdinand visited their different houses, expressing his gratitude for their devotedness, and assuring them of the continued favor of their Emperor. In the following year, His Imperial Majesty augmented the number of their colleges, and added five thousand florins to the sum allotted to them by the state.

In Switzerland, they were unmolested, notwithstanding the fermentation caused by the radical faction. Young Switzerland, as the more advanced of the party were called, strove its best to propagate communistic doctrines, and sometimes, by pillage, reduced them to practice. In 1843, during the vacation, one of the Jesuit pupils, allowing himself to be led away by this party, took part in the sacking of the presbytery at Ardon. The authorities of the college were informed of this conduct, and, on his return, at the commencement of classes, refused him admission. The indignation of the Liberals was instantly enkindled against those who were capable of such injustice to one whose only fault was a disregard for the

proprietary rights of others. Complaints were made to the magistracy, which was entirely in the hands of the radicals, and the Jesuits were invited to quit the Valais, there being, unfortunately, no reasonable pretext for enforcing their departure. The invitation was not entertained. They were then required to submit to governmental inspection; but this, too, was refused. Young Switzerland had recourse to violence. It rose in arms, and, on the 23d of May, 1844, it marched on Sion, to the cry of "Death to the Jesuits!" But the people had received intimation of the project, and were prepared to receive the invaders.

At the command of M. de Courten, their leader, the Sionnese rushed to the encounter, with cries of "Hurrah for the Jesuits!" and drove the radicals back as far as the defile of Trient. There a final combat was commenced, which terminated in the complete defeat of the radical forces. In Switzerland, as elsewhere, the Jesuits were only the pretext. Such is the admission of a radical journal, in 1845: "No doubt, the Jesuits are our worst enemies; but our victory would not be complete, even though we succeeded in destroying the last of the sons of Loyola. There is another power that desires our ruin, and would wish to bind us with chains. That power is the Papacy!" It was, then, the Catholic Church which was in question; and so they attacked her van-guard, and diatribes, calumny, and scorn were heaped on the Society of Jesus. Civil war came to the assistance of these means; for the Catholics took up arms, and met force with force. The radicals hoped that parents would recall their children—that no mother would allow her son to remain in a country in the throes of civil war. In this they were mistaken. More than one mother had the courage to write to her child: "If the Jesuits are attacked, you must defend them; if they are expelled, you must follow them."

On the 20th of July, 1845, the leader of the Catholic party, Joseph Leu, was murdered in his bed. The radicals, stung by their defeat, avenged themselves by assassination, and then spread the report that the Jesuits had killed their chief, or had persuaded him to allow himself to be killed, in order to cast odium on the radicals, and to exasperate the Catholic party against their antagonists. But the real murderer, Jacob Muller, was discovered, and, after confessing his crime, expired on the scaffold, on the 31st of January, 1846.

The King of Piedmont continued to favor the society. The College of the Nobles, at Turin, had only its chapel, no church being attached to the institution. The King restored to them that of the Holy Martyrs, which, formerly theirs, had become a parochial church since the suppression of the Order. The adjoining house, once their college, was also returned to them. The University of Genoa had taken possession of the old college of the society in that city. Charles Albert wished it to revert to its ancient owners, but there was no end to the objections and difficulties which this proposition excited. The University found itself too comfortably lodged to be willing to turn out in favor of a society which it regarded in the light of a dangerous rival. The King, appreciating the motive of the opposition offered by the University, solved the difficulty by saying: "Since I can not find a house in Genoa for the Jesuits, I shall give them my own; to that no one can object." Accordingly, the Doria-Tursi Palace, called *Palazzo della Regina*, was placed at the disposal of the Fathers.

The University was foiled, and the revolutionary party thought it prudent to wait, and, in the mean time, to work secretly to their end. The usual methods were employed. The Jesuits were said to have the Ministers under their thumb; they governed, they directed every thing; the

King would not see, and when, at last, he should open his eyes, it would be too late. Charles Albert let them say on; but, finally, yielding somewhat to external pressure, he listened to the party of Italian independence, which daily gained ground, and sought to lead the monarch in their own favorite direction. In 1846, Charles Albert promised to occupy himself with the question of the Jesuits—the most prominent at that time—who were represented as being behind the age, and unfit to direct the education of youth.

So thought the Piedmontese; but the Romans judged differently, and the College of the Propaganda, called also the Urban College,* had solicited the honor of being placed under their direction. Gregory XVI, yielding to this request, as exposed by Cardinal Franzoni, invested the society with this new charge by a brief, bearing date October 2d, 1836, in which he said:

“We are persuaded, in common with our Congregation of the Propaganda, that the education of the young clergy destined to sow the seed of the Gospel in foreign countries, and to water with their sweat the vineyard of our Lord, can not be better confided, for the greater advantage of the Church, than to the members of the Society of Jesus. By its institute it is specially consecrated to the training up of youth in the fear of God, and in science and letters, of which that fear is the beginning. At the same time, this religious Order is unceasingly engaged in procuring the glory of God in all its operations. The long and happy experience which, since the origin of the society, even to our own day, the Church has had of the incontestable fitness of the Fathers of this Institute in directing schools, whether those of the laity or of the clergy, in so many different parts of the world; finally, the honorable and unanimous testimony which the very enemies of the Holy See and of the Church, constrained by the evidence of facts, are obliged to render to the Society of Jesus for the good education which it imparts to youth—all these motives induce us

* In memory of Pope Urban VIII, its founder.

to receive with favor the request which your Eminence makes of us in the name of the Congregation of the Propaganda."

The States of the Church had been spared in the terrible epidemic which had made so many victims in Europe, when, suddenly, it was announced that the cholera was at the gates of Rome. It was in the month of August, 1837. Gregory XVI made all the dispositions which prudence suggested. Associations for relief and for visits of charity were organized, infirmarians enrolled, ambulances established in the different quarters of the city, physicians and apothecaries appointed, the treasury thrown open for the required expenses, and the Jesuits named chaplains for the ambulances—every thing was ready for the dreaded scourge. The people were alarmed at the sight of all these precautions. Cardinal Odescalchi, to calm their fears, announced a procession, with a view to disarm the wrath of Heaven. The Sovereign Pontiff had ordered the Christian Palladium of Rome—the picture of the Blessed Virgin at St. Mary Major—to be publicly transported to the Church of the Gesù.

This announcement brought consolation to the hearts of the Romans. They hastened to St. Mary Major. The crowd, sad, but resigned, filled the square—waited, in prayer, the appearance of the venerated image, and followed its bearers. Father Roothaan, surrounded by all his religious, advanced in front of the Gesù, to meet the procession, and received from the hands of the Sovereign Pontiff the precious deposit thus confided to his care, and which was to remain in the church so long as the epidemic continued. There, in the Church of the Gesù, the faithful would daily come to implore the intercession of the Mother of Mercy.

On the 23d of August, the scourge fell on all quarters of the city at the same time. The religious orders, em-

ulating each other in zeal and charity, were grand in their self-abnegation and devotedness, and very few of their numbers were seized. Of the Jesuits, who, to the number of three hundred, tended the sick, night and day, for two months, not a single one died. On the 11th of October, the scourge disappeared, and the only care that remained was for the orphans which it had made. The public generously responded to the appeal of Cardinal Odescalchi; and Father Roothaan engaged, on the part of the society, to support twenty of the number at San Stefano.

In the following year, the Cardinal-Vicar, Charles Odescalchi, resigned the high offices with which he was charged at the Pontifical court; and, on the 8th of December, 1838, laying down the Roman purple, entered the novitiate of the Society of Jesus at Modena. He was fifty-two years of age. He did not long enjoy the happiness which he there sought; for, on the 17th of August, 1841, he left the Society of Jesus at Modena to join the Society of Jesus in heaven.

On the 31st of July, 1844, the Jesuits returned to Venice, from which the agitation of political revolutions had kept them excluded. The patriarch, the governor, the clergy, nobility, and people went to meet them, in procession, and put them in possession of their church and residence. On the 29th of March, 1845, they were equally well received in the island of Malta, which they reëntered, by official permission of the British Government. As for the kingdom of Naples and the two Sicilies, it was difficult for the Society to comply with all the invitations which they received. Every city desired them, and made offer of church and residence. The Neapolitans and Sicilians seemed resolved to have compensation for the privation which they had so long endured. It was impossible to satisfy all. The requirements of

the foreign missions were even more urgent, and the Father-General gave them his anxious attention. This zeal of the society for distant missions across the seas, made it doubly dear to the Holy Father, who frequently lamented the little vocation which the Romans had for this apostleship.* One day, Father Roothaan presented to His Holiness several missionaries, who were about to set out, and for whom he begged a blessing, adding, as he pointed to one of them :

“Holy Father, this is a Roman.”

“A Roman !” exclaimed Gregory ; “then he must have a double blessing, for the seven hills of the Eternal City are to my Romans like the pillars of Hercules. Their missions never reach beyond the Monte-Mario.”*

VIII.

ON the 27th of March, 1840, a Black-robe penetrated to the Upper Missouri, where several Indian tribes had long sighed for his coming. At Green River, the Black-robe met the Flat-heads and the Ponderas, who had come to meet him. Tears flowed from their eyes, and the most aged man of the two tribes addressed him :

“Black-robe, you are welcome to our nation. The Great Spirit has this day answered our prayers. Our hearts are full, for our desires are satisfied. Black-robe, we will listen to your words.”

This Black-robe was Father De Smet. He made himself, like his beloved Indians, a wanderer and a hunter, accompanying them in their journeys, partaking of the same fare, and conforming to all their ways, the more surely to induce them to a change. On the 27th of August, he was obliged to leave them for a few months.

* Monte-Mario is just outside the walls of Rome.—TR.

an announcement which filled them with grief. He himself describes the parting :

“Long before sunrise, the whole tribe was assembled around my lodge. No one spoke, but sorrow was visible in every face. The only thing that seemed to give them any consolation, was my formal promise of a return in the spring with more missionaries. I recited morning prayers amid the tears and sobs of these good savages. In spite of myself, they drew from me, also, tears which I would fain have concealed. I explained to them the necessity of my going. I exhorted them to continue to serve the Great Spirit with fervor, and to remove from their midst every subject of scandal. I recalled to them the chief truths of religion. I then appointed as their spiritual chief a very intelligent Indian, whom I had myself instructed with especial care. He was to represent me in my absence, to assemble them in the morning and evening, as well as on Sundays, recite the prayers, exhort them to virtue, baptize the dying, and, if need be, the newly-born. There was but one voice, one sentiment, to observe faithfully all my recommendations. With tears in their eyes, they wished me a successful voyage. The aged *Big-face* arose and said:

“Black-robe, may the Great Spirit be with you in your long and dangerous voyage. Every morning and evening we shall pray that you may arrive safely among your brethren at St. Louis. We shall continue to pray until you again see your children of the mountains. When the snow begins to leave the valleys, and the grass grows on the prairies, our hearts, that are now so heavy, shall begin to be lifted up. As the grass grows higher, our joy shall rise too; and, when the flowers are seen again, we shall set out to meet you. Farewell!”

“Full of confidence in the Lord, who had preserved me so frequently, I set out with my little party, and my faithful Fleming, who continued to share my dangers and fatigues.”

After four months of toil and peril, Father Peter De Smet rejoined his brethren, and told them of the rich harvest that was waiting for them among the savages of the mountains. All desired to accompany him, but the favor was accorded to Fathers Point and Mengarini alone, who

on the 21st of April, 1841, set out in company with three Brother-coadjutors. The joy of the Flat-heads was great on seeing Father De Smet return with such a band of missionaries. No sooner had they arrived than these latter separated. Guided by the Flat-heads, they went out to seek other tribes, as yet involved in the darkness of Paganism. Father De Smet was expected, and ardently desired, by the Nez-Perçés, the Pend-d'Oreilles, and other tribes, equally anxious to know the Black-robe and learn the *prayer*.* On the 3d of November, the Apostle of the Rocky Mountains wrote as follows :

“Counting from the beginning of April of this year, I have travelled five thousand miles. I have descended and again ascended the Columbia River; I have seen five of my companions perish in the rapids of that stream; I have followed the course of the Willamette and the Oregon; I have crossed the different chains of the Rocky Mountains; I have traversed, a second time, the desert of the Yellow Stone in its greatest width; I have descended the Missouri to St. Louis; and, in all this long journey, I have never been without what was necessary for life—I have never received the slightest scratch. *Dominus memor fuit nostri, et benedixit nobis.*”

A few years later, all that vast territory lying between the states and the Pacific Ocean, north of California, formed three dioceses, under the administration of one archbishop and two suffragan bishops.

In the United States, as we have had occasion to remark, even Protestants acknowledged the science, the talent, and the virtues of the Jesuits. Father Larkin was one of those whose eloquence they delighted to hear.

Born in 1800, in the county of Durham, England, he had studied with Cardinal Wiseman, at Ushaw, where

* So the Indians are accustomed to call that which we intend by the word religion.—Tr.

they had for professor the celebrated Dr. Lingard. After a journey to Hindostan, he entered the Seminary of St. Sulpice, at Paris, where he was admitted a member of that congregation. After having taken holy orders, he was sent by his superiors to their college at Baltimore, and then to that of Montreal, Canada, and, for twelve years, taught mathematics and philosophy with the greatest success. In 1840, yielding to an irresistible vocation, he entered the Society of Jesus, where, in the first months of his noviceship, he was employed by his superiors in giving missions and retreats, by which he effected great good, and established for himself a singular reputation in Kentucky. In 1841, he opened a college at Louisville, to which the leading Protestants were anxious and happy to be allowed to send their children. When he occupied the pulpit, he did not merely excite admiration—he electrified his audience; so much so, that, on certain occasions, they were unable to control their enthusiasm, or to repress its manifestation. One day, Father Larkin was solicited to lecture before a literary society of Louisville, instead of the celebrated John Quincy Adams, who had been prevented, by sudden indisposition, from delivering a discourse which was already announced.

Father Larkin had only a few hours for preparation, but he could not refuse this occasion of addressing men of every shade of religious opinion, who would then be present. His improvised effort enraptured his audience. He had chosen for his subject, Genius, and he treated it with a depth of thought, a vigor of talent, and a richness of eloquence that none attempted to dispute.

They were always anxious to hear him. The Fourth of July is the anniversary of the Independence of the United States, and is celebrated by all kinds of rejoicings and public displays. In 1843, Father Larkin was invited to deliver the customary oration. It was an honor

paid to his fine talents and to his amiable character; but it had its difficulties. He, a Catholic priest, and a member of the Society of Jesus, had to address a mixed assembly—not unfavorable, perhaps, but critical—comprising the civil and military authorities, Protestant clergymen, the wealth and fashion of the city, who did not and could not sympathize with his dearest affections and his most cherished principles. The learned and eloquent Jesuit was never more happy; and on the 7th of July, a leading journal, the *Louisville Advertiser*, said:

“On Sunday evening last, we heard a magnificent discourse from Father Larkin, delivered to an immense assembly of citizens and soldiers. The orator could not have chosen a theme* more appropriate to the occasion, nor could he have fulfilled more happily the difficult task imposed on him. The profound erudition and the polished style of this celebrated Jesuit invested the trite subject of our national independence with a light and beauty unknown till then to his audience, reproducing, as he did, the solemn teachings of history and Sacred Scripture, with a dignity and warmth that subjugated and entranced the souls of his numerous audience with pleasure and admiration.

“Seen from a distance, in his rural sanctuary, his commanding form towering above the platform until it almost reached the branches of the tree above; his sacerdotal vestments contrasting with the brilliant uniforms around; his animated figure and commanding gesture, fixing the attention of the steady soldier and the respectful Christian—we were reminded of scenes in the middle ages, when, in those knightly times, an humble minister of the Roman Church would review the Christian legions, which, bristling with steel, marched to the rescue of the Holy Sepulchre.”

In 1846, the authorities applied for some priests to join, as chaplains, the army which was then preparing to assert the rights of the United States Government against

* The subject was *Christian Liberty*, and the text, if we have been well informed, “If the Son of God shall make you free, you shall be free indeed.”—TR.

that of Mexico. There were a great many Catholics in the rank and file, for whom their officers wished this religious support and consolation. Many of the Protestant military chaplains had preferred to resign rather than obey a similar call; but application being made to Catholics, two priests of the Society of Jesus at once responded. They were the venerable Father McElroy, who devoted himself to the care of the sick and the wounded in the hospital at Matamoras, where he received the benedictions of Protestants and Catholics alike, and Father Rey, who assisted the wounded and dying on the field of battle. The latter, after having been preserved through the dangers of the assault at Monterey, in which, crucifix in hand, he marched at the head of the column, fell at last under the knife of a Mexican brigand, and went to receive the recompense of his zeal and courage.

South America, also, reclaimed the ministry of the Society of Jesus. The Argentine Republic saw its wishes accomplished, August 26th, 1836, in the arrival at Buenos Ayres of Fathers Berdugo, Majesté, Coris, Gonzalez, and Macaron.

The dictator, Rosas, was not slow to understand the ascendancy of the Jesuits over a people of whom they had formerly been the civilizers, protectors, pastors, and fathers. He wished to engage them in the support of his despotism: the Jesuits preached peace, charity, and submission. The dictator was not satisfied; he exacted more, and expressed his dissatisfaction at their moderation. The Fathers could not be other than ministers of the Gospel; strangers to politics, they would not join either party, and maintained a strict neutrality, at the risk of compromising the future prosperity of their missions. The dictator could not obtain from them *Te Deums* in honor of murders, which he called victories; he could not persuade them to place his image in the church beside those

of the saints. Offended by their refusal, he declared himself their enemy. To escape his fury, Father Berdugo took refuge on board the *Alcyon*, where he was received with all the respect due to his sacerdotal character. In the month of March, 1843, Rosas, seeing that he could not overcome the firmness of the sons of Ignatius, ordered them to secularize themselves, or to leave Buenos Ayres within eight days. They were then about forty in number within the confines of the republic: they did not hesitate to disperse themselves, some going to Brazil, some to Chili, others to more distant places, but every-where receiving a joyful welcome, and finding something to do for the glory of God. The town of Catamarca demanded the return of the Jesuits, and the provincial assembly of Tucuman declared them, August 13th, 1844, reëstablished throughout its limits. So, too, did New Granada, and all the other provinces of South America, which, in former days, had known and appreciated the value of their labors.

In the Levant, where the old missionaries had continued their labors, others came to assist them, so soon as the society, after its restoration, found itself able to resume this apostolate. On the 7th of February, 1837, Father Franco, writing from Syria to Father Guidée, says:

“It is to the great poverty of the missions that the society owes her retaining them. So indigent were they, that the other missionaries did not venture to undertake them on the suppression of the Institute. We have only two residences in the archipelago—one at Tenos, the other at Syra. It was at the latter place that, on Christmas day, one of our missionaries learned, as he was about to begin mass, that a French vessel was about to be wrecked at the very entrance of the port. ‘My children,’ said he, ‘some of our French brethren are in great danger; run to their rescue. Nothing that you can do on this great feast can be more acceptable to God!’ In a moment the church was empty.

Men and women, old and young, hastened to the scene, and succeeded in saving thirty-four persons; to those who were drowned they gave decent burial.

"For my own part, I have no fixed residence. I visit the different villages of the island, and the various dioceses of the archipelago, giving retreats and missions. Not unfrequently I am invited to Smyrna, and even to Constantinople, for the same object."

In other parts of Greece the missionaries were no better situated. In Syria they had to contend with Turkish fanaticism. "You are persecuted," says Father Planchet to Father Maillard, March 28th, 1844; "so are we; but we shall be so, only in so far as God permits."

In 1833, Gregory XVI sent the Jesuits to Calcutta, where they were ardently desired.

At the suppression of the society, they had left in that part of Hindostan forty thousand Catholics. Sixty years later they found only eight thousand; the rest had sunk into Protestantism, Islamism, or Paganism. On arriving, October 8th, 1834, they found themselves opposed by the Portuguese. The Governor of Goa demanded their expulsion, in the name of the court of Lisbon. The English refused: they had promised religious freedom, and they were resolved to keep their promise. A rich Armenian offered his house to Father St. Leger, in which to open a college; and, on the 1st of July, 1835, it was established, under the name and patronage of St. Francis Xavier, the illustrious Apostle of the Indies. Father More evangelized Bengal with wonderful success. In 1842, one of the richest nobles of that vast country, delighted with the education which the young Hindoos received in the College of St. Francis Xavier, wished to found, at his own expense, a similar establishment, with this difference, that the students should be exclusively

Pagan, and that the Fathers should not speak of religion except by example.

Babou-Moussi-Lolle-Seal was an idolater, but it may be that, seeing the virtues and zeal of the Jesuits, he partially regretted not being a Christian, and hoped that the Pagan pupils of the holy religious would be unable to resist the influence of their pious lives.

The Jesuits hesitated; such a proposition startled them, and they wished to consult the Propaganda. The decision was in favor of Babou-Moussi's proposal. Not long after, the Archbishop of Calcutta installed the Fathers in their new college; and the Governor-General, an Anglican, in the presence of a brilliant assembly, pronounced the eulogium of the Society of Jesus.

For that society of heroes, whose standard is the Cross, whose chief is Jesus Christ, humiliation quickly succeeds to triumph. Calvary is never far from Tabor. Fathers More, Erwin, and Weld were greatly beloved and sought after. God called them to himself. Father Weld, especially, had gained favor with the higher castes, and whatever he did they approved. After his death the case was different. It was found that the Fathers of Seal College—the name given to it by Babou-Moussi—kept domestics of an inferior caste, contrary to the national custom. The Brahmins, Mussulmans, and sectarians made use of this fact to excite indignation against the Fathers, whose zeal was daily augmenting the number of Catholics.

Babou-Moussi, in his irritation, withdrew from them the direction of his institution. The Fathers turned their attention to other fields of labor, retaining, however, their own College of St. Francis Xavier.

The Vicar-Apostolic of Canton applied to Rome for missionaries of the society. The Christians of that China which the Jesuits had first opened to the Gospel, still retained the memory of their beloved apostles, and sought

their return. On the 27th of April, 1841, Fathers Gotte-land, Brueyre, and Estève embarked at Brest, on their way to China. In the province of Canton, and in that of Nankin, they found more than forty-five thousand Christians, who had preserved the faith transmitted to them by their fathers, though almost entirely deprived of spiritual aid since the suppression of the Society of Jesus. Other missionaries set out with the French embassy, on the 13th of October, 1844; and Father Clavelin, one of their number, writing to his brethren in Europe, January 12th, 1845, sends the following description of a missionary's life in the flowery kingdom :

“ During mass, you give a short instruction of twenty minutes; you do the same at marriages, when circumstances permit. You are constantly interrupted in the midst of your occupations. They will come to call you to the sick, who live far off—very far, when you consider the slowness of transportation. You must take every thing with you; it is almost a day's journey. After having administered to the sick, baptized the children, and fulfilled every ministry which lay in your power, you return as you went, in a boat, or borne in a palanquin—a favorable opportunity to perform your spiritual exercises. On reaching the place whence you started, you will enter the confessional, unless there be another sick-call to attend, in which case you hurry off at once, happy even then if you arrive in time. Father Estève, who does not spare himself, had seven or eight to die in his district without having received the last sacraments. If not disturbed, you continue to hear confessions until eight, nine, or ten o'clock at night. Going to bed at eleven o'clock, or even later, you must be up by four or five, provided, indeed, no one has come to summon you during the night, a not unfrequent occurrence. You may ask why one can not answer, in such cases, that he has need of rest, that his health will not stand it, that he must take some little care of himself. Can he not tell them to wait until the next day? ‘ Ah! ’ some Father will say, ‘ I have it always on my conscience that I did so on one occasion, and then went, to find the man dead. He had not been to confession for more than forty years.’ In just such a case, last week, I found confessions of

forty and fifty years. Scarcely can you administer, before the sick person breathes his last. But, at least, after returning from such a trip, one may take some rest. Not at all, my dear Father; for, on returning, you find Christians who have been waiting some three, some four, and even eight days, for the chance of confessing. And yet they have their lands to till, their families to support, so that, if you will not hear them, they must e'en go. And so you go to the confessional—do you not? That is not all; the fever may seize you, and, whilst you are in this state, some one comes to call you to a dying man—what will you do then? When we came here, we found Father Estève stretched on his bed by the fever. He had been transferred from his own district to Van-Dam, to recruit his health; but here, too, the confessional claimed him, and the fever succeeded. On Sunday, by way of variety, you say two masses in different places, and preach twice. To strengthen you, there are fasts without number, which you keep very strictly, to the great edification of the faithful. Now, do not lose patience, my dear Father, for patience is just the virtue which is most needed. Without it you can do no good in China. I will not say any thing about the heat, which is excessive here during certain seasons of the year, and lately caused the death of three students in the seminary. In the midst of all these fatigues, I must not omit to say that the missionary receives great graces, more than sufficient to sustain him."

Those Fathers who, on their knees, implore the favor of being sent to the missions, know very well the sufferings, the fatigues, the privations, the labors which await them, and yet they long for that species of martyrdom, of which heaven is the only witness, and God alone the recompense.

Other Jesuits had resumed a mission even more severe: it was that of Madura, which they had been forced to abandon at the time of their suppression, and where they returned toward the close of 1837, when the schism of Goa was multiplying difficulties in the way of those who remained faithful to the Holy See. They were driven from churches which their predecessors had erected; they were forbidden to preach or to pray, and so they had to

construct huts in which they might offer up the holy sacrifice. They took refuge in the forests, like the poor *pariahs*, but they never gave way to despair, and to all their persecutors could do, opposed only an invincible patience.

There were only four to bear up against all this labor. Hardships and privations soon undermined their health. Hunger, thirst, want of sleep, and a burning climate were too much for human endurance. They asked from Europe, not a recall, for they gloried in their martyrdom, but for other missionaries to replace them when God should call them away. The reinforcement arrived, and, in 1843, eight young Fathers succumbed to this exhausting life. No sooner had the society heard the news, than an indescribable ardor pervaded all. Every one sought to be sent to Madura, and six Fathers and two Brothers were at once dispatched. On reaching that shore, which was to furnish them a grave, they knelt and kissed its soil, returning thanks to God for having chosen them for that dangerous apostolate.

IX.

GREGORY XVI died on the 1st of June, 1846. Cardinal Mastai, Archbishop of Imola, was proceeding to Rome, to join the conclave which was to give the Church a new Pontiff, when, in passing Fossombrone, where the people waited to receive his blessing, a dove, descending, alighted on the carriage of His Eminence, and settled itself as if to stay.

The Italians have a tradition that, in the primitive Church, bishops were sometimes elected, who seemed chosen of God, by this sign of a dove alighting upon them at the time of the deliberation. They were called *bishops of the dove*.

When the people of Fossombrone saw the dove perch

upon the carriage of the Cardinal, they began to cry out, "Long live Cardinal Mastaï! He will be Pope; the dove has chosen him! He is the Pope! Long live the Pope!" Their shouts, strange to say, did not seem to alarm the lovely bird, which remained as quiet and still as if it were conscious of the Divine mission which the crowd attributed to it. And when they sought to startle it, they could not. It was touched with a long rod, but did not seem to fear. When lightly struck, it rose for a little distance, circled around, and again perched upon the carriage. This time there could be no longer any doubt for the ardent Italians. The crowd went wild with enthusiasm, and the air rung with, "Long live the Pope—the Pope of the dove! God wills it!" Whatever we may think of this pretty little incident, Cardinal Mastaï became Pope Pius IX, elected on the second ballot, on the first day of the scrutiny, June 16th, 1846.

No doubt, the new Pontiff was not less inclined to favor the Institute of St. Ignatius than his predecessor; but he ascended the throne at a time of great excitement in Italy and all Europe, and he thought it best to make concessions to the Liberal party. Their exactions increased with the goodness of Pius IX, and the horizon seemed black with coming storms.

In France, Liberalism thought itself the victor. The Jesuits of Paris, instead of occupying their two houses of the *Rue des Postes* and the *Rue de Sèvres*, were distributed in several—three, four, and five of them together. They did not interrupt their sacred ministry; they heard as many confessions, and preached as frequently as before. Nothing was changed but their residence, and the number of its inmates; but Liberalism, not being able to gain more, had to be content with this. It was a sop to Cerberus. The Liberals would have even consented, in their triumph, to attend the conferences of Father de Ravignan,

at Notre Dame, during the Lent of 1847, had not that celebrated orator been obliged to omit his course on account of a severe indisposition, which gave rise to fears for his life, and which necessitated an absolute and prolonged repose. On the other side, the government was not reluctant to profit by the zeal and ingenuous charity of the Jesuits in projects which did not affect the susceptibilities of their party, and which produced material advantages for the state.

Father Brumauld had opened an orphan asylum in Algeria. He had come to the colony almost as soon as its first bishop, M. Dupuch, having no other resources than the plans suggested by his zeal and charity. He had gathered together either orphans or children deserted by their parents, without clothes or food, and he had established them in a house near Algiers, while he collected alms for those little ones, who called him father, and loved to obey his slightest word. The Bishop of Algiers assisted him in this noble work. The government, acceding to his request, backed by that of the Governor, made an appropriation in behalf of Father Brumauld, and the asylum was transferred to a more commodious situation, at Ben-Aknoun. The good religious wished to make of his orphans pious Christians and good agriculturists, so as to furnish the colony with citizens capable of turning to account all those uncultivated lands from which the country hoped, one day, to receive large returns. The Jesuits of Ben-Aknoun did not restrict themselves to the care of their orphans; they occupied themselves with every thing that could procure the glory of God and the good of souls. Marshal Bugeaud admired and loved them, in spite of the hatred with which Liberalism pursued them.

One day, one of the sons of Louis Philippe, being at Algiers, heard some one speaking in praise of the asylum

of Father Brumauld, and asked the Marshal to what order the Father belonged.

"He is a Jesuit."

"A Jesuit! Why, in France, we wish to get rid of them; how comes it that in Algiers you employ them?"

"The King," answered the Marshal, "has sent me here to do good. These Jesuits are admirable in their zeal, their intelligence, and their devotedness. They render excellent service to the colony, and, as I am here for its advantage, I would accept it from any one—even the devil!"

The young Prince, satisfied that, after all, a Jesuit was not worse than the devil, did not push his inquiry.

In the month of September, 1847, Father de Ravignan, who was still unable to ascend the pulpit, was deputed on the part of the French province to Rome, and could note the progress made by the enemies of the Church in Italy, and even in the capital of Christendom. The Carbonari no longer concealed their designs, and openly proclaimed their hopes and desires by their cries of, "Hurrah for Gioberti! Hurrah for Ganganelli!"

Pius IX was far from being deceived: this applause of a Pope who had sacrificed to the exactions of incredulity, heresy, and impiety the most intrepid and devoted defenders of the Church, was a warning to him. He thought it well to show the radicals that they need expect nothing of the kind from him. He loved the Society of Jesus, and he wished to give it a public mark of that affection, at a time when its enemies seemed to be aiming at its life. The greatest feast of the society is that of the Sacred Name of Jesus, which the Church celebrates on the 1st of January. Pius IX, on the eve of the festival, visited the Church of the Gesù, and, after having spent some time in prayer, went into the house and conversed with the Fathers, then very numerous, as the deputies of

the congregation had not all dispersed. This visit, in such circumstances, evinced great courage; it showed all the firmness of his great soul, and the generosity of his noble heart. The enemies of the Church well understood its meaning.

About the end of February, 1848, the revolution broke out in France, and Louis Philippe was dethroned by the same people that had given him the crown. He fled, and the republic was proclaimed. The Jesuits, always keeping aloof from political parties and revolutions, preserved their calm, and held themselves ready to undergo whatever Providence might have in store for them. On this occasion, the revolution showed itself less terrible than had been expected; and, before long, the Fathers were allowed to establish themselves again in their old residences, and resume the regular life of their community, or, as it is sometimes called by them, their *family life*. The revolutionists, having obtained what they desired, ceased to trouble themselves about the Jesuits. They allowed them to preach, hear confessions, occupy themselves in good works, and, carrying their generosity to its utmost limits, accorded them the name and rights of citizens. Jesuits were allowed to vote for the President of the Republic. The good Fathers were, doubtless, astonished at this excess of honor, accustomed as they had been to be *outlawed* in the name of *liberty* and *equality*. But when there is question of revolutions, nothing is too wonderful to be believed.

One day—it was in 1849—in passing through Toulon, a Jesuit Father felt himself moved, as he reflected that four thousand convicts, imprisoned there, employed the time of their expiation in cursing and blasphemy. “How much good might be effected by a mission preached to these criminals!” This was his thought, which he hastened to lay before the chaplain, Abbé Marin, who recognized it

as an inspiration from above, at the same time that he foresaw all the obstacles in the way of its execution. But Jesuits are not accustomed to despair; they yield only to the will of God as manifested by their superiors, or by the force of human authority. The difficulties were great and numerous: the ministers, the prison administration, the leading authorities, the regulations interior and exterior, all these were so many barriers that had to be surmounted. But prayer is all-powerful, and it is the favorite weapon of the Jesuit. Divine Providence had inspired the idea of this great enterprise, and knew how to remove the obstacles that opposed its designs.

Father Brumauld had come to France to ask the republic to commit foundlings to his care, so as, in time, to increase the number of Christian agriculturists in Algiers. In passing through Lyons, his brethren asked him to obtain, at Paris, the necessary authorization for giving a mission at the galleys of Toulon. The known public services of Father Brumauld lent great weight to his request; it was granted, and the prisons were thrown open to the Jesuits. We can not undertake to give the details of that mission; but if our readers wish to read moving recitals of touching scenes, and of the powerful influence of Divine Grace, they have only to take up the interesting and stirring work of M. Léon Aubineau, entitled *Les Jésuites aux Bagnes*.

X.

FATHER BRUMAUD, as we have seen, had come to France to obtain charge of all those abandoned children who might, growing up in neglect, become the pests of the capital, but who, educated in the asylum of Algiers, would, on the contrary, turn out good citizens and good agriculturists, as well as good Christians. Father Brumauld desired not only the foundlings, but all the de-

serted orphans, of whom so many existed in Paris. His views were well received, and the government engaged to send him, yearly, as many as he could support, and to allow him the camp of Erlon, near Bouffarie, for his colony of *enfants perdus*.* After having overcome all the difficulties in his way, the good Jesuit, accompanied by another Father of the Order and the new subjects of his care, took the road to Algeria. These children disembarked at the African port, chanting the *Marseillaise*. The good Fathers were not troubled by such revolutionary instincts, knowing that their gentle firmness would soon gain an ascendancy over these uncultivated natures. Nor were they mistaken; for the Jesuit never relies on himself alone; he counts on the assistance of Divine Grace, which he always invokes, and which is never refused to those who work only for the accomplishment of the will of God. Before long, the general officers of the military colony of Algiers recognized, with admiration, the order, discipline, and industry of the institution of Bouffarie. Those children, the pests of Paris, obeyed the slightest sign of the Fathers, whom they loved with the tenderest affection.

About the same time, Father Chable founded, at Paris, a charitable institution, which was destined to have a great development and to work immense good. A great many German workmen come to Paris in search of work, which they do not always secure: they have generally but little money, and are ignorant of the language. What becomes of them? What is to become of their orphan children, who are frequently unable to acquire the first principles of a Christian education? The heart of Father Chable was moved by this great evil. He collected alms; he sent for the Sisters of St. Charles at Nancy; he gave them the care of these poor little ones; built them a chapel

* The "*Gamins de Paris*," of whom we have so often heard.—TR.

until a church should be erected; he assembled the Germans together for prayer, instruction, and the sacraments; he worked wonders, but he was crippled for want of means, which he was obliged to solicit continually in the name and under the patronage of St. Joseph.

Catholic France succeeded in obtaining from the republican government that which had been constantly refused to it by former rulers. On the 15th of March, 1850, education was declared free and independent of the control of the University. The Society of Jesus could, at last, respond to the desires of so many Christian families by opening colleges for the instruction of youth. It exercised this privilege with prudence. Invitations were numerous enough, but it wished to give time for the free-thinkers of the day to become reconciled to a liberty which they had always resisted. It commenced with the provinces, and did not open a college at Paris, or rather at Vaugirard, at the gates of the capital, until 1852. In the preceding year the applications for admission to this institution already exceeded the number for which preparation was being made. The same thing occurred in the other institutions which they established. At the urgent request of many, they also opened an institution at Paris, *Rue des Postes*, to prepare students for admission into the special schools* of the government, from which they have furnished excellent subjects.

The galleys and prisons were full of convicts and political prisoners. A law was passed constituting French Guiana a penal colony, and the government appealed to priestly charity for the consolation and regeneration of those who had carried their notions of liberty to the last excess, or whom crime had sunk to the lowest level. The

* *Ecoles Speciales*—schools wherein the highest instruction is given in the natural sciences.—Tr.

Jesuits offered themselves, and were accepted. They knew how dangerous the climate of Cayenne is to Europeans; they knew what a deadly scourge the yellow fever, which rages on that coast, is to strangers; they knew all the hardships, all the grief that would attend such an apostolate—nothing could daunt them. Such sufferings, such a martyrdom, silent but deadly, is, next to obedience, their chief ambition. All solicited this post of honor, but it was the Superior who had to determine, and each one awaited the decision, hoping, through his prayers to God, to obtain the preference.

On the 25th of April, 1852, Father Hus, appointed Superior of the Mission of Cayenne, together with Fathers Morez and Ringot and two Brothers, set sail from Brest with the first convoy of convicts. There were in this detachment thirty political prisoners, two hundred and forty liberated convicts, going, of their own accord, to seek a better fortune in the colony, and three hundred and sixty criminals who had still to undergo their punishment. There were, besides the officers and crew of the ship, *gendarmes* and convict-guards and some passengers, making, together with the five Jesuits, in all, seven hundred and eighty-three souls. The three Fathers had the happiness of saying mass every day during the voyage. Father Morez, writing back to his brethren, says:

“On Sundays, one of us would celebrate for all who were on board. The deck became a church; one might have fancied it a grand cathedral, with the beautiful sky of the tropics for its roof, and its floor the ocean. Amongst our convict-parishioners there are men of all trades, and some skilled musicians. I need not say, then, that during the mass there was excellent music, both instrumental and vocal. The various national flags on board were artistically arranged, by the sailors, as an awning, which screened the priest from the sun and wind, whilst celebrating the divine sacrifice, in full view of all who were present; that is, of the whole population on board. The behavior of our

convicts was admirable. Every day we said prayers for them, and often went to visit and converse with them. Every night we sang together the litanies of the Blessed Virgin. The captain was delighted, as his report shows."

The good missionaries landed on the 20th of May—Feast of the Ascension—at the island of Salut, twelve leagues from Cayenne, after twenty-four days' successful navigation.

"The Jesuits," says Father Morez, "are in great esteem throughout French Guiana, not only with the blacks, but with the whites. They have left memorials of themselves in the hearts of the people, as well as in the archives and monuments of the country. The palace of the Governor was erected by them, and the clock that belongs to it was constructed by one of their Brother-coadjutors. The greater part of the churches and presbyteries date back to their time."*

In their mission at the prisons of Toulon, the Jesuits had obtained results which gave good hopes for this new enterprise at Cayenne. Already have we seen them listened to and respected, during the voyage, by the convicts, who joined in their prayers. Having reached their destination, the Fathers shared among themselves the various classes of prisoners, and accompanied them to the several places allotted for their confinement. Thus they found themselves distributed in the different islands of Salut, Montagne d'Argent, and de la Mère, and the distances were such as to make communication both difficult and rare. The Superior remained at Cayenne, the central point of the various establishments.

By the 20th of July, 1852, the Father residing at the island of Salut wrote :

* *Missions de Cayenne*, by Rev. F. de Montezon.

"Our convicts, for the most part, are doing well; they attend faithfully to their religious duties, prayers, mass, and vespers. I preach twice on Sundays, and notice great attention and decorum in my audience. I hear confessions every day, from morning to night. Every Sunday we give communion, which might almost be called general; it will be so on the Feast of the Assumption."

Father Herviant, who had charge of the political prisoners, was not so successful. He was usually received with imprecations, blasphemy, and personal insults, on account of his character of Jesuit. Perhaps this led to a fear lest he should fall into despondency; for, on the 18th of January, 1853, he writes to his Superior in France:

"I have just been making a short trip to Cayenne, and have returned in great dejection. Father Boulongne read me that part of your letter where you ask if it be true that the missionaries are discouraged. Nothing has ever made such an impression on me; the tears are still in my eyes. I discouraged, Reverend Father! No, thanks be to God, no! I have never been so happy as since the first day of my landing at Guiana, and the saddest day of my life would be that of my recall. Peace of mind and heart, union with God, entire detachment of spirit—these are the treasures which I have found here. I have never deserved the honor of belonging to this mission, the sublimest that can be found, because the most crucifying. It was you, Reverend Father, who conferred on me that honor, and I shall bless you till my dying day."

Some months afterward, the holy missionary wrote:

"All my work during six months has only amounted to the Sunday sermon and six or seven confessions. One man has abjured Protestantism. Several have asked me to say mass for their parents; others are beginning to learn their prayers, which they had forgotten. Many prejudices have been removed; blasphemy has partly ceased, but passion still burns in those ulcerated bosoms." *

* *Missions de Cayenne*, by Rev. F. de Montezon.

Father Herviant had, therefore, some reason to hope that he would eventually succeed in winning these reluctant souls, and that his mission would not remain forever sterile. In the mean time, he paid some attention to the unbelieving natives of Guiana, whose language he began to study, consulting in this, however, as in all other things, the wishes of his superiors.

Piedmont had driven out the Jesuits, as being behind the age in education. The truth is, that it had a religious revolution to effect; there were the temporalities of the Church to be confiscated, religious orders to be suppressed, its independence of the Holy See to be proclaimed, and the Jesuits were only in the way. Besides, what could the revolution make of the young men trained in their colleges? So the society was banished, and its property appropriated. On the other hand, they were invited to Rhenish Prussia. The venerable curate of the parish of St. Nicholas—Aix-la-Chapelle—Abbé Nellesen, gave them a house which he owned, and thanked God that, at last, he saw them established in the city which he so much loved.

At Rome, matters hastened to a crisis. The revolution began shortly after the downfall of Louis Philippe, in 1848. The Jesuits were openly attacked, and finally forced to leave the Eternal City. Their General, Father Roothaan, improved the occasion of his banishment by visiting several provinces of his Order—France, Belgium, England, and Ireland. Not long after he had fled, the Sovereign Pontiff himself, a prisoner in his own palace, succeeded in escaping to Gaëta, in the kingdom of Naples. The other religious orders were also banished. In 1849, the French army defeated the revolution, order was reëstablished, and the society regained possession of its houses, churches, and colleges. In the month of April, 1850, the Pope returned to the Vatican

amidst the enthusiastic plaudits of the Romans, and to the great joy and consolation of the Catholic world.

In the same year, 1850, Pius IX nominated the celebrated Father John Larkin, Bishop of Toronto, Canada. The humble Jesuit, alarmed at the burden which the Holy Father wished to place upon his shoulders, entreated the Father-General to effect his release, and himself hastened to Rome to implore the favor. Arrived in France, he heard that Father Roothaan had succeeded in having his refusal accepted in the Pontifical court; and, retracing his steps, he returned to America. In 1846, the Jesuits of Louisville had transferred themselves to New York, where they took charge of St. John's College, Fordham. Of this institution Father Larkin was rector, and it was with the greatest joy that he resumed the duties of his office, after what he considered a happy escape.

The generalship of Father Roothaan had been long and painful. He had seen the society expelled a second time from Spain, Portugal, and Piedmont; he had seen it calumniated in France, persecuted by political factions, deprived of the privilege of teaching; he had seen, at Rome, the Pontiff, first a prisoner at the Quirinal, then a fugitive to avoid worse evils, and to preserve the freedom of his spiritual authority; he had himself been an exile from the Holy City. The health of Father Roothaan had felt these rude shocks. On the 8th of May, 1853, his generous soul fled to God. He had lived sixty-eight years. The General Congregation met on the 21st of June, and on the 2d of July, Father Beckx was elected twenty-third General of the Society of Jesus.

IN THE PRESENT TIME.

Generalship of Father Peter Beckx,

TWENTY-THIRD GENERAL.

1853—1860.

I.

IT now remains for us to take a brief glance at the seven years that have elapsed since the death of Father Roothaan. For the religious of the Society of Jesus there is a virtue a thousand times more dear and precious than life—it is humility. Our task becomes the more delicate, for, in speaking of the living, it is difficult to avoid injustice without wounding modesty. Let us endeavor to pass between these two dangers without incurring either.

The health of Father de Ravignan not allowing him to continue his conferences at Notre Dame, he restricted himself to a few instructions in convent chapels, small enough for his feeble voice, and he gave every year a retreat to noble ladies in the chapel of the Sacred Heart, *Rue de Varennes*. These retreats effected great good. Every year they gave to some the light of faith, to others a happy return to the practice of neglected duties.

As for the men whom he converted, those whom he brought to the Church, the souls that he saved, or whom he directed in the path of perfection, it would be difficult to estimate their number. He was consulted not only from all parts of France, but from all parts of Europe; his reputation was world-wide. In 1855, his voice being

somewhat stronger, he could defer to the wishes of the court, and preach the Lenten sermons at the Tuilleries. He did it with as much apostolic freedom as talent, and the Emperor thanked him accordingly. After the course, the latter sent the Jesuits of the *Rue de Sèvres* a rich and beautiful chalice, in token of the pleasure given to himself and the Empress by the sermons of Father de Ravignan. The humble Jesuit needed some relief after this species of triumph. He went to the Superioress of the Little Sisters of the Poor, and asked permission to give a retreat to the old people, men and women, under their charge, on condition, however, that his name was to be kept a secret from all. Such was the humility of the illustrious Father de Ravignan.

To him we owe the thought of erecting, on the peak of Corneille, a colossal statue of the Blessed Virgin, in the name of Our Lady of France, commemorative of the declaration of the dogma of the Immaculate Conception. All hearts caught at the idea, and united to carry it into successful execution; but he to whom France owes that beautiful thought was not to see its realization.

On the 3d of December, 1857, the Feast of St. Francis Xavier, his patron, Father Francis Xavier de Ravignan fell sick. On the 8th, he offered up the holy sacrifice for the last time; and, after more than two months of suffering, borne with edifying patience, he died the death of the saints, February 26th, 1858, in the arms of Father Pontlevoy, his Superior, his friend, his spiritual father. He was sixty-two years of age.*

This death brought grief to every heart. The people were deeply moved, and insisted on seeing the *saint*. Crowds, consisting of all classes, came to visit the remains,

* See *Vie du Rev. P. de Ravignan*, by Rev. F. de Pontlevoy, S. J. (Paris, 1860. Douniol.)

exposed for three days in the residence of the *Rue de Sévres*, of which Father de Ravignan was an inmate. Every one wished to have something that had touched his body, and officers in full uniform were seen to approach to it their swords. The obsequies of this celebrated religious were a real triumph, and would have been even more so, had not the Jesuits interfered to prevent it. His old scholars of Friburg wished to carry the bier, and many insisted on having the funeral at Notre Dame itself. This his brethren would not allow, but they could not prevent the large and brilliant concourse that attended; they could not prevent the swelling hearts of thousands who owed to Father Ravignan that which is most precious on earth. All the illustrious personages of the capital seemed to have come together, as by agreement, to do honor to the humble Jesuit, whose body they accompanied to its last resting-place.

In the preceding year, the society had lost another illustrious member, but of another kind. His death was chiefly felt among the learned. Father Arthur Martin had consecrated himself to the study of archæology, and had acquired great celebrity by his works, in which he was so ably assisted by his colleague, Father Charles Cahier. They had published, conjointly, the *Mélanges Archéologiques*, received with so much favor by those who were competent to judge such a work; and the *Monographie des vitraux de la Cathédrale de Bourges*, which opened a new door to science, and was crowned by the French Academy. In one of his scientific journeys, Father Martin was suddenly overtaken by death, leaving a great void in his special walk of knowledge. But the learned, like the apostles and martyrs, always find successors in that illustrious Order which, for three centuries, has never failed to produce them. Father Cahier continues his studies and his works; others will succeed him.

The Society of Jesus has always comprised every kind of genius, Almighty God having given it all the talents that are necessary to act powerfully on all classes at the same time ; hence we have seen that, where it was allowed freedom of action, it regenerated that society to which its action fully extended. Father de Ravignan was the apostle of the upper classes ; but there are others for the laborer, the poor, and the ignorant, and none can dispute their talent for making themselves listened to and loved by those crowds whom they teach to subdue themselves and to conquer human respect.

The Jesuits founded an association for mutual aid among artisans and laborers, under the patronage of St. Francis Xavier. In a few years it had extended itself throughout the world. Those who belong to it, unite to spend together their Sunday evenings. Priests and zealous laymen are there, to divert them with interesting recitals, lessons on hygiene, pious instructions, the singing of canticles, to reward the most industrious and those who gain the most recruits, and, in short, to do them a great deal of good and save them from a great deal of evil. At Paris, where there are a great many working-men, there are such reunions in several of the parishes.

The benevolent associations generally seek the services of a Jesuit for their annual collections, knowing that in such a cause their words are especially effective. Their charity sermons are so many treasures to those for whom they are delivered ; if it were not so, what would become of the poor children of *Gros-Caillou*, should they lose the apostle of their association that sustains them ? For several years, Father Lefebvre asks for alms, on the same day, in the same church, for the same object, and every year he sees the collectors gathering up a richer golden harvest than on the preceding.

Since the Lent of 1853, Father Félix occupies, with the

most brilliant success, the place of Father de Ravignan at Notre Dame. Father Félix is the greatest sacred orator of his day; he is, at the same time, a man of the greatest simplicity, a religious of the greatest humility. To the solidity of Father de Ravignan, he joins brilliancy of figures, originality of ideas, and beauty of language. He draws, he charms, he captivates all that the capital has of men celebrated in the sciences, in the magistracy, in letters and art, in politics or war. The nave of the cathedral is insufficient to contain the crowds that throng to hear the brilliant and fascinating discourses of the eloquent Jesuit. His retreats preparatory to the Easter Communion are followed with the same enthusiasm; and yearly the number of men who participate in the General Communion at Notre Dame, on Easter Sunday, sensibly increases. That is the highest triumph of the Christian orator. In this year, 1862, the four naves were entirely filled. The communion was distributed, as usual, by the Archbishop and Father Félix simultaneously, and it lasted more than two hours. Seven thousand is the number calculated to have taken part in this holy celebration. It would be easy to number those who do not owe their impulse to the winning apostolate of the Jesuits; for in the parishes, where edification is no less needed, the confessors advise communion in the parish church, whereas the Jesuits send all their penitents to the cathedral. It is a powerful means of overcoming human respect, and it is a grand and magnificent spectacle, which draws other thousands to witness it; of many it not unfrequently determines, or, at least, prepares the conversion.

It would be difficult to form an idea of the crowd of men that besiege the houses of the Jesuits toward the end of Lent, and one often wonders how the health of these Fathers, generally so delicate, can withstand the

fatigue of hearing so many confessions. When they have been engaged in that occupation during the whole day, one or more will come in after time in the evening, or at night, and still the door is opened, and they find the Father they ask for, receiving them with open arms. For a sinner returning to God, a Jesuit never admits obstacle or delay. "At any hour of the day, at all hours of the night, we are ready to assist you," said Father Félix, at the close of one of his retreats. Father Lefebvre, who consecrates himself especially to the direction of men, was, one day, asked how many he had sent, for his share, to the General Communion at Notre Dame. "About eight hundred," was the answer. The Fathers seem never so happy as when, on Easter morning, they are worn out and speechless with fatigue—that is their *alleluia*! "You abuse your strength," said a friend to one of these indefatigable laborers; "nature can not bear such an excess of work." "*After me—another,*" was the simple and almost careless reply. His Superior, to whom it was remarked, on Easter Monday of 1859, that he must be very much fatigued with the past week's labor, answered: "Ah, we have had great consolations! There have been many conversions; our ministry has been blessed; the confessionals were crowded. The Lord be praised!" Of his great fatigue, of his weak health—not a word!

The ministry at Paris, during the winter, is overwhelming. When a Jesuit is exhausted, they give him a *vacation*; they send him to preach a retreat in the provinces. So as to lose no time, he travels by night, and generally ascends the pulpit on the day of his arrival. After the first exercises, he is called to hear confessions, and thenceforth all his time is divided between the pulpit and the confessional; that is what they call *vacation*. One day we ventured to express our doubts about this kind of vacation, and one of the Fathers answered us, with great

simplicity: "The journey gives us some repose and a change of air; and, after all, we shall have rest enough in eternity." These things, to read them, may not strike us much; but when we see them carried out, it is impossible to restrain our admiration, and the conviction that the life of a true Jesuit is the Gospel reduced to practice.

Almighty God leaves no gaps in the ranks of the Society of Jesus. A warrior falls in battle—another steps into his place. The health of Father de Ravignan had closed to him the pulpit of Notre Dame; but Father Félix, with his great intellect, his bright talents, his magnificent oratory, mounted the breach, and the enemy fell beneath his blows. The retreats at the Convent of the Sacred Heart were not to be discontinued on the death of him who had commenced them, and the Father who replaced him sees the ranks of his hearers as full as ever, and their eagerness undiminished.

II.

IN Algiers, Father Parabère had attracted the admiration of the army by his intrepid bravery on the field of battle, as much as by his zeal and charity in the hospitals, during the prevalence of the cholera. At the siege of Zaatcha, the brave Jesuit, having offered up the holy sacrifice in camp, was addressing the soldiers with his usual ardor, when suddenly a storm of missiles from the enemy whistled around him, or struck the ground at his feet. The brave religious did not appear to perceive it; his words were as firm, his voice as ringing, his face as serene as before. "He did not even wink," said an officer, who was an eye-witness of the fact. After the capture of Zaatcha, the General-in-chief was expressing his satisfaction to the superior officers, and speaking of the rewards to be distributed, when all, as with one voice, named Father Para-

bère, and declared that not a single officer would accept any recompense until they saw the cross of the Legion of Honor attached to the bosom of the Jesuit, in testimony of his courage and devotion. A few days afterward, this distinction was conferred, and the soldiers were enthusiastic in their applause.

"Now, that is what I call right," said a Zouave. "Father Parabère did not steal that cross—he deserves it. He is a hero."

Marshal St. Arnauld knew the esteem in which Father Parabère was held by the soldiers of Africa, and he remembered it on receiving the command of the Army of the East. Jesuits were to be attached to the different corps in the capacity of chaplains. The Marshal requested that he whose name stood so high in Algeria should form one of the number. This was granted, and Father Parabère was named Superior in the Crimea.

The cholera seemed to have lain in wait for our army in Gallipolis. Father Gloriot, one of the chaplains, will give us an account of this great calamity, and he will unconsciously make known the sublime devotedness, the heroic self-abnegation of the Jesuit:

"The cholera has attacked the troops encamped near Gallipolis, numbering about ten thousand men. We were not prepared to receive a visit from this terrible scourge, which, by an unfortunate fatality, commenced by carrying off the very ones who were best able to stay its ravages. Two generals out of four succumbed in the first few days, seven officers of health, three quartermasters, and seventeen infirmarians. The Apothecary-in-chief and his assistant have, also, fallen victims to the disease. I was alone in the midst of the sick. In order to hear their confessions, I was obliged to kneel beside them. Then it was, that I best understood that, to save souls for Jesus Christ, it was necessary to suffer with Him in mind and body. My greatest trial was my isolated position. I remained six weeks without being able to confess; and while seeing so many die around me, I had not even

the consolation of knowing that I would be assisted by one of my brethren in my last moments. Almighty God evidently reserved me, that I might administer to so many souls who were prepared to die; for, if the trial was great, great, also, were the consolations.

"In the terror occasioned by the disease, faith was rekindled in the hearts of many. The officers were the first to ask for my ministry, and they sought me at all hours of the day and night. Sometimes I heard their confessions while proceeding from one hospital to another; sometimes I found them waiting for me on the staircases within. There I would seat myself, and they, kneeling down beside me, would receive absolution for the past. When they perceived me in the streets, they would dismount and thank me most affectionately, adding, "If I am taken, be sure to come at the first warning." Every evening we had a religious ceremony for the interment of the officers. One day, when there were seven or eight coffins before me, and all the regimental staffs present, I asked permission to say a few words. Standing on a tomb, I spoke for an hour, and never have I assisted at so moving a spectacle. The tears flowed freely from the eyes of all, and I heard nothing but sobs from those around me.

"The labor had exhausted my strength, and, although I had no symptoms of the disease, I was reduced to such a state of weakness, that I could not move about without the assistance of a stick or a friendly arm. I was, in this state, trying to drag myself to the beds of my poor dying soldiers, when, thanks to Divine Providence, on the 20th of July, a ship appeared in the roadstead, bearing one of the newly-appointed chaplains. The General of Division sent him instant orders to disembark; and having staid with him three days, to initiate him in his duties, I set out for Constantinople, where I have been for the last five days. My strength is slowly returning, and I hope soon to be able to resume my labors."

The devotedness of Father Gloriot was that, also, of Fathers Parabère and de Damas—all, indeed, were heroes.

Father Parabère was attached to General Canrobert's division at the battle of the Alma. From the heights, the Russians, with their formidable artillery, played into the midst of our troops, drawn out on the plain which sepa-

rated them from the enemy. Just as the General was ordering the Zouaves to attack the heights at the double-quick, Father Parabère's horse was killed under him. Canrobert expressed his regret at not being able to remount him; but the Jesuit was not going to be left behind; for, seeing a cannon dashing by, he mounted that, and was carried along, at a headlong gallop, amid the enthusiastic applause of the soldiers and officers, to where his dear Zouaves needed his services. There he alighted, assisted the wounded, consoled and absolved the dying, in the midst of the enemy's fire, and electrified the troops by his courage and devotion. Throughout the war, always camping with the soldiers, by whom he was beloved, he never needed to be called to the scene of combat. At the first signal, he placed himself at the head of the column that was first to be engaged, and began by kneeling down on the field of battle. He prayed until the action began, and the wounded commenced to fall around him. When off duty, the pockets of his cassock were filled—the one with *bonbons*, the other with cigars—"not for himself, observe," wrote an officer, who had become his most devoted friend; "for he never uses such things; but for the soldiers, all of whom would willingly die for him." In their admiration for him, officers and soldiers would often say, in the rough language of the camp, "Father Parabère is a very *devil* for courage. He is brave as a lion. He is superb!"

Such memories never die. When our army of Africa was summoned to Italy, their first cry was for Father Parabère. As for Father Gloriot, after having accompanied the remains of Marshal de St. Arnaud to France, and being decorated by Napoleon III, he returned to the Crimea to resume his functions of chaplain at the camp of Gallipolis. His strength did not correspond to his zeal and courage; and, exhausted by his labors, he died

the death of the brave, in the accomplishment of his duty.

Such a death is the darling ambition of the Jesuits. They like to expire on the field of combat—to die in harness—and if they can be among those whom the society sends to martyrdom, their most heart-felt wish is obtained; they carry heaven by assault. Such a chance was the Cayenne mission. Their feeble health resists with difficulty the trials and labors of that life, and quickly fails before the pestilential fevers that reign in certain localities, and the yellow fever that decimates the colony. The apostolate of the convicts is itself a martyrdom for the Fathers of Guiana, and, therefore, it is an employment much sought for by the heroes of the Society of Jesus. Their consolation is, that, before dying, they have gained souls to God, they have worked to His greater glory; they have toiled in a ministry where mere nature sees not one comfort, and where God alone can appreciate their sacrifice. Father Etienne Herviant died at Cayenne on the 12th of June, 1853. Father Morez, the Superior of the mission, expired at Montagne d'Argent, on the 3d of October in the same year. A new station was established at St. Georges, on the banks of the river Oyapock, for the most intractable of the convicts. Saint Georges is a place where there are swamps, the miasma of which is almost certain death to Europeans, and which negroes alone can resist. Father Louis Bigot was assigned to this mission, on the 19th of December, 1853. Of one hundred and eighty felons sent there, several had died, two had hung themselves in despair, and one had drowned himself. Some of them were heard to exclaim, "Ah, that, at least, we had a priest!" Father Bigot wrote to his Provincial:

"Scarcely had I landed, when I went to visit the hospital. On seeing a priest, the poor fellows set up a cry of joy—the first, per-

haps, that had escaped their lips for many a year. ‘What, Father! have you come to visit us? But, surely, you are not going to stop?’ ‘Most certainly I am. I heard in Europe that you were dying without the sacraments, and that you sighed for the consolations of religion. Well, I have left every thing. I have travelled thirteen hundred leagues to bring you those consolations, to point out to you the path to heaven, and to suffer and die with you, if necessary.’ These few words, which, I assure you, came from my heart, were repeated from one to another, and Almighty God was pleased to bless them for good, and to cause them to dispose these poor criminals to profit by the graces which I came to offer them. The arrival of a Father was an epoch in the history of the station. Every one spoke of it.

“Almost all the convicts, black or white, who are not in hospital, come to mass and vespers. They seem to listen to the instructions with a real desire for improvement. They are far from being all of them converted, and I am not surprised; for, according to the summary of their trials, with which I have been furnished, they have a long distance to travel—thieves, robbers, forgers, murderers—such are my dear parishioners.

“The greater part do not know the ‘Lord’s Prayer.’ Is it singular, then, that such persons do not at once make application for frequent communion? For my part, I wonder at the workings of Divine Grace in their souls. I see, in the manner of their death, the proofs of God’s merciful designs in their regard; they inspire me with an interest that would make me think it a happiness to die in their service.”

It was not long before Father Bigot enjoyed that happiness.

After having converted many, whom death claimed for his own, he himself went to receive the double recompense due to his apostleship and to his martyrdom, on the 28th of April, 1854. He was forty-seven years of age, and had been only four months in Guiana. The grief of the convicts was so great and touching, that the commandant interrupted the work of the day, so as to allow them to be present at the funeral of their *Father*. They had made him a coffin of mahogany, and all wished the

favor of bearing the body of him whom they loved, an honor that was accorded to the infirmarians. The whole colony attended at the mass, and all, officers and convicts, followed the venerated remains to the place of sepulture, which was in that part of the cemetery reserved for the authorities.

The tears and sobs of those felons seem to us a most beautiful and touching panegyric of the holy Jesuit who had thought it "a happiness to die in their service."

Father Jean Alet landed at Cayenne, February 17th, and was carried off, by the yellow fever, September 24th, of the same year. He had become so much attached to the convicts of St. Mary, where he was sent, that he desired, as a favor, to be buried in their cemetery, so as not to be separated from them even in death. His wishes were respected, and became an eloquent and fruitful lesson for the whole colony.* The deaths of so many missionaries, in such quick succession, only served to whet the appetite of the Jesuits for the mission of Cayenne, which belonged to the French Province. When one died, the news was announced to all the different houses, and at once there was the greatest eagerness among all to secure the happiness of dying, in their turn, among those outcasts of society, from whom men generally turn away with instinctive disgust.

The Superior of the residence of St. Joseph, at Quimper, Father Postel, sighed for this mission, and Providence gave him a signal proof that the inspiration came from on high. One of the Fathers, toward the close of 1857, was ordered from Quimper to Paris. On his departure, Father Postel begged him to see the Father-Provincial, and secure for him the first vacant post at Cayenne. The health of Father Postel was very delicate ;

* *Missions de Cayenne*, by Rev. F. de Montezon.

that was his least concern, since he only sought the mission because it furnished so many martyrdoms. A few months afterward, he received a letter from the Provincial, in which he read: "Are you ready to set out for Cayenne?"

Father Postel's answer was, "Yes; when may I start?"

In passing through Paris, he did not fail to thank the one who had so well pleaded his cause. But the Father answered, very ingenuously, that "he had quite forgotten to do so!" Could the will of God be more clearly and happily made known?

In less than a year after leaving France, Father Postel had gone to heaven.

Since the commencement of the mission of Cayenne, in 1852, not less than fifteen Jesuits have died there, victims to their zeal and apostolic charity.

In the beginning of the year 1859, the Father-Provincial received accounts of the death of two missionaries of that colony. On sending the news to the various houses, he received in return EIGHTY applications! Two heroes had fallen. Eighty stepped forward to replace them! They were Frenchmen! Only two could be chosen. They left Marseilles on the 15th of May, for Toulon, where they were to embark the next day, on the *Amazon*e, with eight hundred convicts.

III.

ON the 20th of September some one wrote to the *Univers*, from Algiers:

"To-morrow's steamer takes with her, from Algiers, the Rev. Father Brumauld, of the Society of Jesus. It is only a few days since a letter from the Father-Provincial informed this worthy religious that he was to fill the office of Procurator of the Missions, and that he should set out at once for Paris, his new residence.

"How shall I describe the grief caused by his departure?"

"Father Brumauld leaves Algeria at the age of sixty, after having passed here eighteen years of his life, in which he consecrated to the care of the orphans all the zeal of which his great heart was capable.

"Originating in our colony from the enlightened charity of this good Father, this work has had a great development, and now possesses the two fine establishments of Ben-Aknoun and Bouffaric. . . .

"Marshal Pélissier understood the beauty of this charity; he cherished and protected it; and, after his great victory, he sent to the chapel of Ben-Aknoun the cross which had surmounted the steeple of the Russian metropolis."

Father Brumauld, on the 21st of September, 1858, left Algeria; but the good work which he had originated did not expire with his departure. The society continued to sustain it. It is true that the asylum destined for the children from Paris, being no longer recruited by government, there was reason to fear that this noble and important enterprise would have to be discontinued, which drew the following remarks from the correspondent of the *Univers*:

"Was not a great problem solved when Paris was relieved from this unfortunate and often terrible population of abandoned children, the living and growing centre of hatred to society—the lever of so many revolutions?

"Was not a great good effected when, after having cleansed these impure elements through the salutary influence of Catholic regeneration, we could point to results such as may be seen at Bouffaric—a population of young men preferring a rural life, having good theoretical and practical notions of agriculture, bringing their strong arms to those who wish to employ them, and, still more, their good morals, their religious spirit, their respect for authority—is it little to have discovered such a certain way to what is indispensable in a scheme of colonization, and which was sought for in vain elsewhere? Such was the work.

"And now, who knows what will become of it? The children now at Bouffaric are those which the good Father, of whom we speak, brought with him. In spite of his pressing instances, he could never obtain any more, and the institution is dying out."

Father Chable, as we have said, opened the great charity of *St. Joseph-des-Allemands*—a charity which succors so many poor foreigners, besides many from Alsace and Lorraine, who understand and speak the French language very imperfectly. Of all these there must be at least one hundred thousand in the capital, and it required the confidence of a Father Chable to undertake the alleviation of such wide-spread want. In these few years this noble work has greatly developed itself. The Sisters of Saint Charles give gratuitous instruction to four hundred little girls. They have a night class for young working women, numbering eighty attendants, and on Sunday, of these last, they assemble together two or three hundred. The sick are visited and relieved—young persons out of employment are placed in respectable work-shops or in truly Christian families. By means of subscriptions, at the head of which are found the names of the Empress, the Cardinal Archbishop of Paris, and several princes of Germany, Father Chable overcame all obstacles, and succeeded in erecting a church for this poor flock, of which he was the pastor. He built schools proportioned to the number of children whom he had adopted. Exhausted by so much solicitude and labor, this Father of the poor, whose zeal was indefatigable and his charity inexhaustible, on the 11th of April, 1859, went to receive the recompense promised to him who has “*labored well*” and who has “*run his course*.”

On hearing his death, there was not a single German family that did not think it had lost its all in this father of orphans. The grief of these poor laborers could be seen in their tears and choking sobs. The 13th of April was on a Wednesday, and hence a working-day, but it was that of the funeral of Father Chable, and all work was laid aside; the shops were closed, and men, women, and children went to assist at the obsequies of their bene-

factor, and accompany him to the humble grave which was to shut him out forever from their gaze.

They came by thousands. Those crowds of poor, following the humble hearse of the holy Jesuit, weeping for him who had done them so much good; whom they loved to call by the tender name of Father; whom they should never again see, except in heaven—it was a touching sight, but it was also magnificent! All the pomp of the world could not equal it; the most eloquent discourse was nothing to the tears of so many thousands of poor laborers.

Father Modeste has succeeded to the inheritance of Father Chable. He has assumed the direction of *St. Joseph-des-Allemands*, and he carries it on with the same zeal and devotion.

There is another good work which the society alone could undertake, accustomed to be stopped by no obstacles where there may be question of the good of souls. Every one has seen those companies of acrobats, rope-dancers, and circus-riders, who go about from town to town and from village to village, for the amusement of the public. The greater part of them do not know that there is a God; few are baptized, and many are ignorant of the name of their parents or of the place of their origin. The Jesuits undertook the instruction and the improvement of these wanderers. And they succeed. So soon as a troop makes its appearance where the Fathers have a residence, they are warned, and they set to work. They make acquaintance with these poor, ignorant souls, gain their confidence, instruct them, detain them as long as they can, and, when they are sufficiently prepared, admit them to the sacraments.

This kind of charity has borne fruit in the last few years. On the 9th of September, 1858, the Bishop of Laval distributed holy communion, in the Church of the

Jesuits, to more than twenty riders of the same company, and four young women of the same band, who, modestly dressed, received the sacrament for the first, or, at most, the second time. Now, it is no longer unusual to see these aerobats attending the parochial mass on the patronal feast of the village; and at Vincennes, in 1858, it gave occasion to an error, which caused a painful humiliation to a young person. The *swiss*,* perceiving her character by her costume, which she had not sufficiently concealed, and not supposing that such a person could wish to attend high mass through a spirit of faith, put her out of the church. She had the courage to bear the affront without complaining, and withdrew without losing any of her serenity and modesty of demeanor. It proved the solidity of the instruction which the Jesuits had been able to impart, in spite of obstacles seemingly invincible; and it proves that God is pleased to give His blessing to their efforts.

The general indifference which characterizes apprentices and young workmen did not escape the observation of the Jesuits. In 1858, associations were organized in the parishes of St. Etienne-du-Mont, St. Jacques-du-Haut-Pas, and St. Nicolas-du-Chardonneret, for the purpose of maintaining these young men in the practice of their religious duties, which they are but too apt to abandon, so soon as they have made their first communion. Every Sunday they assemble in the chapel of the Jesuits, Rue des Postes, hear mass, listen to an instruction adapted to their wants, and then go to spend the remainder of the day at the residence of the Brothers, Rue Neuve-Saint-Etienne-du-Mont. There they find various games, and a library, amusement,

* One who, in France, is charged with keeping order in the church during divine service.—TR.

and instruction, instead of wasting their time with dangerous companions, or employing it in work, contrary to the commandment of God.

IV.

THE existence of the Jesuits in Belgium was a thorn in the side of Liberalism. The colleges, which saved so many young men from becoming the prey of the secret societies, were more especially made objects of attack. Some move in favor of *liberty* and *fraternity* became absolutely necessary. The dregs of the people were assembled, and, in the month of May, 1857, precipitated on the College of *Saint-Michel*, breaking the windows with volleys of stones, insulting the holy religious, and giving themselves up to the most shameful excesses toward the Brothers of the Christian Doctrine, whom they accused of *Jesuitism*. And this was called a victory!

The vanquished did not retreat, they did not even give way before the enemy; they retained their position, and were still an obstacle to be removed. A new attack was concerted for the month of October, 1858. The Jesuits have two houses at Brussels, in the Rue des Ursulines; these face each other, on either side of the street—the one belonging to the College of Saint-Michel, the other serving as a residence for the Fathers. A hospital for old men adjoins the latter.

On the night of the 18th, at about half-past twelve o'clock, a violent explosion was heard, shaking the whole neighborhood, breaking the windows in the two houses of the Jesuits, terrifying the old men in their hospital, and alarming the whole city. Every one thought that a piece of heavy artillery had been fired near by. Immediately after the explosion, some one in the street was heard to cry out, "*It has failed!*"

Windows were opened, and people asked each other

what was the meaning of such a noise, at such an hour of the night. Three men were in the street, who were at once joined by about twenty others, all well dressed, and appearing to recognize and understand each other. They examined the house of the Fathers, and then the college, without paying any attention to the adjoining buildings. One of them stooped down to pick up something on the pavement, when another was heard to say, quickly, "Take care! it may go off!" The dangerous object lay just in front of the house of the Fathers, and, in the midst of the fragments, was a fusee, still burning. This they picked up, and passed from one to another, as if wondering at the failure of the attempt. The police soon arrived at the scene of the explosion, a crowd was assembling, and these suspicious individuals fled, not daring to take with them the instrument of this criminal assault. It was a fulminating bomb, which, had it had its full effect, should have caused the utter destruction of the two buildings, and, perhaps, the burning of that quarter of the city. It had been thrown at the second story, and had left a mark on the wall, which it had blackened, without any other damage than the breaking of the glass by its partial explosion.

How came it to fail of its full effect? No doubt because Providence watches over its own. The authors of this dastardly deed could not account for the failure. The police took possession of the fragments, and instituted some researches, but with no success, for the secret societies have means of evading the agents of those governments that tolerate them.

In 1859, they gained a triumph over the Jesuits of Ghent. The police of that city found the Superior of the College of St. Barbara guilty of an infraction of the municipal laws. They had a billiard-table for the private recreation of the students, for which they had not taken out

a *license*. A Jesuit college was placed on the same footing as a *café*! But, then, it was necessary to indemnify themselves for a rebuff which they had lately received. On the 3d of February, the *Indépendance Belge* had published the following lines :

“ Dr. Ducros, formerly physician of the Hôtel-Dieu, at Marseilles, recently died, leaving a rich fortune behind him. He had at Paris a sister-in-law, a widow, with two young children. By a first will he had left his nephews a large legacy; but a second will, in his own handwriting, of a more recent date, *divides his fortune between the Hôtel-Dieu of Marseilles and the Society of Jesus, represented by Father Bernard, who has come on from Rome to substantiate the claim.*

“ Dr. Ducros, in the latter part of his life, had become exceedingly devout. He almost lived in church, and, for forty days successively, *had served, barefooted, the mass of a Jesuit Father.* It is said that the family of the deceased will contest the inheritance.”

This story, being sufficiently ridiculous to insure a ready propagation and a facile belief, the administrative commission of Marseilles lost no time in contradicting it; and the *Indépendance Belge* had to retract its charge, with the admission that the Society of Jesus was not even named in the will of Dr. Ducros.

Always and ever calumny, hatred, and persecution! The spirit of evil never lays down its arms save to prepare for new assaults.

In Germany, the society is left apparently unmolested, and is both loved and revered. The theological school of the University of Innspruck has been once more confided to its charge. At Vienna, it has occupied, of late, that of philosophy; and a correspondent of the *Gazette de Liège* writes, toward the end of March, 1859 :

“ The Lenten sermons this year, at the Church of the University, by Fathers Schmude and Klenkowstrøm, of the Society of Jesus, promise to be more brilliant—excuse the expression—in every respect than the preceding year. Every day, about one o’clock of

the afternoon—the sermons do not commence till three—you may see a jostling crowd of people, and trains of liveried equipages, making their way to the door of the church. Fortunate is the one—be he artisan or noble—who can secure an entrance without being uncomfortably jammed. Of course one-half of the audience must pass the three hours on their feet, since there are not seats for more. Among the regular attendants may be noticed their Royal and Imperial Highnesses the Archduchess Sophia and the Archduke Francis-Charles. The Emperor, Empress, and their court attend these eloquent sermons whenever their duties permit it.”

On the 1st of May, of the same year, Germany was deprived of Father Joseph-Ferdinand Damberger, a celebrated preacher, who had been accustomed to draw crowds to the Church of the Theatines, at Munich, and who had resided of late at Scheftlam, in Bavaria. The literary world is indebted to him for his *Tableaux Généalogiques*, his *Livre des Princes*, and his *Histoire Synchronistique du monde*. This last work has a great reputation in Germany, and the best judges consider it one of the most remarkable books of the epoch; and their only desire is that he may find a successor worthy of himself, for it is incomplete, although Father Damberger has left a great collection of matter for any one who may undertake to finish it. Father Damberger died at the age of sixty-four, having entered the Society of Jesus in 1837.

The city of Aix-la-Chapelle wished to erect a monumental church, to celebrate the definition of the dogma of the Immaculate Conception, intending to confide the sanctuary to the care of the Society of Jesus. The plan having been approved, one of the wealthy inhabitants of the city offered to construct, at his own expense, an adjoining residence for the Fathers, making the second in Aix-la-Chapelle. His offer was accepted. On the 22d of May, 1859, Cardinal de Geissel, Archbishop of Cologne, assisted by several other prelates—among whom was the Trappist Abbot of Mont-des-Oliviers—laid the corner-

stone of this magnificent edifice, erected in honor of Mary Immaculate.

In Italy, the Jesuits continued to do good, although they foresaw the storm that was about to burst. The revolutionary flood swelled and rose, but could neither break nor disturb their calm serenity. One fine day, at Velletri, in the Pontifical States, they are surprised to learn that they are thieves—nothing less! The affair stands thus: The Cathedral of Velletri possesses a magnificent image of the Blessed Virgin, covered with rich ornaments and splendid jewels, tributes from the gratitude and devotion of the citizens of Velletri. In the commencement of the year 1858, this image disappeared, and the rumor spread that the Jesuits had made away with it. In spite—must we say in consequence?—of the absurdity of the charge, the rumor was accredited as true. Unfortunately for its originators, the noted brigand Vendetta, become, through his misdeeds, the terror of the district, sent word that he alone was the author of the theft, and that he intended to retain the Madonna as a hostage, until the authorities sent him and his companions an official pardon for all past offenses. The officers of the government, reduced thus to parley with this sacrilegious wretch, declared that they would listen to no more overtures until he had restored the venerated image. The bandit was obliged to yield, and the inhabitants of Velletri regained their cherished Madonna.

The Jesuits had not waited for this result before requesting permission to retire from Velletri, since the credit so easily given to so scandalous a fabrication proved that they no longer possessed the confidence of the citizens. The Pontifical Government refused their application, alleging that they effected too much good in that city to be allowed to depart. The people, ashamed of their credulity, would themselves have risen to prevent it.

At Rome, several persons, distinguished for their zeal and piety, founded a seminary for the education of Spanish Americans destined to the priesthood. The Holy Father wished this institution to be under the control of the Society of Jesus; and, accordingly, by order of the General, it was committed to the Spanish Jesuits, who entered on their charge in 1858.

In former times, the Benedictines had possessed, in the vicinity of Rome, a sanctuary dedicated to the Blessed Virgin, called Montorella, which was abandoned in the seventeenth century, in consequence of a conflagration in which it was nearly entirely destroyed. Father Athanasius Kircher, of the Society of Jesus, as celebrated for his virtues as for his science, had caused the church to be repaired, and a residence to be attached, besides giving a foundation for the expense of an annual retreat, to be preached in the church by the members of his society. This place became the object of a pilgrimage, and was much frequented. After the death of Father Kircher, his heart was deposited near the high altar, as an inscription to that effect still testifies. Since that time, the Jesuits have continued to hold there an annual mission, on the Feast of St. Michael, the sanctuary being but little attended during the rest of the year. Pius IX put an end to this desertion by confiding it, in April, 1858, to a congregation of Polish priests, reserving, however, the rights of the Society of Jesus, who still give the mission established by Father Kircher.

V.

THE new See of St. Paul, United States, having become vacant, in 1857, by the death of its first titular, in 1859, Father De Smet was, by the Holy Father, nominated Bishop of that diocese. The humble missionary could not be prevailed on to accept this honor, in which he was

supported by the Father-General, who besought the Pope not to charge the society with such burdens. Pius IX listened to the reasons advanced, and assented the more readily to a change in the nomination, because he knew the immense influence that Father De Smet possessed over the Indian tribes, and the great good which, in his character of missionary, he was capable of effecting. That influence is so well known that, on more than one occasion, the government has called it to its aid, when desirous of conciliating the savages, exasperated by repeated injustice. Every year the advancing tide of white settlers encroaches on the lands reserved to the Indians by treaties ratified by government officials. But the rude spirits of the border refuse to be bound by clauses in favor of the red man; hence, renewed encroachments, difficulties, reprisals, and the final uprising of a savage tribe, which must be put down by force of arms. Where the Fathers are stationed among them, there is more patience on the part of the savage, if not more justice from the whites; and the voice of the missionary is listened to and obeyed, when arms, perhaps, might be of little avail. In May, 1858, Colonel Steptoe, when marching at the head of a small expeditionary column, was surprised by the approach of Father Joset, who warned him that the Indians were preparing an attack, which might involve the destruction of his command. To warn him of his peril, the Jesuit had undertaken a long and perilous journey; and more than one danger awaited his return. The Colonel listened to his suggestions, and fell back; but, being followed up by his assailants, he was obliged, after a short but fatal engagement, to beat a precipitate retreat, leaving his baggage and artillery in the hands of his savage foe.

In September, Colonel Wright attacked and defeated the Indians in three severe combats, but was mainly in-

debted to the influence of Father Joset for bringing them to terms of submission. An officer of the army in Oregon wrote to the *Freeman's Journal*, published in New York :

"After the manner in which they are treated by the whites, and even by the officers of government, it is not strange that the Indians should fight to the death. At Sillett's Agency, near our post, the savages die in great numbers, by diseases engendered by famine and bad nourishment. The other day they sent us a deputation to complain of the sterility of the land assigned to them, saying that they preferred death in battle, to death by starvation. Among the whites of this region, he who kills the greatest number of Indians enjoys the most consideration, and is elected to the Legislature. They are as savage as the Indians themselves. All the difficulties that occur in this country, except the last, are the fault of the whites. The most brutal acts are committed, and the authors are not even punished."

The missionaries, seeing the resolution of the savages, became mediators between the victors and the vanquished, brought about the submission of the latter on conditions acceptable to the former, and treaties were ratified in accordance with the terms proposed by the Jesuits. The *Freeman's Journal* says :

"The official and unofficial reports of the close of hostilities, on the part of the Indians, in Washington Territory, attribute the result to the agency of Rev. Father Joset, S. J., as one principal cause. This is just, and bears out the argument we used, that the military force already on the Pacific coast, in the division under General Clarke, would be ample to settle all troubles with the handful of bad Indians, if government would only strengthen the hands of the Catholic missionaries, and, through them, give assurances of simple justice to the more powerful tribes, who are not wickedly disposed, but only seduced into momentary opposition by a sense of wrongs committed by the whites."

In another issue of the same journal we read :

"It is worthy of remark, that the Indians who were the first to revolt—such as the Spokans—are those who have been long subjected to the influence of the Methodist missionaries, and who have been taught by them to hate Catholicity. It is sad, but it is the truth, and no one can deny our assertion. The Spokans who attacked Colonel Steptoe had been under the influence of Methodist ministers; they are mortal enemies to the Catholic missionaries, whom they would put to death if they could. Some of the Nez-Percés are Catholics, and others are well disposed to become so, but the majority are hostile to us. Those of them who are Catholics are on good terms with the Flat-heads and the Pend'-d'Oreilles, who are nearly all Catholics, and at peace with the United States. The Cœurs d'Alènes, the Chaudières, and some other tribes of that region, are also Catholics, and the United States have no better friends than these Indians.

"The mission of the celebrated Father De Smet is simply to confirm the friendly Indians in their good dispositions, and to use his influence to bring the others to terms of peace. This truly apostolic man has passed more than a quarter of a century among these savages, sharing their poverty, their fatigues, their defeats, and their wandering and wretched life. It is now more than thirty-seven years since Father De Smet, then a young missionary, abandoned the noble mansion of his fathers to obey the interior call of God, who destined him to be the patriarch and apostle of the poor Indians of the United States. Last Monday, his eye as bright and his step as firm as ever, this great and good man took passage on the Isthmus steamer, in company with General Harney, in the humble capacity of chaplain."

Rev. Father N. Congiato, Oregon missionary, writes from Portland on the 29th of November, 1858:

"As you see, I am not dead yet, as was believed by many in Oregon. I reached Portland some three or four days ago, after an absence of about three or four months. I was on my way to San Francisco, but was obliged to change my mind, and pass the winter in Oregon. Early in spring I shall leave again for the Rocky Mountains. My journey, though very full of dangers, has been more happy than I expected. I went as far as the Missouri River, and made about four thousand miles. When I consider the poor condition of my health, the roughness of the country through

which I travelled, the many privations to which one who travels in a wild country like this is subjected, I am astonished at myself; and the four thousand miles' ride, through mountains, woods, plains, rivers, and deserts, appears to me like a dream rather than a reality. It is evident that Almighty God assisted me in a very particular manner, through the prayers of my friends. Thank God, I have been very successful, too, in the object of my journey; and besides several other good things done, I have succeeded in opening a mission among the Blackfeet Indians. At Walla-Walla I had the pleasure of meeting Rev. Father De Smet. We spent three days together. He went up to the Cœur d'Alènes. The last Indian war has done a great deal of good to the Catholic cause in this country, and the conduct of the Catholic missionaries, during the war, has dissipated a great many prejudices from the minds of many, both whites and savages. Had I the time, how many edifying and consoling things would I relate to you on the subject! I know your truly Catholic heart would rejoice at it."

Since 1844, Father Joset has been at the head of the Mission of the Sacred Heart, situated among the arid mountains, where dwell the Cœurs d'Alènes. One of these savages lately wrote a letter to the Father-General of the Society of Jesus:

"MISSION OF THE SACRED HEART, *November 1st, 1858.*

"TO THE GREAT CHIEF OF THE BLACK-ROBES:

"*Great Black-robe Chief*—I do not know you, but I know that you are the Great Chief of all the Black-robos. I am a savage of the nation of Skoyelpies. The whites call us Chaudières. My name, in baptism, is Michael; my wife is called Mary. The Black-robos have left my people, because they have deserted the *prayer* for whiskey and gambling. It is not our fault, Black-robe, but that of the whites who have come to our country for gold. Before the whites came, we were good and happy, and we loved the Great Spirit, whom your children, the Black-robos, taught us to know. That time has passed away. I and my wife have left our country to follow the Black-robos. We know the prayer (Christian doctrine) well. The Black-robe Joset has taught us to read and write; he has also taught me French. I have also learned to sing, and I have determined, and my wife with me, to consecrate our

selves to the spiritual and temporal good of our nation, under the control of the Black-robos. I write you this letter, great Black-robe Chief, to beg you to send to our country a greater number of Black-robos. All the red men love them and wish to have them, that they may learn the prayer and to know the Great Spirit. I pray you, then, by our Saviour, whom you love a great deal, and by our Blessed Mother Mary, who is very dear to your heart, to have pity on us poor red men. We are poor and ignorant, but our souls are as precious as those of the whites. Jesus Christ died for us also. Your heart is large and good, great Black-robe Chief, and I do not doubt that my wish, which is the wish of all the red men, will be heard. The Black-robe Congiato, Great Chief of the Black-robos of my country, will send you my letter. He goes to the land of the Spaniards, and will return in five moons. I hope, great Black-robe Chief, that you will send many Black-robos with him. The hearts of your red children will then be very happy. I will pray to the Great Spirit to touch your heart.

“I bid you good-by, Great Chief of all the Black-robos.

“Your child in Jesus Christ,

“MICHAEL, Skoyelpy Chief.”

What patience, perseverance, and devotion were necessary to obtain such results from a savage! But we must not forget that Almighty God loves to bless the labors of his servants, strengthening them with the assistance of His grace, and sometimes with striking marks of His favor. A great number of Germans annually emigrate to the United States, to seek an honest competency by their talents and industry. A Jesuit Father, of their own nation, has devoted himself to their care, with a zeal and a charity that have gained him, in that country, the name of Apostle of the Germans. Father Weninger is known and revered throughout all North America.*

* Rev. Francis Xavier Weninger, born of a noble family, in Styria, in 1805, was ordained in 1828, and entered the Society of Jesus, at Gratz, in 1832. He is the author of many works—musical, literary, catechetical, polemical and ascetical. Many of these have obtained a wide circulation, and have been productive of great good. In 1848,

In 1853, he was giving a mission at Gutemberg, in the State of Iowa. He closed the exercises, as is his custom, by planting a large cross. At the moment of its erection, a Protestant lady who attended the ceremony, through curiosity, exclaimed, "Look! look!" Every one turned in the direction to which she pointed, and all were struck with astonishment and admiration. The sky was perfectly serene and clear, and on its pure blue was seen a large white cross, most distinctly traced, and of surprising regularity. The spectators continued to gaze upon this apparition as long as it was visible, which was until the mission cross was planted, about a quarter of an hour. In 1856, while the missionary was praying, on the steamer which bore him to Minnesota, the same prodigy was renewed. In 1858, the *Freeman's Journal*, of New York, published the following letter:

"GRAND RAPIDS, *September 12th*, 1858.

"Rev. F. X. Weninger, having closed the mission which he had been giving at Detroit, in the churches of St. Joseph and the Assumption, kindly consented to give one at Grand Rapids. Three German parishes united to participate in these holy exercises.

"Such was their earnestness, that many came from great distances. The local press thought it not unworthy of their attention, when they saw Germans coming to Grand Rapids from towns sixty miles off. The Bishop of Detroit honored us with his presence, on the occasion of the planting of the mission cross. On the 6th of September, after having finished the exercises, Father Weninger started for Alpine, where he was also to erect a cross, and hear the confessions of those who had not been able to attend at Grand Rapids. On this occasion an extraordinary event occurred. The cross had just been blessed, and was on the point of being elevated, when one appeared in the heavens, drawn on the blue sky—large, white, distinct, and surrounded by a crown of

he came to America, and has been engaged ever since that time in giving missions to his countrymen, which have proved as fruitful as they are laborious.—Tr.

light clouds. It disappeared so soon as the mission cross had been planted. The whole concourse of people present contemplated, in profound astonishment, this wonderful apparition, and the least credulous were heard to say, 'This is supernatural!'

"Of course, I know that there will be some critics who will attempt to explain this event according to natural laws. To these I say that it was a large white cross, regularly traced, with perfect branches, and appearing in the midst of a blue sky. If this phenomenon be purely natural, why is it seen only in similar solemnities? Why at the planting of a mission cross, in presence of so many witnesses? And why should this be reproduced for the third time, now, in the five years that F. Weninger has been among us?

"The apparition was seen at two o'clock P. M., the eve of the Nativity of the Blessed Virgin Mary. M. MARKO,

"Curate of the German Parish at Grand Rapids."

Father Weninger has rendered, and continues still to render, great services to the Church. He it is who brought to a happy close the schism which, for so many years, had made the parish of St. Louis, Buffalo, a scandal to the faithful. Other religious orders, besides his own, yield him their esteem, and seek to profit by his holy teachings, in retreats, which they perform under his direction. A Benedictine wrote to the *Freeman's Journal*:

"ABBAY OF ST. VINCENT, PENN., *September 18th, 1858.*

"Yesterday the election of an Abbot for our monastery took place, and I am happy to inform you that the former worthy and venerable Abbot, Right Rev. Boniface Wimmer, has been re-elected almost unanimously. He is now our Abbot, *ad dies vite*. The number of voting priests, and clerics in sacred orders, has been forty-three, all of whom had previously made a spiritual retreat, under the direction of Rev. F. X. Weninger, S. J., the celebrated missionary and apostle of the Germans of this country. I can not omit to express publicly our most hearty thanks to him for his kindness."

On the 12th of October, 1858, the *Inquirer*, a journal published at Grand Rapids, announced another victory

of Divine Grace, in consequence of the prodigy at Alpine :

“Last Sunday, at eleven o'clock, Mr. Jacob Schneider, of Alpine, was received, at West Side, into the communion of the Catholic Church. He was one of the three hundred persons mentioned by the Rev. M. Marko, as having been a witness to the apparition of a cross in the heavens, at the moment that one was being erected at Alpine. This miracle was the cause of Mr. Schneider's conversion from the Lutheran Church, of which he had formerly been a member.”

Such facts speak for themselves.

On Sunday, the 12th of December of the same year, the Archbishop of New York preached in his cathedral in favor of the American Seminary lately founded at Rome. The collection was such as the occasion required, perhaps lessened by the fact that in the evening the celebrated Father Larkin, whom all loved and esteemed, was to preach, at St. James, in behalf of the free schools of that parish. On such a subject the Jesuit Father would be eloquent, and the place was crowded, at an early hour, by an audience prepared to be as generous to the object of the lecture, as they were certain they would be charmed by their favorite lecturer. When the time for the sermon had come, the Archbishop appeared in the pulpit, with a countenance that betrayed his emotion, and the people, alarmed and anxious, waited eagerly for some word of explanation. He had scarcely commenced, when the audience seemed thunder-struck—one moment more, and tears were seen to flow, and sobs were heard from all sides. The venerable prelate was himself deeply moved; for he, too, had felt the blow which he came to announce. On Saturday, December 11th, Father John Larkin had been in the confessional during the whole afternoon. At seven o'clock, he withdrew to take some refreshment, intending to return and resume his

labors until a late hour of the night, as was his custom. One of the Fathers noticed something unusual in his appearance, and asked him if he felt unwell. Father Larkin stretched out his hand, and saying, with a firm voice, "It is all over now," fell into his companion's arms, and in a few hours expired.

The sanctity of Father Larkin was not less than his learning and eloquence, and his loss was deeply felt, not only in the United States, but, also, in England and Ireland, in which last country he had spent three years as Visitor, an office second only to that of the General of the Society. From 1854 to 1857, he had preached retreats in the largest cities of Great Britain, and had been loved and admired wherever he had gone. On returning to New York, he had resumed his ordinary labors with increased success. The loss for that city, especially, was immense; but the gain for him, who had done so much good, must be, indeed, great.

Not long afterward, California lost one of her most zealous missionaries, in the death of Father Peter de Vos, who was born in Belgium, 1797, and entered the Society of Jesus, 1828. The New York *Freeman's Journal* thus speaks of this deplorable loss:

"He was always a man of lively faith, sincere piety, and indefatigable zeal. The cities of Ghent, Alost, and other places where he has lived, will not soon forget the edifying life of this fervent religious. When, after long solicitation, he obtained, at last, permission to go to America to preach the Gospel to the Indians, in whose salvation he was so much interested, his health was so feeble, and he had so frequently spat blood, that it was feared he would die on the way. But Father De Vos relied on Providence, which preserved him for yet twenty years more, in the midst of the most fatiguing labors.

"He spent many years in the ministry in Louisiana and Missouri. He had also been Master of Novices in the novitiate at Florissant. In 1843, his ardent desire was granted, and he was

permitted to set out for the Rocky Mountains, to which the celebrated Father De Smet had, some years previously, opened the road. The life of a Jesuit missionary among the Indian tribes, none but the missionary himself can understand. The dangers, the privations, the labors undergone by Father De Vos, during the eight years which he passed among the Flat-heads, or in the valley of the Willamette, are only known to his brethren, and to the Divine Master, from whom he is now receiving his reward."

At Buffalo, Father Ryder, one of the most distinguished preachers in the United States, and very popular, set the example, which was followed by the Catholics of St. Louis, of manifestations in behalf of the menaced temporalities of the Holy Father. His example found many imitators in New Orleans and other places. In 1860, Father Ryder died, to the great and lasting sorrow of so many who had known and loved him. But, as we have seen, the ranks close up very quickly in the valiant army of the Society of Jesus.

We shall not record all those whom that society has lately added to her long list of martyrs, in the recent massacres of Syria. It is well known that in the single town of Saïda, twenty Jesuits were found among the killed. In China, martyr succeeds to martyr, and the zeal of the survivors gleams and burns the more brightly and steadily. France alone has given seven hundred Jesuits to the foreign missions. Those whom Italy has banished, in order to confiscate their property, and thereby, also, to attack the Papacy, have carried their zeal to Infidel nations, or have gone to reinforce their brethren whom death has taken away, or labor exhausted. The Jesuit never remains idle. Italy rejects them, but the Argentine Republic calls for them, the gates of China are open for them, the island of Madagascar receives them with gratitude, and Japan will not long refuse them admission into a country over which the society may be

said to have acquired inalienable rights, by the blood which she there so prodigally poured forth. As for the governments which owe their existence to the principles of Red Republican revolutions, the Gospel is a worn-out code, and the simplest thing is to put an end to its propagation. Accordingly, their first cry generally is, "Down with the Jesuits! Away with the Jesuits!" For three hundred years the society has heard this "*groan from the bottomless pit*," and for three centuries has pursued her course, and fought the good fight with the same valor, fortitude, and heroism.

For three centuries, Protestantism has pursued, with its hatred, the Society of Jesus, at the same time that it was forced to recognize their zeal, their science, their sublime self-renunciation. It envies us that band of heroes which numbers on its rolls eight hundred martyrs, who have given their blood in defense of the Church, or of the Society of Jesus; and other two thousand, at least, who have sacrificed their lives, in public calamities, to the service of their neighbor.

This illustrious society has given to the world, to the Church, to Heaven, St. Ignatius de Loyola, its founder; St. Francis Xavier, the Apostle of the Indies; St. Francis Borgia, St. John Francis Regis, Apostle of the Velay and Vivarais; St. Francis de Hieronimo, Apostle of Naples; St. Aloysius Gonzaga, and St. Stanislaus Kostka. She also counts three martyrs of Japan, canonized on the 8th day of June, 1862—Paul Miki, John de Gotto, and James Kisaï. The Church has solemnly proclaimed Blessed, Alphonsus Rodriguez, Peter Claver, Andrew Bobola, John de Britto, Peter Canisius, Father Ignatius Azevedo, and his thirty-nine companions, martyred on their journey to Brazil. Several others of the society have been declared Venerable; that is, the heroism of their virtues, or of their martyrdom, has been proved on such evidence, that

the Congregation of Rites declares that the process of their canonization may be pursued. Among those martyrs who have been thus declared Venerable, are Rudolph Aquaviva and his four companions. Among those who were not martyrs, we find Joseph Anchieta, Bernardin Réalin, Louis du Pont, John Berchmans. Many others were presented, but the suppression of the society suspended the investigation for more than half a century. Among these are Gonsalvo Sylveira, Diego de Sanvittores, Charles Spinola, Mastrilli, Vieira, Pongratz, Groclezki, Bellarmine, Vincent Caraffa, Louis de Lanuza, Andrew Oviedo, John de Allosa, Castillo, Padial, Luzaghi, Baldinucci, and Joseph Pignatelli.

This holy chain, reaching from the present even to the first days of its existence, would seem to prove that the Society of Jesus has always remained such as it was in its birth, preserving the spirit of its founder in all its purity and vigor.

APPENDIX
TO THE
History of the Society of Jesus.
FROM 1862 TO 1878.

THE author of these two volumes brought the History of the Society of Jesus to the year 1862, and thus covered a period of three hundred and twenty-two years from the time of its foundation by St. Ignatius of Loyola. It is evident that the immense activity of this celebrated Order, an activity which embraced the entire globe, and extended itself to every department of religious, civil, social, literary and scientific life, could not be more than sketched in outline in the volumes before us. Even the six volumes of M. Crétineau Joly's history, magnificent as they are in style, leave on the reader the impression that their subject is far from being exhausted, and we lay down the last volume with regret that it is the last. But both authors give us enough to excite our admiration for the wisdom which conceived the idea of such a foundation, and of the fidelity, the zeal, the heroic self-sacrifice of the men whose duty it became, in successive ages, to execute that idea and to realize the hopes of the founder.

Much has been written of the Jesuits, both in their favor and in their condemnation; and, strange to say, we find their panegyrists in the ranks of the Protestants as well as in those of the Catholics, whilst they are not unfrequently assailed by writers who call themselves Catholics, not less than by those who profess themselves hostile to the Church.

It is not our intention here to vindicate the society. "Non

tali auxilio nec defensoribus istis, Tempus eget." All we say is, that we have lived long enough to know that the enemies of religion instinctively display their resentment and use the most disreputable means against those whom they fear most as antagonists, and therefore we know how to interpret the slanders they heap upon the Jesuits. And as to the few truly good and sincere men, whatever station they may hold, who have been unfriendly to the Society, we can only use the veil of charity to conceal the fault, and remember that even the best of men have sometimes been at variance with one another, and that human nature is prone to error and liable to be deceived by false appearances. "*Passione movemur, et zelum putamus,*" says the wise author of the "*Imitation,*" and the lives of good men verify the saying. Ask the man who violently assails the Jesuits, whether he is acquainted with them, or has ever come in contact with them, has seen them, conversed with them; ask him whence he has derived his information concerning them, their rules, their works, the ends they aim at, and the means they employ; to the former questions he will answer in the negative, and for the latter, he will point to writers who manufacture history to suit their own theories, and who, wittingly or unwittingly, carry out Voltaire's maxim: "*Lie, lie again, and continue to lie; something of it will always stick.*" We do not claim that a Jesuit can do no wrong: he is human, and prone to error and sin like other men. But he errs and sins not because he is a Jesuit, but in spite of his being one; he goes against his rule, and violates the whole spirit of his institute when he does an injustice or commits any offence against religion or morality; and no just man will blame an institution, holy in itself, for the faults of its members when they disregard its laws. And yet this is done every day against the society; and because its members have been, in general, too virtuous, too prudent to give cause of complaint, false accusations are fabricated, believed, and repeated, until they pass current as undoubted history. "*The end justifies the means,*" is a maxim which, we are told, lies at the very

foundation of the Institute of St. Ignatius though it has never yet been detected in a single one of the countless books written by the Jesuits, nor has it ever been heard from the lips of a single one of the many thousands of them that have lived for the last three hundred years. But that maxim is a convenient battle-cry for their enemies, who cast it into the teeth of the Jesuits, whilst they themselves carry it out in their fallacious invectives against them.

These thoughts force themselves into our minds, as we gaze back over three centuries of heroic struggles for the Church of God, by a succession of men who have never been surpassed, and rarely equalled, in all that makes man truly great not only in the eyes of his fellows in this world, but also in the eyes of God and of heaven. And these thoughts find their natural expression here, where we propose to take a rapid view of the present works of these men, which will prove that the Jesuits of our day have not degenerated from their heroic ancestors; since we see, on the one hand, the same learning, zeal, prudence, self-sacrifice, and devotedness, and on the other, the same hatred, false accusations, and persecutions.

It has often been remarked that blessings come in the disguise of calamities, and nowhere has this been more strikingly verified than in the history of the Society of Jesus. God is stronger than Satan; and though He permits Satan to vent his wrath against the just, yet when the storm is over, we find that the losses are more than compensated by gains that were neither foreseen nor expected. The dispersion of the Jesuits in Switzerland in 1847, the wanton destruction of their colleges and houses, were deplored as a calamity almost irretrievable. The fathers, scholastics, and brothers were scattered homeless over the world. America gave them hospitality for a time, and it was hoped that they would find there a field of labor to console them for their exile; when, suddenly, Germany opens its doors to receive them, offers them a vast empire for the exercise of their zeal. In Switzerland they had been limited to a small territory, with a few establishments, and with no

hope of extension. Their number was small, and they could not increase for want of work to employ new members. In Germany they soon grew into one of the most numerous provinces of the whole society, and the harvest was a thousand-fold of what the most favorable circumstances could have given in their former abode. It is true that the Protestant government of Prussia would not permit them to open colleges for the education of youth; but it was far more liberal than the Catholic rulers of Bavaria, in setting no limit to purely spiritual ministrations; and the College of Feldkirch, on Austrian ground, just beyond the frontier, more than restored what had been so ruthlessly destroyed at Fribourg. In Germany, two large novitiates were hardly sufficient to contain the novices that flocked to the standard of St. Ignatius; a house of Third Probation was established, and the grand old Benedictine monastery of Maria-Laach was acquired from the government, and was soon filled to overflowing with young Jesuits, who there studied philosophy, natural sciences, mathematics, and theology in all its branches, and thence sallied forth fully armed for the battle against error, in the various domestic and foreign missions confided to their province.

And if, in the crushing persecution now raging against everything Catholic wherever Prussian power predominates, the children of the Church manifest a constancy and a courage worthy of the days of the ancient martyrs, much of this, no doubt, is owing to the growth of piety, and of true Catholic life in Germany, produced by the preaching, the writings, the missions, the sodalities, and the other Apostolic functions of the Fathers. Meanwhile, such was the influx of new members from every class of society, that the province of Germany was enabled to supply many of the colleges of France with much needed assistance, and to undertake missions in foreign countries. Bombay, Brazil, Chili, Ecuador, and the United States have received zealous laborers from Germany, and religion has been preserved or propagated wherever they appeared.

During the wars of Prussia against Austria and France, the

Jesuits offered themselves to accompany the troops; they labored on the battlefield, in the camp, in the hospitals; some even sacrificed their lives in the service. Their houses were opened to receive the sick and wounded; neither expense nor pains was spared to relieve the sufferers. Yet, when the French war was ended, and the German Empire felt itself securely established, so that its rulers thought it no longer necessary to show an unfelt friendliness towards their Catholic subjects, the Jesuits were again the first victims of persecution. Confiscation and exile were the reward they received from Prince Bismarck, and all their works were again destroyed, to make way for a "Culturkampf," which, though but a few years old, already begins to show its spirit in the increasing demoralization of the German Empire. The Jesuits were the first to be banished; but they were soon followed by the other religious orders and congregations, both of men and of women; and a system of oppression of the Church was inaugurated under the "Falk Laws," which finds no parallel in the annals of the world since the miserable days of Julian the Apostate. And yet hardly a voice is raised to protest against this tyranny. The press, the great boast of modern times, the defender of outraged weakness, the scourge of oppressors in every land, the avenger of every wrong, the stanch and invincible vindicator of social and individual liberty, the press is silent at the sight of injustice, oppression, and persecution of the most barbarous kind exercised by Prince Bismarck, without the slightest cause or provocation, against the most sacred rights of his fellow-citizens, the most loyal and patriotic subjects of the empire.

Meanwhile the German Jesuits are not idle. Their foreign missions gain what their own country refuses to receive; and the young men are preparing, by their laborious course of studies, now pursued either in England or in Holland, for the better days which, no doubt, will dawn upon Germany, when the present persecutors of the Church shall have been added to

her former enemies, who, in successive ages, have been dashed to pieces against the rock on which she is built.

France has been the most favorable soil for the growth of the society in modern times. From the small remnant of the "Pères de la Foi," who seemed to have providentially preserved the seed, we now behold four flourishing provinces sprung up, each almost too numerous to remain much longer undivided. But the many foreign missions draw off the surplus; and as that field of labor is boundless, there is no danger that France will give more vocations than can be usefully employed. The Levant alone, with its numerous works for the good of religion, gives occupation to a very numerous colony. China, with its immense territory and crowded population, affords matter for the zeal of an entire army of missionaries. Africa, with its islands of Madagascar, Bourbon, Réunion, etc., and other portions of the earth still shrouded in the gloom of paganism, call for the zeal and charity, sometimes for the blood of French Jesuits. And all these missions are cultivated with most consoling results.

In France itself, the activity of the Fathers, and the calls made upon it from every quarter, are truly wonderful. The colleges are so numerous and so well frequented that they recall the palmiest days of the old society. Twenty-four colleges and twelve Episcopal seminaries are in their hands in France alone, besides their own great seminaries of Laval and Vals, in which the scholastics of the society are educated. Sodalties for every class of people, retreats to the clergy and to the Religious, courses of sermons in Advent and Lent, pious undertakings of all kinds in favor of prisoners, of the laboring classes, the "Little Savoyards," the orphans, the soldiers, the "Apostolic Schools," in which boys who manifest a vocation for the priesthood are gratuitously educated, besides many other works devised by ingenious zeal and charity, keep alive the spirit of faith, and beat back the deluge of infidelity which continually threatens to desolate the country.

France has not recovered from the evils inflicted on it first by Jansenism and then by Infidelity, the fruit of Jansenism. It may be doubted whether the spirit of infidelity will ever be entirely banished, or the principles of Voltaire and the Revolution extirpated from the heart of the nation. The late outbreak of the Commune, in Paris, proved but too clearly that the spirit of 1793 was still alive, and needed only the opportunity to reënaet the scenes of the "Reign of Terror." But if the Commune of Paris hesitated not to imbrue its hands in the blood of Christian bishops and priests, the bishops and priests of France in 1871 proved themselves the worthy successors of their heroic brethren of 1793; and among them the five Jesuit Fathers, Peter Olivaint, Leo Ducoudray, Alexis Clerc, John Caubert, and Anatole de Bengy, were not the least heroic or the least celebrated. They were cast into the prison of La Rouquette, together with their Archbishop, Mgr. Darboy, and with him, and with many other victims, they were brutally massacred, some on the 24th, others on the 26th of May, 1871. The tombs of the five Jesuits in the Church of the Fathers, in Paris, have become a place of pilgrimage, and the wonderful cures and other favors obtained through their intercession, have been judged sufficient evidence of God's will that they should one day be placed solemnly among the canonized martyrs of the Church.

What the future has in store for a nation which has done so much for the Church, it is impossible to foresee; but we must acknowledge that the society in France has labored with unwearied energy to secure the favor of heaven, and to avert the evils which infidelity never fails to bring in its train.

One of the most efficacious means for this purpose owes its most powerful application to the zeal of Father Ramière, the founder of the "Apostleship of Prayer," in union with the Sacred Heart of Jesus. This admirable work, so easy, so simple, and yet so infallible in its efficacy, has spread over

the entire globe, and unites into one common cry for mercy and grace and pardon all the dialects of human speech, and sends them, like the voice of many waters, to the throne of God, borne upward on the mightier voice which pleads divinely for sinful man, from the tabernacles where the Heart of Jesus remains "always living to make intercession for us." To explain this powerful agency and to propagate it, Father Remière has published several volumes, and established the monthly "Messenger of the Sacred Heart." His works have been translated into all the languages of Europe, and periodicals on the model of his "Messenger," animated by the same spirit and having the same object in view, are now published in Italy, Spain, Austria, Holland, England, and America; whilst the members of the "Apostleship of Prayer" are counted by millions. This has been the means, in the designs of God, for the propagation of the devotion to the Sacred Heart of Jesus; a devotion which, according to the testimony of the Blessed Margaret Mary, was made known by our Lord Himself, and by Him appointed as the remedy for the evils of these latter days.

Italy offers but a sad record for the society during the past fifteen years. Its five noble provinces have been dispersed by men who preferred to fight under the standard of liberty, and whose maxim was, "A free Church in a free state;" subject, however, to their own interpretation, which made it slavery for the Church and misery for the people. Wherever the new kingdom of Italy established its power, the colleges and houses of the society were seized and suppressed, the Jesuits ignominiously driven away, their libraries sold, their lands confiscated, their churches closed or given to others. Garibaldi destroyed the provinces of Sicily and Naples; Turin, Venice, and Rome fell one after the other; and now the Fathers are scattered over the world. A few still remain in Italy, variously occupied by the bishops in their seminaries or parishes, giving retreats, preaching,

writing, teaching in private; one college alone remains to them through the protection of the Prince, whose property it is, and the great Roman College still continues to draw crowds of students to the lectures on theology and philosophy; but all its literary classes have been seized by the government. The German and South American colleges are suffered to continue because they are foreign institutions; but their property has been converted into almost worthless Italian bonds. And though, when Rome fell into the hands of the Piedmontese, through the unprecedented injustice of September 20th, 1870, the law of suppression permitted the houses of the Generals of Religious Orders to remain unsequestered, a special and most odious exception was made in regard to the Gesu, where the Generals of the Society had resided for more than three centuries; that house was confiscated, and the Father-General was turned out to seek shelter where he might find it. On the 27th of October, 1873, the very Reverend Father Peter Beckx, at the age of nearly eighty years, venerable not only for his gray hairs, but also for his many virtues and his wonderful wisdom, sadly, tearfully bade farewell to the home of St. Ignatius, and sought an asylum in one of the foreign colleges in Rome, until a new home was found for him in the quiet little town of Fiesole.

The Italian government had not the hardihood to make war on science in the person of the celebrated Father Secchi, director of the observatory of the Roman College. He was suffered to hold the upper floor of the college, and there continue his learned labors, since he could not be bribed to give his services to the new rulers, where they might have wished to employ them.

It can hardly be doubted that much of this exceptional severity exercised in Rome against the society was inspired by the feeling of revenge for the part ascribed to the Jesuits in the Vatican Council. They had the honor of being charged with having brought about the convocation of the Council;

of having directed its deliberations by their skilful manœuvres, and drawn it into the definition of the Papal Infallibility, against all the opposition and all the protests of the great European Powers. We now know what to believe of such charges; but we cannot help congratulating the society on this glorious distinction. What is more true is, that several Jesuits, such as Schrader, Perrone, Bollig, Cambi, Tarquini, were placed by Pius IX on the various committees charged with the preparation of materials for the discussions of the future Council; that when the Council assembled on the ever memorable 8th of December, 1869, forty-eight members of the society were connected with it; eight Jesuit bishops, besides the Father-General, had deliberative votes among the Fathers of the Council; three Jesuit Fathers acted as proxies of absent prelates; eight Jesuits were among the theologians of the Pope, and thirty-one others were theologians to as many Bishops. And it is also true that not one of the Jesuit votes was cast against the Decree of Infallibility, and that the society was throughout consistent with itself in defending, as it had always done during the whole course of its existence, the prerogatives and the honor of the Apostolic Sec. If this was the cause of its offending, the exceptional persecution it met with is one of the brightest of its many trophies.

The Holy Father, Pius IX, was deeply wounded by these manifestations of hatred and violence against the society; and though he knew how much the Jesuits were opposed to honors and dignities, yet he deemed it his duty to give the society, in the face of an unjust and ungrateful world, an unmistakable token of his esteem for it, and of his appreciation of its services to the Church. He raised Father Tarquini to the dignity of Cardinal; and when this eminent and learned canonist was snatched away by an untimely death, only two months after his elevation, Father Franzelin, the modest but erudite Professor of Theology at the Roman College, was chosen by Pius IX to bear the same honors, and was

forced to submit to his elevation. Father Bollig, who is probably the greatest linguist of our day, holds the post of Librarian at the Vatican, a dignity which has, by tradition, been considered as a preparation to the Cardinalate.

We may also mention among the glories of the society, in these days of its sufferings, the acquisition of such members as Monsignore Negroni, once a leading member of the Papal Cabinet, and Prince Massimo, one of the highest among the Roman nobility, now humble priests in the ranks of St. Ignatius.

What Italy has lost by the dispersion of the society, has proved a blessing to other lands. The College of St. Pulcheria was established by the province of Sicily in the very capital of the Ottoman Empire, at Constantinople. The islands of the Greek Archipelago, the colleges of France, Belgium, and America, the missions of Brazil, California, Oregon, and New Mexico have to thank Garibaldi and Victor Emmanuel for the zealous preachers and the learned professors banished from Italy, and now exercising their laborious vocation in foreign and more hospitable countries. The great seminary of Woodstock, in Maryland, opened in 1869, for the education of the scholastics of the American provinces and missions, owes all its efficiency, all the fruits it has already produced, and all that it is yet destined to produce for years to come, to the great and good men whom Italy was apparently no longer worthy to possess.

The Spanish province of Castile, which had been restored in 1814, with 137 members, had grown apace, and increased to such an extent that in 1863 it numbered 868. In the following year it was divided into two provinces, Aragon being separated from it; and now the two provinces grew more rapidly still, so that in 1868 one of them counted more than 700, the other more than 500 members. It was then thought advisable to form a third province, and all the necessary arrangements had been made to that effect, when suddenly the revolution broke out which drove the royal family from the throne, and,

as usual, drove all the Jesuits out of the peninsula, amid the insults and outcries of the rabble. The society yielded to the storm in the hope of better days, and took refuge in France, where it continued the work of forming its novices and scholastics. Many of the Fathers soon found means to return to Spain, where they resumed their labors in churches, seminaries, and colleges under the authority of the bishops. The territory which, for some years, acknowledged Don Carlos as its sovereign, welcomed the Fathers, and gave them full liberty to exercise their zeal. The present government of Spain, though not openly favorable, yet tolerates them; and now the colleges and houses of the society are rapidly multiplying, perhaps only to be sacked and destroyed by some future revolution.

The missions of the Spanish provinces in the Antilles, in South and Central America, and in the Philippine Islands, are flourishing, with many residences of missionaries and several large colleges, such as the one of Manila, and the Royal College of Belén at Havana. But the current of events has not been always smooth, and persecution has not been wanting to the sons of St. Ignatius. The calumnies circulated by Pomбал, in South America, against the society, have not died out, and Freemasonry is too powerful to give much peace to the defenders of the Church. In 1873, the college and chapel of the society at Pernambuco were sacked by a sacrilegious mob, and the Fathers were scandalously ill-treated. In February, 1875, the college and church of the Jesuits at Buenos Ayres were pillaged and burnt down, with the usual violence to the inmates. The Fathers have also been expelled from Leon, in Central America; and Ecuador, which, under the wise administration of the great Garcia Moreno, had welcomed the Jesuits as the best educators for the youth of the country, has, since the fall of the martyr-president, shown nothing but hostility to the society.

The province of Mexico, the smallest of all the provinces of the society, has been kept back by the incessant revolutions of

that unhappy country, and by the savage obstinacy of its rulers to repress the growth of religious associations. A refuge has been found for the few Fathers of Mexico in the State of Texas, where they have charge of several missions, and have opened a college at Seguin.

Protestant England might put to shame many a Catholic country by its liberality toward the society, which it once persecuted to the death as its bitterest and most formidable enemy. The penal laws are a dead letter on the statute-book, never to be revived, and the Jesuits are free to exercise the sacred ministry, to open schools and colleges, wherever the bishops request or permit them to do so, in all parts of the British Empire. England has Jesuit colleges at Stonyhurst, Beaumont, Liverpool, etc., and the first of these has become celebrated all over the world. Ireland forms a separate province of the society, with five colleges and several other houses, besides flourishing missions in Australia. Scotland is one of the missions subject to the province of England, which has charge also of the missions in Jamaica, Honduras, Demarara and South Africa.

The British government has shown that it can appreciate true merit, even when found under the habit of St. Ignatius; and hence it appointed the Jesuit Father Perry to conduct one of the scientific expeditions to observe the transit of Venus, on Kerguelen Island, and also sent him, on another occasion, to observe an eclipse in Spain. The English Fathers have displayed a most praiseworthy activity with the pen, and the writings of Fathers Coleridge, Harper, Weld, Morris, and others, nay, the laborious researches of Brother Foley in the Public Record Office, published by him in several most interesting volumes, have been received with great favor both in England and in America.

The provinces of Belgium and Holland may be said to have prospered beyond expectation, both at home and in their foreign missions. Suffice it to say that Belgium has found it necessary to open a second novitiate in French Flanders; that

it has fourteen colleges; while Holland has four colleges, besides a number of residences with churches attached to them. Belgium has still the honor of being the seat of the celebrated body of Jesuit Hagiologists, the Bollandists, who continue their learned labors in the College of Brussels.

Austria and Galicia are provinces of the society which have continued their course of labors for the education of youth and the good of souls, though under the constant pressure of opposition and the fear of violent dispersion. Josephism still exerts its baneful power in Austria, and the Church and religious orders are not free in their action. But with all these disadvantages to hamper their progress, the Fathers of the society have been able to hold their position in the theological department of the University of Innspruck, in Tyrol, and to maintain five other colleges in various parts of the empire, besides the three colleges which are subject to the province of Galicia.

Having thus passed in rapid review the provinces of the society in Europe, we come now to North America, which, of late years, has given promise of becoming one of the best fields for the labors of the Fathers. Little did Father Andrew White think, when he landed in the forests of Maryland, in 1634, that the small seed he there planted would grow into the present province of the same name. Little did the three Fathers and the five or six novices think, who, in 1823, left the Whitemarsh, in Maryland, and floated down the Ohio River on their way to St. Louis, that their small beginning would develop into the province of Missouri. And yet so it was to be, through the smile of approving heaven, the virtue of those heroic men, and the protection of a wise and liberal government.

The province of Maryland was founded as a mission of the English province, when Lord Baltimore established his Catholic colony in the New World. The Fathers continued to come over from England to this mission until the time of the suppression in 1773. In that year the Vicar Apostolic of the

London District sent a written notification of the fatal brief of Clement XIV; and though the Fathers might have pleaded that the document was not applicable to them, since it required every bishop to communicate it in person to the superiors and members of the houses of the society, yet they submitted to what they took to be the expressed will of the Pontiff; but they continued their good works as before, in the condition of secular priests. Not one of them ever doubted that the society would be restored, and hence they took measures to secure the property of the mission, so that it might be given back to its original owner as soon as the society would be revived. During the Colonial administration, it was necessary for them to act with some degree of concealment, as the penal laws could reach them at any moment; and they were several times seriously molested. But when American independence had been achieved, no hindrance was placed to the progress of the society in the United States. It was then that Georgetown College was established by Bishop Carroll, and a novitiate was opened in 1806, in which year the Fathers of Maryland were reunited to the society which had been providentially preserved in Russia. The ancient missions in Maryland, Pennsylvania, and Virginia were continued without interruption, and most of them are still in the care of the Fathers of the Maryland province, the rest having been given over to the bishops. New colleges and residences have been erected or taken in charge at Worcester, Boston, Baltimore, Washington, Philadelphia, Frederick, etc. The scholasticate at Woodstock, Maryland, was begun in 1869, and now permanently supplies a want, which had been felt from the beginning, for the education of the young members of the society in America. Besides this, the province has five colleges for the education of youth, one novitiate, and fifteen parochial residences. In these different houses there are 293 members of the province, one-third of whom are priests.

It is due to this province to add that its College of the Holy Cross at Worcester, in Massachusetts, has educated a great

proportion of the priests of New England, where Catholicity flourishes to an extent that is not surpassed anywhere.

Among the remarkable men of the province, to say nothing of those who are still living, mention must be made of the venerable Father John McElroy, who died at Frederick, on the 12th of September, 1877, in his 96th year, after having spent seventy-one years in the religious life. He was truly a great and good man, full of zeal, with a large mind and wonderful energy. In one way or in another he is one of the leading figures in the history of the province. His works live after him at Frederick, Philadelphia, Boston, and will preserve his memory. Fathers Joseph O'Callaghan, Charles King, George Fenwick, James Ryder, and John Early, have not been forgotten, though years have elapsed since their departure from this world. Father Michael O'Connor, who had been, as Bishop of Pittsburg and Erie, one of the greatest and most learned prelates of the Church in America, spent his last years as an humble religious in the province of Maryland, and lies buried at Woodstock—a perpetual example to the succeeding generations of his younger brethren, who will daily see his modest tomb, of generous self-sacrifice and heroic renouncement of all that the world esteems.

The province of Maryland gave birth to that of Missouri. In 1823, Father Van Quickenborn was sent from Whitemarsh with a small colony of novices to the far West. After a long and wearisome march, they reached St. Louis, then a small trading-post on the extreme limit of civilization. Thence, after a few days' rest, they went to their new home, a wild forest near the village of St. Ferdinand, commonly called, *per antiphrasin* probably, Florissant. A rude log-cabin was erected by them with their own hands, and this was the cradle of the great province which has since grown up. There they worked, prayed, studied; thence they made apostolic journeys to visit the scattered white settlers and to preach to the Indians. Before the year 1827 had passed, all the novices had been ordained by Bishop Rosati, and their

superior rejoiced at the prospect before him with these young and zealous colaborers at his service. A college was begun at St. Louis, in 1828, and in the following year its classes were organized. This has since developed into what has been long known all over the West and South as the St. Louis University. For many years, new recruits came principally from Belgium and Holland, all eager for the Indian mission; but most of them found work enough among the whites, in the churches and colleges of the province. Father De Smet and some others were set apart for the Indian missions in Missouri and in the Western territories as far as the Rocky Mountains; and many of the missions still existing in these distant regions trace their origin to him and his companions, though they are not now connected with the province of Missouri. The College of St. Charles, at Grand Coteau, in Louisiana, was taken in charge by the superior of Missouri, and for ten years formed a part of the mission or vice-province, after which it was restored to the province of Lyons. St. Xavier's College, at Cincinnati, was given over to the society, in 1840, by Bishop Purcell; and it has been one of the most flourishing Jesuit colleges in the United States. St. Joseph's College, Bardstown, Kentucky, was made over to the care of the Fathers, in 1848, by the saintly Bishop Flaget, who embraced the first Fathers that were sent to him, with tears in his eyes, while he exclaimed: "Nunc dimittis servum tuum, Domine, in pace." The dearest wish of his heart had been accomplished, and he was now ready to depart. He died two years later. The civil war put an end to the labors of the Jesuits in Kentucky, and they have not since returned to that State. When Father Van de Velde was appointed Bishop of Chicago, he earnestly begged for a colony of his brethren in his episcopal city; but it was not till after his removal to Natchez, and after his death there, that his successor at Chicago obtained the request. In 1857, two Fathers were sent, and they began under the most unfavorable auspices. But by earnest labor and persevering

energy, they soon gathered around them the nucleus of a congregation, which is now hardly surpassed by any in the country. Schools have been erected in five or six places within the limits of the parish, and from 5,000 to 6,000 children are educated in them. A second church has been built, and a college has been added for higher studies. The work of the missions, or spiritual exercises preached to the people, may be said to have taken its rise here; for though something had been done in this special ministry before, yet there was no permanent organization of missionary bands, always ready at the call of bishops or parish priests, to preach the exercises in their churches. It is impossible to tell what good these labors have accomplished in the conversion of non-Catholics, in the reformation of hardened sinners, in the renewal of fervor, and the increase of Christian virtue, wherever these missions have been given. Some idea can be formed of this good when we remember that two or three bands of missionaries are employed all the year round, spending two or three weeks in each parish; and that not unfrequently the result of their labors in a single church, is a number of communions amounting to from 5,000 to 15,000, with from five to forty converts received into the fold. Add to this the missionary bands sent out by the province of Maryland, by the mission of New York, and by that of Buffalo, all of whom labor with the same assiduity and the same results, and we may well hope for the prosperity and growth of Catholicity in the United States. These missions are also given to people of every nation who have emigrated to this country, and are settled in colonies over its wide domains. Father Weninger has labored in this field for thirty years without interruption, chiefly among the Germans, from Canada to Texas, and from New England to Vancouver's Island. Father Smarius gave his best years to the same work, and by his eloquence left a name not soon to be forgotten. There are many names that will live in the memory of their brethren of Missouri, and will be

handed down as precious heirlooms to posterity, with the examples of every virtue and the renown of worthy deeds. Van de Velde, Elet, Carrell, Verhægen, Druyts, Gleizal, Arnoudt, Dumortier, De Smet, De Theux, Helias, Maseele, Van Assche, Gailland, recall the memory of every kind of merit both of mind and heart; and it is to be regretted that we have not a detailed biography of each one of them. But the prayers of such men, now in heaven, must bring down a blessing of fertility on the labors of their successors; and hence we need not wonder when we find that, in the fifty years of its existence, the province of Missouri has grown from the eight or nine, who made up the first colony, to the number of 334, having charge of five colleges, one novitiate, and six large parochial residences.

Besides these two American provinces, there are in the United States several colonies of Fathers from the provinces of Europe. The mission of New York and Canada is the most important of these both in membership and in the success of its labors. This was originally a colony sent from France, in 1830, at the invitation of Bishop Flaget, of Kentucky; but it was detained for some time in the South, whence it migrated, in 1832, to St. Mary's College, near Lebanon, Kentucky. Various causes combined to render that situation untenable, so that in 1846 the Fathers of that college accepted the invitation of Bishop Hughes to take charge of his college at Fordham, New York, and of the ecclesiastical seminary connected with it. Little by little the colony throve and extended its field of labor to the city of New York, to Troy, Jersey City, Buffalo, Montreal, and other places in Canada; so that it has at present two novitiates, three large colleges, and a number of residences, besides its Indian missions in Canada, with 330 members on its roll. Several of the Fathers have spiritual charge of the poor, the prisoners, the sick, the emigrants on the islands in the harbor of New York, and though many have been

carried off by disease contracted in this arduous service, others are always eager to expose themselves to the same danger.

The province of Lyons has sent a colony to New Orleans and other Southern towns, and their three colleges are productive of great good for the Christian education of youth, while their churches are centres of Christian life and action for all classes.

The German province has a numerous mission in the United States, the Fathers of which labor with great zeal, and corresponding fruit, for the preservation of the faith in the German emigrants. Their efforts are directed to this end, and the means they employ are the same that the society has always used — colleges for youth, churches for preaching and administering the sacraments, missions in other parishes, etc.

Naples has taken charge of several parishes in New Mexico and Colorado, and the Fathers in these new countries promise themselves a great harvest in the future; meanwhile they are sowing the seed in patience and in tears. A college has been opened, and a beginning has been made of a novitiate, which will gradually produce a succession of laborers for the coming time.

California is cultivated by Fathers from the province of Turin, who have the flourishing colleges of Santa Clara and San Francisco, besides the residence of San José. To this mission belong the Indian stations in Oregon, Montana, etc., which are still maintained, though meeting with no sympathy and much opposition from those who, for the sake of peace, should be the most zealous coöperators with the missionaries for the civilization of the savage tribes. As it is, the Fathers labor on with patient and sorrowful perseverance. They feel that there is no future for their neophytes, who are doomed to perish, though they might be trained into useful and prosperous members of society. But against hope they still labor to save as many as possible for heaven, and look to God alone

both for comfort in their almost thankless task and for its full reward hereafter.

The spiritual condition of the colored race in the United States had long been a subject of painful solicitude to the bishops of the Church, who felt the responsibility resting upon them, but found themselves almost entirely unable to meet its demands. The Fathers of the second Plenary Council of Baltimore made this matter a subject of the most diligent inquiry and most serious deliberation, until they at last decided to recommend the colored race especially to the Superiors of the Religious Orders. The General of the society eagerly entered into the work, and urged the provincials in the United States to take it in hand. But even before the Plenary Council had spoken, Baltimore, St. Louis, and Cincinnati had taken steps to provide for the spiritual wants of the colored race. In Baltimore, there had existed for many years, a noble institution, founded by the saintly Father Joubert, for the education of colored girls and the care of female colored orphans. It was the Sisterhood of Providence, consisting of colored women who devoted themselves, under the usual religious vows, to this eminently meritorious work, and who continue it successfully to this day. Father Joubert directed and governed the community during his lifetime, and when he had gone to his reward, the Redemptorists of Baltimore took charge of it, until it was given over to Father Peter L. Miller, a Belgian Jesuit, who devoted all his time and energy to its development until his death, on the 26th of September, 1877. Father Michael O'Connor, the former Bishop of Pittsburg, labored long and arduously for the establishment of a church in Baltimore for the exclusive use of the colored people. He preached and lectured and made collections in many cities to raise funds for this purpose, and finally succeeded in purchasing a Protestant meeting-house, which was solemnly blessed and converted into a Catholic Church, in which the colored people might assemble for divine service. Father Miller became pastor of

this church, also; and, with the frequent assistance of Father O'Connor and other Fathers, the congregation was formed and trained to the great benefit of religion. The same good was effected, in the same manner, by the Fathers of the Missouri province at St. Louis and Cincinnati, where churches and schools for colored people are still flourishing under their care. Father Weninger has made this work one of the numerous objects of his insatiable zeal for the glory of God. Through his exertions an association has been formed, under the patronage of the Blessed Peter Claver, the object of which is to contribute toward the maintenance and the propagation of the true faith among these people by the erection of churches and schools.

Thus we see that no class or race of people has been left uncared for by the Fathers of the society in America. They have always been too few for the tasks imposed on them, and their means have always been too limited. But they have not spared themselves, and the result of their labors proves once more that zeal and charity, with confidence in God, accomplish great things against all opposition.

Before closing this brief sketch of the present condition of the society, we deem it necessary to glance at its literary productions in our times. It is well known and generally acknowledged that the old society stood in the front rank of Catholic literature and science in almost every branch. The works of the Jesuit theologians, moralists, philosophers, asceticists, hagiologists, historians, and writers of text-books for colleges, in every branch of liberal education, have been the admiration of the world, and are still the leading authorities on the subjects they treat. But it has been said that the modern society has failed to support the reputation bequeathed to it. We might answer to this, as has been answered before, that the resuscitated society never had either the number of members or the material facilities which it had before the suppression, though it was expected to resume all the works destroyed or interrupted by that event. Learned

leisure was necessarily excluded by the press of labor, and we should have no reason to complain even though very little had been done of writing or publishing books. But when we behold the vast number of volumes published by the modern society, notwithstanding all the difficulties to be encountered, we have reason to be astonished at the result, and we are forced to admit that the society has fully sustained its reputation.

In one special branch of literature, the Periodical, of which we find but little in the old society, its present activity and excellence are beyond praise. The periodical press has, in modern times, become the ruler of the world; and the enemies of the Church have seized upon it as the chief, almost the sole, instrument for the success of their cause. It was necessary to meet the world on this field, to wield this weapon in defence of the truth. Pius IX saw this, and pointed it out to the champions of the Church, and at his bidding the Jesuits came forward as writers for the periodical press. Pius IX is the father of the "*Civiltà Cattolica*," which was begun at Naples, in 1851, by the advice and with the blessing of the then exiled Pontiff. For magnificence of style, strength of argument, depth of thought, variety of matter, soundness and breadth of view, the *Civiltà* ranks first among Catholic periodicals. And now in its thirtieth year, though hampered by an illiberal and oppressive government, it still maintains the fight with unabated vigor and undiminished ability. Following the example of their brethren in Italy, the French Fathers issued their periodical, "*Les Etudes*," which at once took a high rank among the magazines of its country, and still continues with increasing energy and talent to delight and instruct its readers. The "*Stimmen aus Laach*" is the medium through which the German Fathers act monthly on the public mind. "*The Month*" is edited by a staff of writers furnished by the Province of England, and their merit is rapidly gaining for the periodical a prominent place in public favor. "*The*

Irish Monthly" comes from the province of Ireland, and, though young in years, does good service. A very learned theological and philosophical Quarterly is published by the Fathers of the University of Innsbruck, in Austrian Tyrol, and the Belgian Fathers, besides conducting the "*Précis Historiques*," contribute largely to the "*Revue Scientifique de Bruxelles*." Besides all these, we have the more ascetical "*Messenger of the Sacred Heart*," a monthly bulletin of the Apostleship of Prayer, published in several European languages by the Fathers of the society. Surely, this might seem sufficient to prove that the society has not degenerated from the glory of its ancient days. Yet this is but a small part of what it has accomplished in our times in the field of literature.

The magnificent work of the Bollandists still goes on. A noble work on the Councils of the Church, in continuation of Labbe, is coming forth from the hands of the German Fathers. Christian art and archæology are represented by Father Garucci, in a series of volumes which are unsurpassed for elegance and accuracy. The Spanish Fathers are publishing the complete collection of the letters of St. Ignatius, and one has only to look at the beautiful volumes to see that it is a labor of love, on which neither time, nor pains, nor expense is spared. Taparelli, Liberatore, Tongiorgi, Perrone, Gury, Franzelin, Patrizi, Boero, Franco, Bresciani, De Harbe, Coleridge, Harper, Morris, Weninger, and a host of others both in Europe and in America, have given to the world volumes rich in thought, and worthy in every way to be placed at the side of the works written by the great men of the old society.

And now, in conclusion, let us turn to what is dearest and most glorious to the Society of Jesus—the honor of beholding her sons placed by the Church on her altars, given to the faithful as models, and as heavenly protectors. In 1864, Peter Canisius was beatified by the Sovereign Pontiff Pius IX. In April, 1865, the same honor was conferred on the Belgian scholastic, John Berchmans. In 1862, the three

Japanese martyrs, Paul, John, and James, were solemnly canonized, and, in 1867, the blessed Charles Spinola, together with thirty-two others of the society, and twenty-two more, either catechists or entertainers of the Fathers during the persecution in Japan, were placed on the altars. On September 5th, 1875, the gentle Peter Favre, the eldest son of St. Ignatius, was beatified, or rather his veneration as a saint, which had been continued in his native Savoy ever since his death, was ratified and approved. When we add these to the Fathers and brothers canonized or beatified before the suppression, we find that the society now counts ninety-eight of its sons among the saints of the Church. Forty-seven others are on the way to receive the same distinction, without counting the Jesuit martyrs of England, the five victims of the Parisian Commune, or the many other martyrs of faith or of charity whose virtues and great deeds are recorded in the domestic annals of the society. With such, and so many patrons in heaven, the Society of Jesus cannot fail to be blessed in its undertakings for the glory of God in the service of His Church.

The Existing Missions of the Society of Jesus.*

THE work of foreign missions, in which the Gospel was propagated, and new Christianities founded in Infidel countries, is one of the most striking triumphs of the Society of Jesus. To this object it had consecrated its members by a special vow; it had devoted to it a zeal and a courage which outstripped encomiums; the whole world had become its field of labor; eight hundred missionaries had fertilized that field with their blood; more than three thousand toiled therein, and every-where the success was marvellous, the recompense worthy of their sacrifice and devotion.

But the limits of this little work forbid us to expose, in all its vastness, the plan on which those missions were carried on. We wish here to satisfy those who may ask what the society may have retained of all that which their former fathers held. More than one cause occurs to make that succession limited and humble.

The ancient missionaries had the advantage of an open field, fresh and unlimited. They worked freely and without restraint; their zeal could satisfy itself; their genius could devise the most stupendous plans, found states, organize, and create almost at will. The case is vastly different in the present time, but the principle of action is the same.

The translator had made some change in the author's statement regarding the present Missions of the Society, in accordance with more recent data. In this second edition we have taken the same liberty, so as to give the latest information on the subject.

In Europe the society is divided into *provinces*; that is, into local circumscriptions, like the dioceses of the Church. Each province comprises a number of houses or residences, governed by local superiors, subordinate to the *provincials*, who are under the immediate control of the Father General at Rome.

The different missions with which the society is charged in America, Asia, and Africa are too widely separated, the one from the other, to be easily grouped around a common centre, so as to form provinces, as in Europe. Such countries, moreover, generally contribute but little to the support of the missionaries, and furnish but few subjects for the priesthood; hence they are generally attached to some province in Europe for what concerns their government, and the ordinary assistance of which they stand in need. In America, however, two provinces have been formed out of what were formerly only missions—Maryland and Missouri, and the mission of New York and Canada has been separated from the province of Champagne and made a quasi-province. In Europe, on the other hand, there are some countries where schism, heresy, or Islamism have prevented the establishment of anything but missions; and many of the provinces, which formerly flourished in Europe, have of late years been dispersed, and their members are scattered over the world, wherever they could find a refuge and a resting-place to continue the labors of their vocation.

The old society sometimes accepted the episcopacy in those missions where the honor and dignity were little and the labor great. The present society, following its example, has done the same; and hence it numbers among its members Archbishops or Bishops, Steins of Calcutta, Canoz of Madura, Languillat of Nankin, Dubar of Eastern Tcheli, Etheridge of British Guiana, Meurin of Bombay, Lizarzaburu of Guayaquil, Paul of Central America. It had also Bishop Miede of Kansas, but he has lately obtained the privilege of resigning his dignity to return to the humble life of obedi-

ence. There are, besides, several Prefects Apostolic, as Fathers Cazet and Lacomme, who govern their missions with the powers of bishops, but without the episcopal consecration.

The foreign missions of the society have developed and increased, owing partly to disturbances in Europe, partly to increased demands for laborers.

The Province of Champagne has charge of the missions in the district of Eastern Tcheli, in China. There are 39 missionaries in that field.

The Province of France (Paris) has 99 missionaries in the Chinese district of Nankin.

The Province of Lyons employs 264 in the various missions which it has in Africa, Syria, and North America.

Toulouse has taken charge of Madura and the Islands of Madagascar, Bourbon, etc., to which it has sent 159 missionaries.

The Spanish Province of Aragon has 233 in the Philippine Islands, in Chili and Paraguay.

Castile sends to the Antilles, Ecuador, Maragnon, Nicaragua, and Peru, besides having care of Portugal. 378 of its members are thus employed.

The Province of Austria attends to the German missions of Australia, with 42 missionaries.

Belgium is charged with Calcutta, and has 74 of its members in that laborious and unhealthy occupation.

The German Province has missions in the United States, in Bombay, Chili and Brazil; and to these it has sent 231 laborers.

Holland has 29 in Java.

From England, 59 have been detailed to serve in Scotland, British Guiana, British Honduras, Jamaica, and South Africa.

Ireland sends 16 to Australia.

Rome has missions in Brazil, etc., to which 75 members have been sent.

Naples has opened several houses in New Mexico, with 41 missionaries employed.

Sicily has 52 of its members in the College of Constantinople or in various Islands of the Greek Archipelago.

Turin has colleges and residences in California, and several Indian Missions in Oregon and other Territories, with 141 of its members thus engaged.

Venice employs 40 in the missions of Dalmatia, Illyria, and Albania.

The mission of New York and Canada contains several Indian missions, to which 24 laborers are detailed.

The American Province of Maryland numbers 293 members; Missouri, 334; New York, 308.

According to the latest statistics, the society has over 2000 of its members devoted to missionary labor.

THE END.



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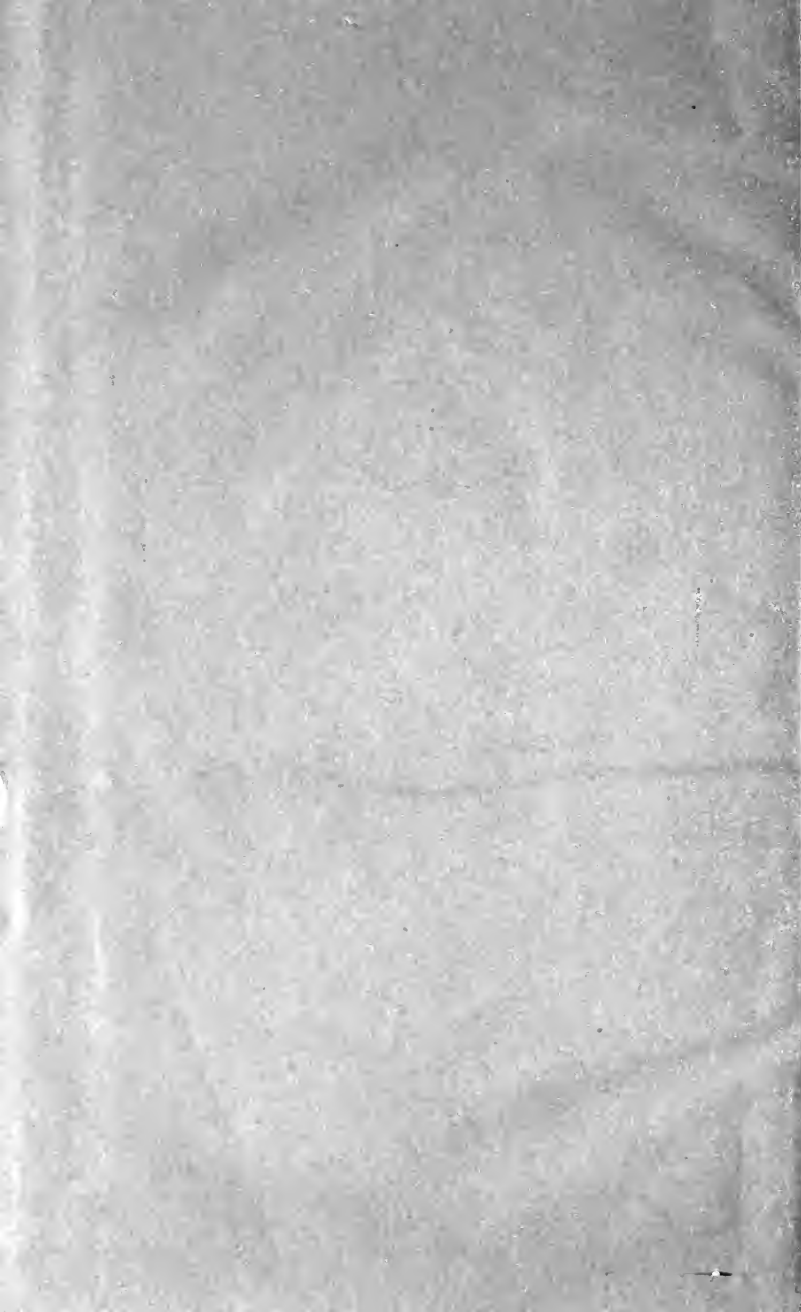
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